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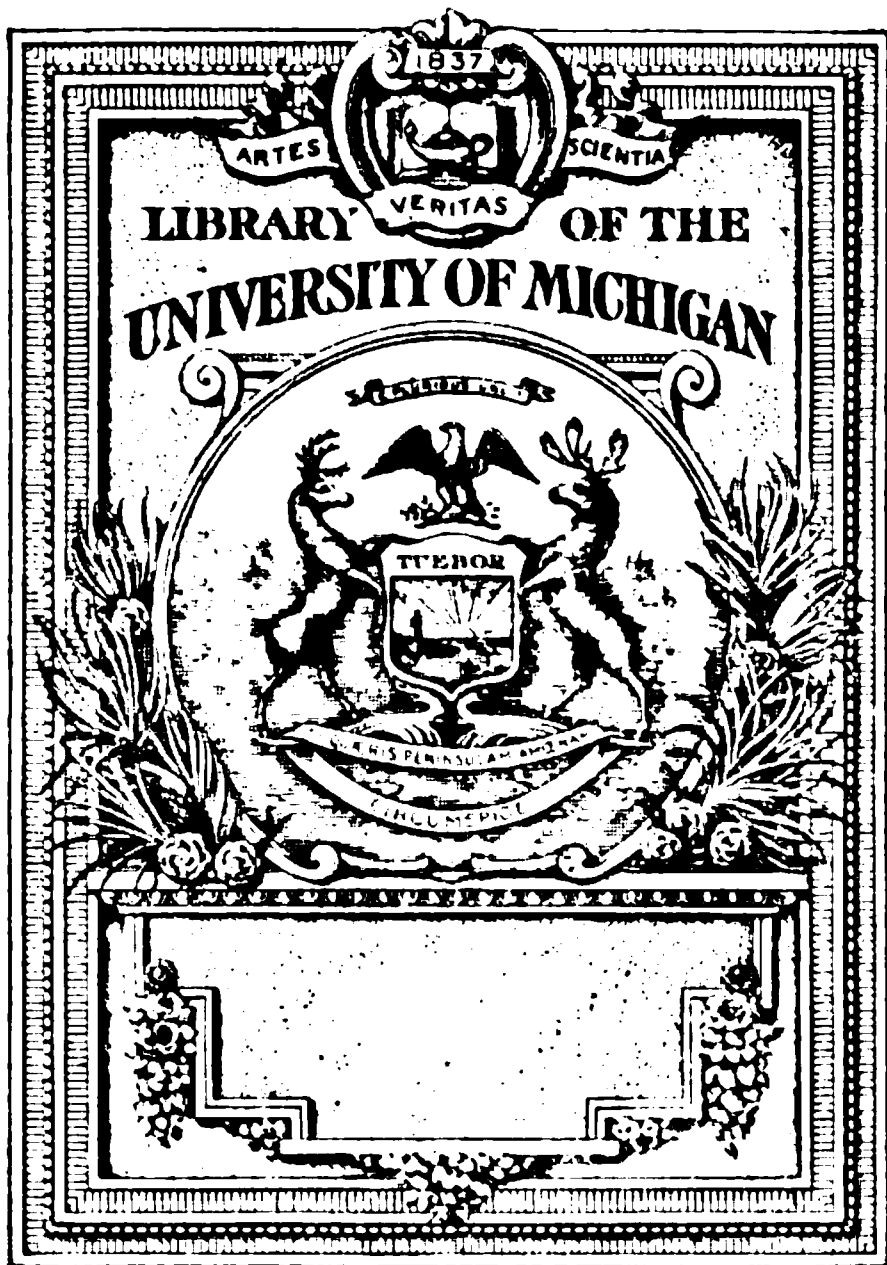
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# AUTHORIZED REPORT

OF THE

*Church of England*

## CHURCH CONGRESS,

HELD AT



### LIVERPOOL,

OCTOBER 5TH, 6TH, 7TH, AND 8TH, 1869.



LIVERPOOL:

ADAM HOLDEN, 48, CHURCH STREET.

LONDON, OXFORD, AND CAMBRIDGE: RIVINGTONS.

1869.



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**LIVERPOOL:**  
**PRINTED BY DAVID MARPLES,**  
**LORD STREET.**

# CHURCH CONGRESS, LIVERPOOL, 1869.

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## PREFACE.

At the Church Congress, held in Dublin, an invitation was presented to the Central Committee, on the 2nd of October, 1868, from Liverpool; and this town was unanimously selected as the place of meeting for 1869. The gentlemen by whom the Invitation was signed, were the Dean of Chester, the Archdeacon of Liverpool, the Rector of Liverpool, the Mayor of Liverpool, the Canon in Residence, and the Rector of West Derby, R.D.

Some weeks after, the principal Clergy and Laity of the town and neighbourhood were summoned by a circular, to which the same names were appended. A meeting was held in the Council Chamber of the Town Hall, and those present constituted themselves an EXECUTIVE COMMITTEE. They also appointed a President, Vice-Presidents, a Treasurer, and Secretaries. This Committee was afterwards enlarged, until it comprised about a hundred and fifty-four members. These, as might be expected, included almost every shade of opinion on the leading Church questions of the day.

At this meeting, it was thought advisable to establish a Guarantee Fund; as it might happen that the expenditure would exceed the income, which was to be derived exclusively from the sale of Tickets. Though the Committee do not regret having taken this precaution, and indeed would recommend it in all similar cases, they are glad to say that their receipts were more than sufficient for all purposes.

The Departments of labour were entrusted to three Sub-Committees, which were appointed in succession, and as they were required. For each of these, two special Secretaries were named, one Lay and the other Clerical.

The *Sub-Committee for Selecting Subjects and Speakers* was the first which entered upon its duties; but every one of its acts was carefully reviewed at the Monthly Meetings of the Executive Committee. Important modifications were sometimes made; but, generally speaking, the proceedings of this Sub-Committee were endorsed, though sometimes after prolonged discussion.

Before the subjects for consideration were finally determined by the whole Executive Committee, a large number had been placed on the list, by individual mention or by the Sub-Committee. Of

these, some were adopted unanimously ; and from the remainder, a selection of as many as were still required was made, by means of a ballot (by printed papers) of the whole Committee. When the details, founded on this arrangement, had progressed through one or two stages, it was found that one subject might, perhaps, be dropped without disadvantage, while an additional one could be introduced by a little management. Recourse was had to another ballot, and it was thus decided that one of the previous subjects should be abandoned,\* and two new ones be inserted.

In the selection of writers and speakers, there was, on the whole, a very strong desire to secure the ablest representatives of various schools and parties existing in the Church ; the Committee of course not identifying itself, in its official duties, with any.

The Committee would gladly have published the whole list of writers and speakers who were invited to take part ; but, owing to the change of subjects, by which some who had consented to read or speak were necessarily passed over, while the co-operation of others was secured at a late period, this was found to be impossible. Many others also were approved by the Committee, but not actually invited, because those first appealed to had kindly consented.

The *Reception Sub-Committee* had charge of such details as were not of a controversial or financial character. These comprised arrangements for the Introductory Sermon ; for the holding of the Meetings : for Reception, Refreshments, and also the assembling of Committees ; for the accommodation of visitors ; and for Meetings of a special kind, including the *Conversazione*. In the performance of these very varied duties, they were unremitting ; and the unanimous feeling is that much of the success of the Congress was attributable to their labours and discretion.

Of the *Finance Sub-Committee*, the Treasurer was the natural head, and he associated with him the Lay Secretaries, and one or two other gentlemen. These kept a check upon the general expenditure, and saw that the instructions of the Executive Committee were adhered to.

It was not easy to obtain a suitable Church in Liverpool for the opening sermon ; for those which occupy prominent positions are in general of moderate size, while fewer still are satisfactory on architectural grounds, or adapted for choral service. A difficulty also arose, in reference to the Introductory Sermon, as the Lord Bishop of Derry, who had kindly consented to preach, was obliged, by the claims which the Church in his own country had upon him, to remain at home. The Committee requested the

\* This was the subject of Missions. The main reason for its rejection was, that the local branch of the Society for the Propagation of the Gospel in Foreign Parts was to hold its Annual Meeting, in the Hall of the College, on the evening of Monday, October 4th ; and that the subject would then be in a great degree exhausted, by some of the most distinguished persons who had come to attend the Congress.

Lord Bishop of Chester, the President of the Congress, to aid them in securing a substitute; and, to the great satisfaction of both the Committee and the public, he secured the consent of the Dean of Chester.

Liverpool is unusually fortunate in possessing not only such a noble room for public meetings as St. George's Hall, but also the numerous convenient rooms, which form part of the general building. The use of all these was granted by the Town Council on moderate terms; and the Reception Sub-Committee were eminently successful in overcoming the well-known acoustic imperfections of the Great Hall.

Except on one subject, that of the "Eastern Churches and Sinai and Palestine" (which was eventually taken in two parts), the reader of a paper was restricted to twenty minutes, an invited speaker to fifteen, and a volunteer speaker to ten. In the first and second of these classes, the Committee were responsible for the selection of the persons, but not for the opinions expressed; in the third, even this responsibility disappeared.

The editing of the Report, which was entrusted generally to the Secretaries, was by them again delegated to two of their number. These two have printed both the Papers and the Addresses as they were furnished by the official Reporter, the author's manuscript having been often obtained in the latter as well as in the former case.

The Programme of the Congress announced that a concluding Sermon would be preached on Saturday, the 9th, in the Cathedral Church of Chester, by His Grace the Archbishop of York. The Executive Committee left it to the discretion of the Editing Secretaries whether this should form part of the Report or not; and they have not hesitated to decide in the affirmative.

There were also two meetings of a special kind, to which the Congress ticket did not secure admission, viz., one for *bonâ fide* Working Men, and the other for Seamen. The Executive Committee directed the Editors to give "some account" of these, as well as of the *Conversazione* held on the evening of Friday; but almost an equal number were desirous that a full report should be given of the Meeting of Working Men. The Editors have felt that they would best comply with their instructions, and meet the wishes of the public, by giving the opening words of the President, and one important speech in full, and a brief account of all the others. It will be borne in mind that, though this Meeting was an extra one, it was announced on the Programme, the speakers were selected by the Executive Committee, and the funds arising from the sale of platform tickets went into the general treasury. As this was the only part of the proceedings in St. George's Hall in which the Archbishop of York took any active part, and as his address, which seemed to be prepared with great care, was remarkably appropriate, and highly appreciated, it is the one which has been printed in full.

Delays in the printing have arisen from a variety of causes, which perhaps it is needless now to explain: but it was felt throughout, that a suspension of operations for a day or more, at several points, was a less evil than the issue of the Report would be, wanting some important paper, or in the absence of corrections which the Author only could supply.

Of the success of the Congress at Liverpool, there are two important evidences,—the mental and the material. The Committee can point with some satisfaction to the number, variety, and importance of the Papers read, and to the interesting discussions which resulted. The book is a magazine of facts and arguments of no mean value. The material success is evidenced by the number of Congress tickets sold. Not even in Dublin, where the gathering was National rather than Provincial, were there so many persons present,\* though some friends were absent, whom the Committee and the Public would gladly have joined in welcoming. This surely goes some way to prove, that in favourable circumstances,—*e.g.*, when there is a large population and ready access,—the Congress is gaining instead of losing in public favour.

A. HUME, D. C. L.  
T. E. ESPIN, B. D.

\* The number of Tickets sold at the various Congresses, since the first, was as follows:—

1861	Cambridge	.....	?	1866	York	.....	2,147
1862	Oxford	.....	735	1867	Wolverhampton	....	1,930
1863	Manchester	.....	1,918	1868	Dublin	.....	2,261
1864	Bristol	.....	?	1869	Liverpool	.....	2,810
1865	Norwich	.....	1,946				



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John W. Cropper, Esq.	Nicholas Waterhouse, Esq.

Assistant Secretary.—Rev. Andrew Wilson, M.A.

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## CHURCH CONGRESS, 1869.

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**THE** ninth Church Congress assembled at Liverpool, on Tuesday the 5th of October.

Morning Prayer was said at St. Michael's Church; Pitt Street, at 11 o'clock. There was a very large attendance both in and around the Church; but accommodation was preserved in the first instance for the members of the Congress.

The first Lesson was read by the Lord Bishop of Oxford, and the second by the Lord Bishop of Chester.

The musical arrangements were under the superintendence of W. T. Best, Esq.

The Congress Sermon was preached by the Very Rev. John Saul Howson, D.D., Dean of Chester.

# THE SERMON

PREACHED IN ST. MICHAEL'S CHURCH, LIVERPOOL,

TUESDAY, OCTOBER 5TH, 1869,

BY THE VERY REV. J. S. HOWSON, D.D..

*Dean of Chester.*



## THE SERMON.

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PHIL. ii. 4.

*Look not every man on his own things, but every man also on the things of others.*

THE context supplies all that we need for obtaining a full and correct view of the meaning of this sentence. On one side is the admonition, that nothing is to be done "through strife or vain glory," but that "in lowliness of mind each is to esteem other better than himself." On the other side is the example of our LORD JESUS CHRIST, who "made Himself of no reputation," but, for our sakes, "took upon Him the form of a servant." The "same mind" which was in Him is to be "also in us." From either of these low levels we easily rise up to the position which our text affords to us for surveying some of our gravest responsibilities in connection with this Church Congress.

No passage could more correctly strike the key-note to which we all ought to listen attentively at this moment. Great diversities of temperament and opinion are found among those who are beginning to gather for this meeting. There is some danger, lest in certain respects there should be discord amongst us. In what way so well can we make sure that these diversities—without losing the characteristics which give to them their value—shall still be harmonious in their result, as by each of us resolving that he will look "not on his own things," but—with all humility and in sympathy—will look "also on the things of others"?

And if any one, at this moment, is bound thus to forget himself, and to look on "the things of others," it is the preacher. To dwell at length upon the difficulty in which he happens to be placed, would be to invite too much attention to "his own things." Nor in truth is there any need for such a course. No one is severely

judged, who, in obedience to an order which he is bound to respect, does his best, under embarrassing circumstances, to meet an emergency.\* That subject therefore may be at once dismissed, with the brevity which it deserves.

We must all indeed be sensible of the disappointment involved in being obliged to descend—from an eloquence which would have adorned some great subject, so as to make it live in our memories—down to a plain and simple homily on a common-place duty. Our loss, no doubt, is great; but the reason for the absence of the eminent prelate, whom we expected to hear, is sufficient. Nay, more than sufficient, it is imperative. No one, who looks not merely “on his own things,” but “also on the things of others,” would wish that an Irish Bishop should be absent from his Church at this crisis. Our thoughts must be very much with our Sister Church at this time, especially when we remember where the last Congress was held, and what a loving welcome we received. None of us, whatever our varieties of opinion may be, have looked unmoved upon our brethren during this process of momentous transition. Each step has been watched, and is watched now, with profound sympathy; and the joy is great, that we are encouraged to dwell now, not so much on the anxiety and trial that have accompanied the change, as on the confident hope that the future of the Irish Church will be prosperous and strong. The feelings of Churchmen in England may justly be expressed in the Apostle’s own words: “Though we be absent in the flesh, yet are we with you in spirit, joying and beholding your order, and the steadfastness of your faith in CHRIST JESUS.”

Recognizing then in St. Paul’s words to the Philip-  
pians our true starting-point, now that we are entering on the duties of this busy week, we must not altogether omit its personal application to each one of ourselves, in the simplest and most ordinary meaning.

\* The Bishop of Derry had undertaken to preach the “Congress Sermon” this year; but the fulfilment of his promise has been inevitably hindered by anxious and laborious work connected with the re-organization of the Irish Church. In this difficulty the Committee of Management referred the matter to the Bishop of the Diocese, who appointed the present preacher.



No one can say that, in a Church Congress, there is not some considerable danger of our looking, each individually, too much on "his own things," and too little on "the things of others;" while certainly, in proportion as we fall under this temptation, so far the benefit of the occasion is lost.

Self is our great enemy in religious life and religious usefulness. And self is an insidious enemy. When we work round self as a center, our own activity and notoriety may hide from our sight the growth of our faults and the harm which we do to others. The habit of self-assertion—the seeking of our own gratification—the increasing consciousness of our personal importance—may more and more exercise a very mischievous influence, which we never discover, especially if we feel that we have the approbation and applause of those who immediately surround us. It is pleasant to live chiefly among those who admire us most; but it may not be the best for ourselves or for the Church. The man who yields to self-complacency when he is flattered, is apt to become overbearing and even violent when resisted. Who cannot point to such instances within his own experience? When I think of the harm that has been done under such circumstances in various ages of the Church, I am sometimes reminded of that Law of Storms, according to which the calm within is the measure, and the inevitable accompaniment, of the havoc done around, as the movement circles onward, unresisted, over continent and ocean.

And let it not be said that such remarks are applicable only to a few leading men. If some persons have large circles within which their influence is felt, each of us has his small circle: and selfishness, even in a limited sphere of action, is a very strong and a very bad principle. Besides this, there is such a thing as "having men's persons in admiration because of advantage." If we addict ourselves in the spirit of partizans to guides of our own choice, we are really "looking on our own things." Having a preference for the atmosphere in which we have chosen to dwell, we become indisposed to "look on the things of others:" or if we do look on them, we look on them with repugnance; and, however

much good there may be in other quarters, in regard to which we have conceived a dislike, of these things we are too often "willingly ignorant."

Now a Church Congress is well adapted to exercise a corrective influence on such infirmities and their consequent evils. If self-centered men do come to these meetings, each with his circle of admirers round him, at all events the circles intersect. It can hardly be but that some sense of wider sympathy should be generated—some diminution take place in our opinion of our own importance—something come instructively to view, which had not been seen before within our restricted customary horizon. Collision on equal terms must strike out some sparks of truth. And if some idols are broken here, this may not be without its advantage to the worshippers. We all gain by having opportunities of seeing things as others see them, and by endeavouring to acquire a common feeling at heart, even when entire agreement of mind is impossible. "Charity seeketh not her own." It is one of the most characteristic principles of Christian morals, which that golden sentence sums up and expresses. Again and again, in Epistle after Epistle, we find it reiterated by St. Paul in varying forms. "Let every one of us please his neighbour for his good to edification." "Let no man seek his own, but every man another's wealth." "Even as I," he adds, "please all men in all things, not seeking mine own profit, but the profit of many."

But I pass now to what lies more properly within the range of our thoughts to day. Let us turn from the narrow personal view of the matter, to consider that spirit of Party, which, ever since the Church of Christ was founded, has been busy in blinding the eyes, distorting the judgement, and inflaming the passions, even of good men. I do not at all doubt that the formation of parties is on some occasions necessary. It is evidently a law of God's Providence that great principles should sometimes be worked out by this method. I am here speaking of our own responsibility in this matter, and of the great danger now lest our own view should be

restricted and our temper disturbed by eager partizanship.

There are times when the tide of such feelings is unusually high and strong. We mark such phenomena in the physical world, and they ought not to be unnoticed in the moral world. Surely no sane man can deny that just now, with ourselves, the evils of Party greatly outweigh its advantages. Never was there a period in the history of the Church of England, when it was more needful—in a spirit of forbearance and conciliation—that we should all learn to “look not on our own things, but every man also on the things of others.” We ought then gladly to welcome any occasion, which may help to assuage this extreme violence. Now it is something even to meet and to learn to know one another. When, for instance, we have seen a man of mark, and listened to his voice, whereas previously we had only been told of him, and that unfavourably, the gain is often great to the cause of Charity and Justice. Meeting here too in friendly intercourse—we learn to recognize one another as members of the same Church, whereas previously, it may be, we had thought of one another merely as members of different parties. That sentiment of Church-loyalty—which corresponds with what we call Patriotism in the State—receives some encouragement, in opposition to mere sectional interests: and if controversy must continue—as, in many cases, continue it must—we may hope that henceforward it will become more courteous and more fair.

But, further, a still more happy result may follow from these meetings. When we come to understand one another, we may discover that we are nearer to one another, and that controversy is less needful, than we thought. The poison of suspicion—that great evil of our day—is sucked out by the process of charitable discussion. The Congress seems perpetually to be saying to us, “Sirs, ye are brethren.” We find that our differences have arisen, partly from actions misinterpreted, and partly from what is hardly more than a mere geographical separation. There is a passage in early Hebrew history, which should often be in our minds

in connection with the thought of our religious parties. When the conquest under Joshua was ended, and the two Tribes and a half departed to a home that was widely separated from the rest of the land, and very different in its outward characteristics, they built an altar—"a great altar to see to"—at the edge of that valley of the Jordan, which was spread wide and deep between their inheritance and that of their brethren. Hereupon the other Tribes hastily assumed that this was an act of rebellion and a beginning of idolatry; "and they gathered themselves together at Shiloh, to go up to war against them." But the children of Reuben and the children of Gad and the half-tribe of Manasseh calmly explained the meaning of what they had done, and gave their answer, in substance, thus: "The LORD God of gods, He knoweth if it be in rebellion or in transgression against the LORD. The LORD hath made Jordan a border between us and you. Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice: but that it may be a witness between us and you and our generations after us, that your children may not say to our children in time to come, Ye have no part in the LORD." The rest of the Israelites received the explanation candidly and gladly. "The thing pleased the children of Israel:" they "blessed God," and gave up their intention of going up against their brethren in battle; and thenceforward the altar became a witness and a bond of union between the separated parts of the same community.

So ought each Church Congress to be—not only for the present, but for "time to come"—a witness and a bond of union. The comment of an old writer on this passage may help us to cherish such a thought. "These two Tribes and a half," he says, were "on the further side of Jordan in position, but on the same side with the other Tribes in religion." He continues: "Though there was a noon-day of innocence in their intentions, yet because a twilight of suspicion obscured their actions, it occasioned jealousies in their brethren, as if they had hatched some idolatrous designs. The controversy was ended by the right stating of the question."

And then he adds: "O that all differences between brethren might winde off in so welcome a conclusion!"\*

But—turning now from parties within our Church to our relations with those who own no membership with our Church—we are surrounded by large and various bodies of Nonconformists. We may regret this: but it is a fact, and a fact which our Congress cannot evade; and, as regards these Nonconformists, I venture to say boldly that it is our wisdom and our duty to "look not on our own things, but also on the things of others." At times it may be that Dissenters have failed in this charitable duty towards us—that they have grudged to us advantages which we accidentally possess, so as to be willing rather that the country should lose the benefit, than that we should retain what has descended to us—or that they have been eager to appropriate the richest fruits of our ministerial labour—or that the political passion of a few has swept away the moderation and sobriety of the many. Still our business here is not with the motes in our brethren's eyes, but with the beam in our own. And our faults towards Dissenters have not been inconsiderable.

Too often have we bestowed on them a very scanty share of our careful consideration and sympathy. On the part of some of us there has been almost a contemptuous disregard of those, who, though we believe them to be mistaken, ought to be treated with respect. But, my brethren, this may be laid down very confidently, that a disdainful dislike of Dissenters is, just now, one of the most dangerous propensities which a Churchman can indulge. And, even where no temptation to this exists, we must admit that many of us are too ignorant of their methods and principles—that we do not discover how much they have to say on their own behalf—and do not duly reflect on the high probability that they have possession of some sides of the truth from which we have relaxed our hold. The proper remedies for such defective apprehension on our part, are, first, that we should take pains to ascertain facts correctly, and,

\* Fuller's *Pisgah Sight of Palestine* (1650), p. 60.

secondly, that we should cherish towards all with whom we come in contact that spirit of Charity, which "vaunteth not itself, is not puffed up." And, in fact, any other spirit is most highly indecorous. It is our neglect, in a great measure, which has given to Nonconformity its strength. Where would the Christianity of the Fen Country and of Cornwall have been, but for Wesleyan Methodism? And are not the names numerous, within the range of Nonconformity, which will hold an honourable place in all future Ecclesiastical History? I leave this part of my subject with the mention of one honoured name, closely connected with the Cathedral City of this Diocese. That city contains the memorials both of Bishop Pearson and of Matthew Henry. It is not likely that they ever met.\* The hard line of 1662 formed a barrier which separated many congenial spirits. But the works of both are in harmony together on the shelves of most Clergymen,—who find in the one the exactest exposition of the Church's Creed, and use the other for unfolding the religious sense of Scripture in the most attractive and edifying form.

Those thoughts of the reunion of Christendom, which proceed on the silent assumption that Dissenters do not exist, are, to say the least, very unreal. In making this remark I am carried at once, right across the ecclesiastical horizon, to a very different side of that varied scene of religious interests, in the midst of which it is our lot to live. And, even here, I still assert confidently that the same text pursues us with its gentle persuasive admonition.

Am I to be one-sided, because I have urged the duty of a large-hearted, thoughtful, generous treatment of Protestant Nonconformists? Is there nothing of the same duty towards Roman Catholics? And is that duty, in regard to them, never neglected by us? I cannot indeed—even in this place, where a strict impartiality is imposed upon me—preach a merely neutral sermon, as if I had no convictions. I cannot so preach as though I had any doubt that the attitude

\* Matthew Henry began his pastorate at Chester in 1687, the very year after that in which Bishop Pearson died.



of the Church of England, as a Reformed Church, must be maintained, and that those who would dislodge it from that attitude must be resisted with the utmost tenacity. But have we not sometimes lost ground by that rough coarse Protestantism, which is declamatory rather than argumentative? Has not the controversy—the absolutely needful controversy—with the Church of Rome been too often conducted without adequate information? Would not our position in this warfare have been strengthened, and would not fewer defections have been caused, if we had ungrudgingly recognized the good, as well as unflinchingly exposed the evil? And have we not something to learn from that Church, in regard to such subjects, for instance, as close Pastoral Care and warm Missionary Zeal? Are there not manifold reasons why, even in this case, it would be good for us to “look not on our own things, but also on the things of others”?

Turning our eyes over the broad Continent of Europe—and our Church Congresses have urged us to take this wide view—we must admit that mere natural sympathy should excite in us a deep interest in that which is the sole representative of Christianity to large masses of our fellow-men. And yet how often are our religious instincts narrowly and exclusively national! Just as we are apt to cherish thoughts of self, when our hearts ought to be open to the well-being of those around us—or to clutch at party-interests, when we ought to grasp the hand of those who, though not belonging to our party, are still members of the same Church—or so to concentrate our affections and exertions on our own Church, as to forget that Nonconformists have a claim on our regard—so are we apt to limit our religious sympathies to our native land, or to care but little for that which is beyond it. There are times, however, when such isolation is peculiarly unnatural and unwise; and such are the times in which we live.

That eye must, I think, be very dim, which does not see that European Christendom is approaching an ecclesiastical crisis. What if the great Council of next December—we cannot without irony call it *Œcumenical*—

but it will be a great Council—what if it should draw more tightly and rigidly that tension, under which the consciences of earnest men have long been placed? Already, as was lately said to me in Italy, St. Mary and St. Peter have absorbed the homage which ought to be given to CHRIST—already a divorce seems almost proclaimed between the decisions of the Church and the achievements of Science—already the necessities and convictions of Modern Civilization are declared incompatible with Religion. What if all this should be intensified and made irrevocable? And what if then—under the impulse of a vehement reaction—the ecclesiastical attitude of three hundred and fifty years, and even the doctrinal decrees of the Council of Trent, should be viewed, by Roman Catholic theologians, as open to revision—if the formation of National Churches should become a feature of the period that is before us—and if those who from among ourselves have so eagerly joined the Latin Communion, should find that they have committed an anachronism? This is not a time when the Church of England should stand aloof, as though it had no interest in these movements—certainly not the time when self-importance should be prominent in our discussions, or when factious party-spirit should be let loose amongst us on its pernicious errands.

Nor is this a time when we should be eager to make such changes in our public worship as, whether so intended or not, will be construed as imitations of that which is repugnant to the English mind. As to that spirit, which, for the sake of an ornament or a posture, would tear a parish into shreds, irritate a whole neighbourhood, and alienate those who desire to be affectionate and firm in their membership in the Church, it is impossible that a sermon preached on a grave occasion, and addressed to wise men, can occupy itself in dealing with a state of mind so obviously defective in the mere rudiments—I will not say of Christian charity, but of Christian propriety. Surely these startling signs in the foreign ecclesiastical heaven are rebukes of such a spirit and most serious admonitions that we should stand united in loving harmony together, in order that we may be able to render service to other countries, when



the convulsions come. It seems as though Satan had obtained leave to "sift" the nations "as wheat." O! if we were converted from our selfishness and partizanship, then, like Peter, we might "strengthen our brethren." I believe that many eyes from abroad are turned to us, and will be, more and more, in proportion as we are united among ourselves, and faithful to our principles. Some prejudice is to be overcome in regard to us: and who can say that we do not deserve this? Let not that prejudice be still further justified by quarrels among ourselves. Our hearts have lately been touched, and our minds impressed, by the words of a great French preacher—probably the most eloquent man of his day, while no one is better able than he to appreciate the social and religious wants of his own country. I cannot forget how generously and warmly he spoke of us and of our institutions,\* before he was constrained to be silent under the blow of authority. If we could learn, in different churches and different countries, each thus to think and speak of the other, then might we hope for a real and religious re-union of Christendom.

The force of all these arguments is immensely increased, when we think of that atmosphere of general doubt and partial unbelief, which surrounds us all, whether at home or abroad. And here I think it a duty just to glance at one more subject, which demands our sympathetic thought. The present Congress indeed invites us to take a still wider view, than in any previous one, of the religious condition of other countries. And, for the sake both of the past and the future, there are strong reasons why we should bestow careful study on Oriental Christendom. The Church of Rome is in one sense a modern church, remarkable alike for the versatility of its adaptations and

\* Father Hyacinthe, in a sermon preached last February at Lyons, spoke thus: "We are behind Protestant nations, and especially behind those that dwell beyond the Atlantic and the Straits of Dover. I have trodden English soil on two occasions, and have come to the conviction that the strength of that country is from the Bible." We might well wish that one of his other sentences were literally and universally true. "That which constitutes the strength of Protestant nations is, that when the people come home from their work, they enter the family circle, and, sitting by their hearths, read the Bible."

for the perpetual growth of new doctrines: whereas the Greek Church strikes its roots very deep in the past, and may be said to have been stereotyped since the days of Justinian. At the same time there are symptoms which seem to indicate that the Christians of the East have a distinguished future before them. Russia, for instance, may still have a great part to play in Ecclesiastical History. It is not however to these regions of the world, or to this subject, that I am here alluding.

We are very familiar just now with strong statements concerning the decay of Christian faith in Germany; and it is sometimes taken for granted that the stream of English Scepticism flows almost entirely from that fountain. Both opinions rest, no doubt, upon a foundation of fact: but in both, as they are popularly presented to us, there is much exaggeration. In Germany, as I can testify from personal knowledge, are some of the purest, best and simplest forms of Christian work, combined with and based on the soundest Christian doctrine. Again, some elucidations of Scripture, which have been produced there, will be part of the perpetual heirloom of the Church. And as to scepticism in England, there are forms of unbelief amongst us quite indigenous and strictly in connection with our own habits of thought. In regard to some such subjects it might be good for us to invert the process prescribed by the text, and to "look not on the things of others," but "also on our own."

Our feeling ought rather to be one of sympathy, when we find that the "same afflictions" under which we are suffering, are "accomplished in our brethren" elsewhere. The consciousness of a common cause is a strength and a support, when we are called upon to struggle and to resist. And struggle and resistance there must be. Some indeed would counsel us to yield to what is viewed as the inevitable tendency of the times. They appear to think that the sentiment and morality of Christianity would survive, though its doctrines should evaporate and disappear, and that the old injunction to "contend earnestly for the faith once delivered to the saints" is at length obsolete. But, my brethren, Christianity without a Creed cannot live. For a time it may maintain all its old appearance: but ere long it

will surely collapse and fade away. It is really dead, though it looks like life. We have heard of the countenance of a dead monarch laid open to view in his tomb. Those royal features, well known to history, appeared for a moment like life, as the spectators reverently gazed: but presently they vanished into nothingness and decay. So will it surely be with Christianity, if definite doctrines cease to be recognized as an organic and essential part of our holy Religion.

But now, in this process of maintaining faith and refuting error, which is laid upon us as a responsible duty, let it not be forgotten that Sympathy has a large part to play, perhaps the largest. I have sometimes observed that, when the mind is harassed by doubt, sympathy will remove the pain and enable the heart to rally, even when an adequate argument is not at hand. The characteristics of Modern Scepticism are in some respects new. We often observe, for instance, that a failure in old beliefs is found side by side with a very high morality. In dealing with those, who are thus "perplexed in faith, but pure in deeds," we cannot hope to do good by the method of harsh invective. Who can tell the harm and havoc that have sometimes been worked in anxious and sensitive minds by self-centered and self-confident men, who have never themselves passed through the painful but sometimes salutary discipline of doubt?

My brethren, the drift of all my sermon has been this. I have desired, with a respectful but most serious earnestness, to invite you to look upon Church Congresses as corrective of selfishness and partizanship. What thought could be better for us to cherish at this moment, when the prospect is before us of all those temptations that arise from eagerness and impatience, from personal preferences and antipathies, from the recollection of past, and the expectation of new, controversies and disagreements? No one indeed would wish our debates to be dissociated from feeling; but such feeling has its dangers to the Church and to ourselves. The view of our employments during the present week, which this sermon has taken, is not an ambitious view; but it is a healthy view; it is a

Christian view. If we consider it well, there will be benefit for the Congress, and benefit for each one of us separately. And perhaps, if I may presume to speak from long acquaintance with this hospitable and distinguished town in which we are assembled, I may be allowed to say that, knowing though I do the piety and benevolence and active zeal which are abundant here, yet there is no place in the world where it is more desirable, in matters of Religion, that both Clergy and Laity should learn, each person apart, and all together, to "look not on their own things, but every man also on the things of others."

I began with the individual application of the text. So let me end. And indeed the text suggests this. The appeal—twice repeated—is to "every man." It addresses then each one of us. Each separate soul here has its own responsibility. This opening sermon must, in the very nature of the case, be intended for the conscience. The debates which follow are intended for the exercise of thought, for the assertion of principles, for the enforcement of opinion, for the persuasion of the judgment. But each one of us has an account to give for the manner in which he takes his part, whether active or passive, in this process. It has sometimes appeared to me that, in conversations and discussions concerning these Congresses, too little is said of Prayer. Now it is certain that personal and intercessory prayer will tend to form in us that habit of mind, which St. Paul enjoins upon the Philippians. And no moral duty, as was remarked above, is more characteristic of the Christian Religion, than this ready and cheerful willingness to go out of ourselves that we may think of others. In no respect is the teaching of CHRIST more completely transfused, as it were, into the writings of the Apostles. As with St. Paul, so it is with St. Peter—and did he not think of his dear Lord's well-remembered example, as he wrote the words?—"Be ye all of one mind, having compassion one of another, be courteous: yea, all of you be subject one to another, and be clothed with humility: honour all men: love the brotherhood: fear God."

NINTH ANNUAL MEETING  
OF THE  
CHURCH CONGRESS,  
HELD IN LIVERPOOL.

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*TUESDAY AFTERNOON, 5th OCTOBER, 1869.*

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The Right Reverend the LORD BISHOP OF CHESTER took the Chair, as PRESIDENT OF THE CONGRESS, in the large Concert Room of ST. GEORGE'S HALL, LIVERPOOL, at 2.30 P.M., and delivered the following

OPENING ADDRESS:

In opening this ninth meeting of the Church Congress, allow me to express my hope that the arrangements which have been made for the convenience and comfort of those who have come from a distance to attend it will be found in all respects satisfactory. That will be an abundant reward for all the trouble that has been taken by the Reception Committee—a reward which they have most honestly earned. It is allowable for me to refer to this trouble, for, in kind consideration of my manifold engagements, the Committee would not allow me any participation in the preliminary arrangements. This great Town will, I cannot doubt, be found to offer many facilities, not only for these general meetings, but also for any smaller subsidiary gatherings which may take place. But the Bishop of the Diocese may, he hopes, be pardoned if he cannot refrain from expressing a certain official regret that the Congress is held apart from the Cathedral, and his personal regret also, because this same arrangement—however convenient in other respects, and possibly, in the judgment of some, even necessary—interferes with the hospitality which he would most gladly have offered on this occasion. Whatever diversities of opinion may show themselves hereafter, it may doubtless be assumed that there is at this moment absolute unanimity in the feeling of obligation to the preacher of this morning.

This Liverpool Church Congress owes much more than the

average debt to the Dean of Chester, and that not only for the godly and wholesome doctrine necessary for these times, to which we have been listening this morning, but also because of the circumstances under which he undertook to preach. It is well known to most, if not to all of you, that we had to sustain a very heavy disappointment in the Bishop of Derry's finding himself constrained by urgent and most important engagements—which, without going into details, we can all of us in some sort appreciate—to withdraw from the good work which he had kindly undertaken on this side of St. George's Channel. One English Bishop after another, to whom application was consequently made, was unable to show the good-will which he felt to the cause by compliance. And the selection having been finally entrusted to me, I turned to the name which the Dean himself and another friend of mine, who has worked as hard as any one along with him in all the preliminary arrangements, are well aware had, on the first announcement of the Bishop of Derry's unwelcome and enforced withdrawal, under all the circumstances having a rightful claim to consideration, commended itself to my judgment.

Eight previous anniversary gatherings such as this are surely enough to justify those who first thought that it would be well and wise for the Church to adopt, and apply to her own purposes, such discussions as had already been found highly advantageous to the best interests, not only of general science in its widest scope, but also of social science in particular, of questions connected with education, and of various commercial interests.

A Church Congress, we all of us feel and understand, has a distinct line of its own. It does not pass resolutions, nor investigate alleged grievances, nor draw up petitions. It proposes to ascertain, as far as may be, what really deserves to be called public opinion in reference to Church matters. It would fain determine, whether, on the subjects selected for its discussions, anything that deserves to be called public opinion has yet been formed. A Church Congress may fairly be regarded as supplying the raw material which more responsible discussions elsewhere may afterwards find useful, when practical measures come to be submitted to those who can, if after due deliberation they see fit, give them legal sanction and effect. Some of the more sanguine members of our Church Congresses may even indulge the hope that they may do something towards guiding and directing public opinion. Such guidance and direction, wisely and carefully given, can never have been of more importance than in these days of ours. For never had public opinion greater power, or greater facilities for exercising that power. Never might it more reasonably or more confidently be believed that such power was surely and steadily on the increase. Now, one ready and sure way—would it be too much to say the readiest and surest way?—to ascertain and test public opinion exactly, the way to obtain and exercise influence over public opinion in the present day, is by *viva voce*,



face to face discussion. In some respects this has advantage over carefully written arguments.

Those who come together at a Church Congress feel that they meet on common ground, though they understand and avow that there are many shades of variety in views which they take of subjects neither few nor unimportant; their common ground being loyal and hearty submissiveness to Holy Scripture and the Formularies of the Church. The actual business of a Church Congress should be conducted, as the preliminary arrangements are of necessity made, on the understanding that, on certain points, it may be needful and desirable to balance views more or less conflicting; that this will have to be done with patience, moderation, and mutual forbearance; that equal, and, as far as may be, ample opportunities shall be afforded for the free exposition and assertion of such conflicting views; that there shall be liberality without either licence or indifference; and that, whether knowledge be greatly increased or not, while faith remains unwavering, hope shall become brighter, and charity shall be strengthened and enlarged.

At such gatherings as this, old familiar Church work comes to be presented under different lights and new aspects. Nay, more than that, fresh forms of Church work may fairly be expected to be developed, as the exigencies of place and time call for them. Change, which in this transitory world is always possible, even in the best considered and most carefully elaborated human institutions, may at certain seasons be thought and felt to be imminent. Such gatherings as this may do something towards evoking and exercising the best forecast of change of which our nature is capable—may guide us in making the best preparation for meeting change when it comes; not in any miserable spirit of fatalism, assuming and propounding that *this* or *that* must and will be, whether for better or worse; but bearing in mind the words of the Philosopher—"He that will not apply new remedies must expect new evils, for Time is the greatest innovator \* \* \* and a froward retention of custom is as turbulent a thing as an innovation; and they that reverence too much old times are but a scorn to the new."

The possibility, not to say the likelihood, of changes, neither few nor unimportant, has been lately announced by our highest Ecclesiastical Authority. Nothing can be more desirable than that such changes should be considered and discussed by the best light that may be attainable, and be temperately and deliberately viewed in all their various bearings on the spiritual interests of Laity and Clergy. From this point of view the Church Congress of 1869 may fairly be regarded as, to say the very least, quite as important and quite as likely to exercise influence, as any of those which have gone before it.

Our Committee have done their best, in drawing up a programme for these four days, to open to us a wide and varied field. They have studied and striven to secure fair and full

representation of all the principal schools of thought at present existing in our Church. The subjects selected are not only important but interesting—highly and immediately interesting at this particular time; and, what cannot fail to be very welcome to regular and habitual attendants at Church Congresses, some decided novelties will be found included in the list.

Our discussions, I feel persuaded, will be carried on in a good spirit; and if some of the subjects are of a high and sacred character, due discretion and even reverence will, I cannot for a moment doubt, be shown in dealing with them.

Regret has before now been expressed that Laymen betray a reluctance to take part in religious discussions. I gladly believe that there is far less ground now than once there may have been for such apprehensions. Laymen are happily getting over such reluctance. The co-operation, the hearty co-operation of the Laity, is essential to the welfare and efficiency, and even to the safety of the Church. The more the Laity and Clergy feel and show that they are conscious that they have a common cause and common interests the better. A glance at the scheme drawn up by our Committee will show you that, while we have of Clergy twenty-eight readers of papers and eleven who are prepared to make addresses, the Laity have undertaken twelve papers and thirteen addresses.

It must of course be expected that in such a range of subjects a speaker will occasionally be found employing arguments which are unacceptable to a large proportion of his audience. Fair, manly, gentlemanly, Christian argument is to be looked for from the representatives of the majority. Under no circumstances or conditions should there be rude interruption or unseemly clamour.

On all such occasions as this on which we are now entering, it has been found of the utmost importance that the rules laid down as to the time allotted to readers and speakers should be observed with rigid exactness. The programme, you will have observed, allows to readers twenty minutes, to selected speakers a quarter of an hour, and to other speakers ten minutes each.

To conclude with a few words of our own Northern Metropolitan—"Let us carry into our Counsels of this week the spirit that yearns for union and hates division; that will keep and speak the Truth, but always in Love."



## DIOCESAN ORGANIZATION.

The Ven. WILLIAM POLLOCK, D.D. (Archdeacon of Chester), read the following Paper:—

The Church within the Diocese has in a sense reached the full dimensions demanded by the apostolic type. There, as in Crete or Ephesus, you have a baptized community under one Chief Pastor; and there are also two orders in the ministry, duly subordinated to him, and sharing with him the oversight of the flock. It follows that, in the sense indicated, the organisation of a diocese is the organisation of a Church. It follows further that the task entrusted to me is to propose some scheme which shall fully embrace this unit Church in all her orders and administrations; which shall find work for "every member of the same in his vocation and ministry," "according to the measure of the gift of Christ;" and which shall bind all together in adjusted and harmonious action. This I suppose is what is meant by "Diocesan organisation."

To begin, then, with the Parish, which is the unit of the Diocese, as the Diocese is the unit of the Church at large. One has nothing to say about the Incumbent, except this only, to plead for him very earnestly that, surrounded as he is by spiritual necessity on the one hand, and by Christ's body on the other, he shall never be expected to bear the burden of that necessity alone. I do not mean that he must needs have what we call a "Curate." He may, or may not, want help in the administration of the Word and Sacraments. But I do mean that, whether or no, he does want other help which should be supplied from the Church around him.

And first, let it be open to him to nominate to the Bishop for admission to the orders of a Deacon one or more of his parishioners, as it may be. Let these be men of approved personal piety, and capable of expounding Holy Scripture, if not with critical scholarship, yet with practical power and truth. Let them be *unpaid* labourers; and while they bestow enough of time on spiritual work to justify their ordination, let them also pursue their habitual secular occupations. Let them not be supposed to proceed to higher orders, and let them rarely do so; but let them pray and preach, not, indeed, in the Church, but in the school or the cottage, or wherever else they can find an audience, and so long only as they hold the license of the Bishop and the nomination of the Incumbent of the Parish. By this means, you would raise up to us the voluntary services of a vast number of able and faithful men, in various grades of society, who are now either wholly lost to the work of God, or else are drifting away into other communions where such work is found for them.

Then go a step further. In every Parish let there be a society of Lay helpers. Gather in all who offer themselves, being worthy, and assign their duties by their gifts. From them take the Superintendents and Teachers of your Sunday Schools,

your night schools, your adult classes — male and female. Among them distribute the management of your lending library, your penny bank, your clothing fund, your several religious and charitable institutions. Out of these select your choristers, and not, it may be, from the hirelings of the free concert-room. Send some of them to visit the sick, some to seek out and arouse the whole. Institute especially a body of female helpers—you may call them “Deaconesses,” or what you please—who shall fulfil all woman’s mission of pity and love and thrift in all its gracious ministrations.

Imagine all this done. And why not? It is being done, more or less, in many a dissenting community. But what a change would have passed upon us! We should no longer hear of men struggling single-handed with their thousands and tens of thousands. But it would be the Church at large in each place, in all her converted members, whether Pastors or People, which would deal with the destitution around her. We should be no longer trading with a mere fraction of our spiritual capital; no longer fighting the Lord’s battle with one hand tied behind our back. The body of Christ would no more be stunted of its growth for lack of “that which every joint supplieth,” but “the effectual working in the measure of every part” would “make increase of the body unto the edifying of itself in love.” Need I say here that this is not my scheme, nor have I it “of men, neither by man.” It is God’s own scheme of Church organization.

From the Parish to the Rural Deanery. No other officer of the Church, after the Bishop himself, can render her more effective service than the Rural Dean. Not only has he the power, as I believe, above all others, to secure the repair of the fabric and the due supply of the requisites of Divine service—through his facilities, I mean, for the greater persistency of demand and frequency of visitation—but still further, if he be the right man for the right post, a man of worth and weight—wise, unassuming, and conciliatory—he will soon become the natural centre of the clergy round him. Through him the Bishop will often consult with them, and he will gather and return their suffrages. And while, under his presidency, they meet in Chapter twice at least yearly, or perhaps in each Ember week, many a prejudice will be abandoned, many a jealousy will give way, many a good work will be set on foot, at once the cement and fruit of brotherly love and unity. But here again it will be a grave error if the Clergy work alone. Call in the Laity by all means, if not to the Ruridecanal Chapter, yet to the Ruridecanal meeting. Send two delegates, being communicants, from every Parish or Ecclesiastical district, elected by the whole Congregation; or if no election is made, accept the Churchwardens, or two of them, as Delegates. Discuss practical questions, sent down, if possible, by the Bishop. Take the votes of the Clergy and Laity separately; and unless a majority in each order be obtained, together with the vote of the

president, record no resolution. On the other hand, if a resolution is taken, let no man be considered bound, even morally, to any course or sentiment to which he has not directly pledged himself. Set up such a Council Chamber for the Church in every Deanery, and her hold upon the country will be increased a thousand-fold. Every parish will have its acknowledged share, not only, as before proposed, in her action, but now also in her deliberations. Her wants, her claims, and her institutions will become known generally among her children. The Laity will gather new attachment, and, as I quite believe, new respect for the Clergy, when they are accepted as "true yoke-fellows," and there is no longer any ground for the suspicion that we are disposed perhaps to say to them, "Stand back, for we are holier than ye." And the Clergy peradventure may learn some useful lessons of method, and system, and sound discretion from the Laity. It will not do them any harm to see from a Layman's stand-point, the bearings of many a perplexing question and exciting movement.

I will venture to add here that, the Rural Dean being an unpaid officer of the Church, and being called to arduous duties, such as must largely interfere with his work as a Parish Priest, he ought to be supplied with an efficient Curate at the cost of our Diocesan organisation.

We pass to the Archdeaconry. And if it is not an impertinence on the part of one who holds the office to say so, the Archdeacon ought to contribute largely to the working of the Diocese. Setting aside his relations with the clergy, which cannot, however, be too closely cultivated—and I venture to suggest that his occasional attendance by invitation at the Ruridecanal Chapters and Ruridecanal meetings within his Archdeaconry would materially assist in their cultivation—the duties of his office place him in especial contact with a large body of the Laity, which might be made, as I imagine, far more serviceable to the Church than now. Our Churchwardens and Sidesmen are of her accredited officers, and grave functions are entrusted to them in connection with her finance, her order, and her discipline. But who can help feeling that, however honourably and efficiently these duties are at times discharged, still they are often in the wrong hands, and the Warden occasionally is not a help but a hindrance; not so much a guardian of its morals, as himself a scandal in the Parish. Now the cause of this is evident. The office has fallen into comparative discredit, and this is a great and reproductive evil. It seems to me that the Archdeacon may interpose with great advantage here, especially if the clergy help him. Let him not content himself with merely looking the new wardens in the face, just inducting them, and departing. Let his visitation be always solemnised by the accompaniment of Divine service. Let his Charge rise at times above the dry details of Ecclesiastical law, to affectionate and saintly exhortation. Let him at each centre, after his visitation closes, assemble churchwardens and

sidesmen, in social gatherings and friendly conference. Let questions connected with the welfare of our parishes be discussed together, and let the Warden be dealt with as the person specially charged therein. I believe that his office would be gradually and greatly elevated, and that instead of being, as now, too often at a discount, it would soon be sought and filled by the very men we want for it.

As regards the Archidiaconal conference with the Laity, which has in some instances been adopted of late, I am disposed to think that the same end would be accomplished through the presence of the Archdeacon, as already suggested, at the several ruridecanal meetings in succession, by the invitation of the Rural Dean. This, in addition to his conferences with the Wardens, would soon bring him into very full contact with the Laity generally in his Archdeaconry, and would, among other results, greatly assist him in many matters of inspection, of report, of reference, with which he is habitually entrusted.

Should the scheme of a revived Diaconate be carried out, it might be well, as it certainly would be canonical, that the Archdeacon should examine and present the candidates at frequent local ordinations. I think, too, that a conference between the Archdeacons and Rural Deans throughout the Diocese might well be held yearly. A published report to the Bishop from such a body, on the wants and work of the Diocese in detail, would surely command attention, and elicit support and sympathy. I take this opportunity of suggesting that, in connection with the report just mentioned, there should be issued yearly the special reports, no longer published separately, of the several Diocesan institutions, recognised as such by the Bishop.

With regard to these institutions, I am strongly of opinion that all the officers of the Diocese, its Dignitaries, its Chancellor, its Rural Deans, should be *ex officio* on the board of each, which should also include in each instance a body of Laymen elected at the Diocesan Conference, of which more hereafter. The board to be summoned yearly, while a select committee of management should hold quarterly meetings. I would further recommend the appointment in each Archdeaconry of an organizing Clerical Secretary, capable of representing all these institutions; who should move from deanery to deanery, and from parish to parish, both to solicit support for them in private, and also to plead their cause, when required, in the pulpit or at the public meeting. These appointments, even after their expenses were defrayed, would soon be very gainful. And I believe that we want also, in every diocese, what some few possess, an organised body of Diocesan Inspectors of Schools. I cannot defend these suggestions in detail. They aim generally at the consolidation and improved action of the diocese, the recognition of its officers as such, and the exhibition of it in its work and wants, not piecemeal, but as a whole also. For I fear that

the idea of a diocese is very rarely apprehended among the Clergy themselves, much less among the people.

On the place to be assigned to the Cathedral in the work of the Diocese, I should have had something to say, but that we are presently to discuss the capabilities of our Cathedrals, and it would ill become me to invade a province which has been so judiciously entrusted to another. Yet I may perhaps be excused in a single observation. However a character of insulation and exclusiveness may sometimes have become attached to the Cathedral and her Clergy, this certainly finds no countenance in the usage or traditions of antiquity. The primitive idea of the Cathedral was rather eminently diocesan. She was at once the mother and the model Church of the Diocese, and her Dean and Chapter were the recognised council of the Bishop in his "care of all the Churches." Now, I am sure that the more we return to this idea, and the closer the relations established between the Cathedral and the Diocese, the better it will be for both.

To draw to a close. "Do nothing without the Bishop" is a very ancient maxim—and in point of fact I suppose that very little *was* done without Timothy in Ephesus, and Titus in Crete. I am disposed, accordingly, to adopt the maxim almost unreservedly in the matter of diocesan organisation. We want the Bishop everywhere, either by his official sanction, or in his proper person; or, if it is impossible to respond in person to the demands made upon him, and no humbler delegate can supply his place, then surely by his suffragan. On the great question here opened I will but say a word in passing. The increase of the Episcopate may have been sometimes unwisely agitated, and perhaps unduly pressed; and the practical difficulties connected with it are certainly somewhat formidable. I myself am not prepared to plead for the appointment of a Suffragan of necessity in *every* diocese, for I know what wonders may be achieved by the single-handed labours of one faithful diocesan. Still it is plain that, if the office of a Bishop is to be anything more than an empty name, we have many dioceses which must either be sub-divided, or Suffragans must be appointed. And no mere question of accidents, such as that of maintenance, or of succession to the See, or of admission to legislative honours, must be allowed to interfere with their appointment.

To return—I am fain to repeat it—we want the Bishop everywhere. We want himself and his office impressed on his diocese throughout. If, as we most surely believe, Episcopacy is an Apostolic ordinance, then beyond question the flocks of Christ should know their Chief Pastor. It is well accordingly, when from time to time opportunity is taken, to change the centres of confirmation, and to ordain, not in the Cathedral only, but also in other populous localities, so that one of our most solemn rites may be generally understood and appreciated. It is desirable that the Bishop should habitually preside at the board of each of our Diocesan Institutions; and I would suggest



that he should issue a Pastoral every year, commending these institutions to general support in our Churches. It is essential again that he should be well acquainted with his Clergy; and for this purpose I apprehend that he can do nothing better than to visit in rotation the Ruridecanal Chapters. He would doubtless also, at least once a year, gather his Archdeacons and Rural Deans around him, taking counsel with them on the matters submitted in their reports, and issuing thereon such instructions as might be required. In the years in which he does not visit his Diocese he might, perhaps, with advantage summon a Synod of the Clergy.

And then, lastly, as to the Laity. One has already provided for a large infusion of the lay element into the actions and counsels of the Church, but if it were to go no further than I have yet indicated, I feel that the principle would have been very imperfectly asserted. The Layman must not only be in contact and co-operation with his Parish Priest, his Rural Dean, and his Archdeacon. It is of his birthright to meet and to take counsel and to co-operate with his Bishop also. Such Diocesan Conferences as have been already instituted in some Dioceses, notably in Lichfield and Ely, are become, in my humble judgment, not a help only and a great consolation, but a very necessity to the Church. There, with all the licensed Clergy, are Laymen sent up in fixed proportions from the Lay benches of the Ruridecanal meeting, which benches have been filled by free election with the delegates of each Parish in the Deanery. Some other Laymen are added by special invitation from the Bishop, such as members of Parliament, Lay patrons of livings, and the chief magistrates of counties or boroughs, being Churchmen and Communicants. And under such an order of proceedings as has been already suggested for mixed Ruridecanal Conferences, there is free discussion among the several estates in the Church; resolutions being adopted, if so, in the name of all alike, as when "the apostles, elders, and brethren" debated and decreed jointly in the first council at Jerusalem.

Now, if anything is yet to save our Church from her manifold perils and distresses, to confront the conspiracy from without, to heal her divisions within, to consolidate, to strengthen, to commend her to man on earth and to God in heaven, it will be some such provision as we suggest for that union which is strength, some such recognition of the "many members" in the "one body," and of "the gift of Christ" throughout, "the manifold grace of God." Give us this, and from her highest to her lowest places the Church will feel the change, reviving and rejoicing in Him who is "Head over all things" to her. The Episcopate and all that is involved in it will become an intelligible idea to the popular mind, and will attract proportionate veneration. Church-membership, too, will be no longer a name but a reality, involving substantial rights and privileges, with corresponding responsibilities attached to them. The Layman will be no longer driven beyond our pale, if talents which may have been clearly given to him are to be put out to

usury; and many a man who does not care to work on sufferance, when once his birthright in the commonwealth of our Israel is no longer ignored but recognised, will rejoice thenceforth to be a fellow-worker with us. The various movements and institutions in the Diocese which now too often scarce struggle on in stinted penury, being supported it may be by one Churchman in ten thousand, will become the common care. Whatever distractions prevail among us, surely they must needs be mitigated, if not removed, when it has become the common interest to deal with them. And when her forces of all arms shall have been duly distributed, and yet arrayed under distinct commands for united action, the Church will no longer wage at best a guerilla warfare against sin, the world, and the devil. She will rather go forth in a new found might to do battle against whatever adversary, "fair as the moon, clear as the sun, and terrible as an army with banners."

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The Ven. W. EMERY, Archdeacon of Ely, read the following Paper:—

Had I followed my own wishes, I should have declined to read this paper; but the Dean of Chester, to whom this congress owes so much, knowing my close connection with the Clerical and Lay Organization of the diocese of Ely, which is now spreading into other dioceses, would have it otherwise. I venture, therefore, to throw myself on your forbearance. What I have to say may lack freshness of interest to many; but experience teaches that the way to concentrate general opinion on any special matter is to seize every possible opportunity of insisting upon its urgency and importance. And in matters connected with the well-doing of the Church of England this is pre-eminently the case, as a brief summary of efforts to improve her organisation will abundantly testify.

Soon after the passing of the Corporation and Tests Act, in 1828, and the Roman Catholic Emancipation Act, in 1829, voices were heard insisting that the Church must reorganise and adapt herself to the new condition of things by bringing out more strongly her independent corporate life. But the voices of these children of wisdom were unheeded. The growing exigencies of rapidly increasing towns, the controversies raised by the Oxford Tracts issued about that time, the advance of public opinion, extended franchise, and well organised nonconformity, had no other effect upon our then Church rulers than to make them cling more closely to mischievous precedents and State or party support.

In 1848 the attention of the late Mr. Henry Hoare, that noble type of a true-hearted English Church Layman, was directed to the subject.

But it required his ceaseless energy and imperturbable temper and tact to overcome, by the Divine blessing, the assumed legal and other difficulties (See his "Hints on Lay Co-operation," 13th edition. London, Rivingtons, 1859. Also, "Proceedings of the Society for Revival of Convocation and Synodal Action," founded in 1850. Gilbert J. Ottaway, Esq., hon. sec., Essex-street, Strand, W.C.), and obtain some liberty of speech and action for the Church in the Convocation of Canterbury.

One of the earliest efforts of this liberty was the appointment of a committee in 1847, "to consider the best means of obtaining the council and co-operation of the Laity of the Church in annual visitations, a diocesan synod, or in any other modes that may be deemed expedient."

Dr. Wordsworth, now Bishop of Lincoln, was the chairman, and the first words of the report which he presented to the lower house are noteworthy—"They are unanimously of opinion that the well-being of the Church greatly depends, under Almighty God, on the mutual goodwill and cordial co-operation of its members, Clergy and Laity;" and then proceeds "to suggest means for eliciting, strengthening, and consolidating such co-operation by regular diocesan organisation, particularly of a synodical character."

The means suggested—connected with parish vestries, rural-decanal chapters or meetings, archidiaconal and episcopal visitations—were avowedly of a tentative and provisional kind; but, alas, the authorities of the Church, as a whole, gave little heed even to such gentle recommendations.

There is certainly a prospect of greater attention now. But except in a very few English dioceses, one Welsh, and one Irish, no combined effort was made to cure the evil of isolated action till the heavy blow was struck which disestablished and disendowed the Church in Ireland. Had it been otherwise, possibly that blow might have been warded off, or at least made to fall with less crushing effect.

I take it for granted that the majority here are anxious to avoid a like fate to the Church in England, or at least to have her well prepared to meet it.

If so, my opinion is stronger than ever that our ecclesiastical chiefs must no longer defer this question of Church organization, but must, without delay, seek in it one of the best remedies for our present hapless condition, which was so truthfully described by a sober-minded Churchman, the present Prolocutor of the lower house of the Convocation of Canterbury, at the Wolverhampton Church Congress, in 1867. "Our Church," he said, "is too much in the condition of Israel in the times of the Judges. Every man does that which is right in his own eyes. At best we suffer from divided councils and irregular action. We are too much like a rope of sand. We want greater cohesion."

"We want a greater perception of the principle of Church mem-



bership, and this involves a greater recognition of the bishop as the centre round which all Church action should revolve. The Church does not want an *autocratic exercise* of episcopal authority; but an authority such as that which characterised the primitive ages, an authority tempered and qualified by the counsels of the Presbyters and the consenting voices of the faithful Laity."

One of the faithful laity at the same congress thus gave his deliberate judgment :—"The whole of our Church system requires to be reconstituted and expanded. Our present organisation is utterly unequal to the demands made upon it. I respectfully entreat the right reverend the Bishops, the fathers of our Church, at once and without delay to initiate such changes in the organisation of our Church as may make it more efficient, more capable of overtaking the work which has increased and increases upon it, better adapted to the conditions and necessities of the present time." The Dean of Chester, with others, entirely endorsed all this at the Dublin Church Congress last year, but I have not time to quote their weighty words.

Before this appeal, however, was made, my own Bishop had moved. In November, 1864, the first year of his episcopate, he called together all the chief ecclesiastical officers of the diocese, and asked their opinion as to the best means of promoting combined action amongst the Clergy and Laity. The result of our deliberations took the form of resolutions, the rough draft of which I had the honour to present — a draft founded mainly on views which I tried to develope at the Manchester Church Congress in 1863, and at Bristol Congress in 1864. I mention this to show that Church Congresses do not all end in talk, though some patience is necessarily required if we would realise their beneficial influence. Did time or occasion serve I could show this by other instances. Wishing to obtain willing and general consent to this plan, and anxious withal to inaugurate at once *united* action, the Bishop submitted the whole scheme to the Chapters, which, with minor suggestions, approved of it, and it was finally ratified at a second gathering of authorities at the Palace, Ely, in June, 1865. Since then the whole scheme has been brought into play with the most satisfactory results, and has received a most important addition, which I will presently explain.

The leading idea of the Ely scheme of diocesan organisation is to bring about a real, close, practical union amongst the Clergy, and co-operation amongst Clergy and Laity, in the several divisions of the diocese, without raising the vexed question of legal synodal power, without trenching upon the present constitution of Church and State, and without crossing prejudices and views which a few years of working together might cause quietly to be abandoned.

In these respects the Ely scheme differs from the more rigid and compact organisation of independent Churches, like those of America and our Colonies, from that suggested by the Lambeth

Conference in 1867, and even from the scheme of subordinated conferences which has just been framed for the diocese of Lichfield, and put into operation under the presidency of one whom may God in his mercy soon restore to vigorous health; one whose name, in conjunction with those of Broughton and Perry, will go down to posterity as the prime movers in the work of diocesan and provincial Church organisation on the Australian continent. To quote my Bishop's own words to his general conference, July, 1868—"When I proposed these gatherings I had no direct view to the constituting of diocesan synods, nor had I any desire to supersede them. My desire was for mutual co-operation and sympathy, and I wished everything to be tentative and practical."

I will proceed now to describe in more detail the several parts of the Ely scheme of diocesan organisation, premising that I consider it capable of much improvement in several particulars. This, however, may be said in its favour as it stands now, that it has proved generally acceptable and been the means of creating a wide spread sympathy between Clergy and Laity in Church work and social improvement, which a few years ago would have been deemed impossible. The first part of the scheme aims at producing united counsel amongst neighbouring parishes forming a rural deanery, an object urged on convocation in 1854. [Time does not permit of my entering into details which our published reports give in full. I shall be happy to confer with anyone about them afterwards.] The following are our regulations:—

1. That one or more chapters be held annually in each rural deanery, and that the members of the chapter be the Incumbents and licensed Curates within the deanery.

2. That one or more ruridecanal meetings be held annually, where considered practicable, and that the members of the meetings be (a) the Clergy of the chapter, (b) the Churchwardens of each parish, (c) other Laymen nominated by the Clergy and Churchwardens, not exceeding in number one-third of the parishes within the deanery.

My own view is that it would be better were these other Laity chosen by each parish or congregation, and sent up distinctly to the meeting as Lay representatives. This I have just learnt is the plan recently adopted in this diocese under our present President. Work is provided for these chapters and meetings each year by the Bishop, who sends to them special subjects for discussion, the results of which, with other matters, are duly reported to the Diocesan Conference (to be explained shortly), with a view to further action thereon, such as committees on various subjects, as may seem desirable. Meanwhile ruridecanal action is not thus confined within narrow limits of discussion. "The Bishop wishes it to be understood that he has no desire to restrict the business of chapter and meetings to a discussion of the special subjects annually submitted for consideration, but is anxious that these gatherings of Clergy and Laity should be made

as far as possible conducive to practical action for the extension and efficiency of the Church within the several deaneries."

It would be hard indeed if these gatherings failed for want of something to do. I can only say for the Ely diocese that the subjects of public interest increase upon us. There is one subject at any rate which, for a long time to come, may well exercise all in loving, active, self-denying labour, viz., Church extension. If in every rural deanery a complete table of the spiritual wants of the district were drawn out, an estimate of the cost of supplying them made, and a joint Committee of Clergy and Laity appointed to endeavour to raise the necessary funds, &c., far larger local resources might be obtained than at present to meet local spiritual wants, and a living active sympathy amongst all would be produced which would lead to still further happy results.

This is the plan which in 1863 I ventured, in the names of many influential Churchmen, to bring before the whole Bench of Bishops, and individually before the two Archbishops and the present Archbishop of Canterbury, then Bishop of London, of whose kindness personally to myself I desire to make this humble acknowledgment. Amongst those who joined me were the late Mr. Henry Hoare; my dear friend and fellow worker, the late Rev. W. T. Beamont, of Cambridge; and others who are at this present Congress.

By our plan, if urged by authority, we thought the Clergy and Laity of the whole Church might be got to bestir themselves at once and *together*. Even the *Nonconformist* newspaper generously praised it as most practical, and wished it as a spiritual measure all success. The Bishops received it favourably, especially those in highest position. Many at the Manchester Church Congress joined by special address to press it on the Bishops.

The late revered Archbishop of Canterbury recommended it in his primary charge. The present Archbishop now falls back upon it. But, alas! in this, as in other cases, no united action has been taken. Precious years have been allowed to pass, and with them opportunities never probably to recur. [See "Church Extension through Ruridecanal Action," and "A Letter from the Rev. W. Emery to Henry Hoare, Esq.," printed in "The Churchwardens' Correspondence," 1863.]

But to return to the Ely scheme. After five years' working, I can truly state that this novelty of Clerical and Lay co-operation in rural deaneries has fairly answered and grows in popularity.

Clergy who once doubted the wisdom or prudence of meeting Churchwardens and other Laity, doubt no longer. Laymen who at first seemed indifferent are found to take a deep interest in the meetings. A plain proof of success is this. Every rural deanery but two sent up a Lay representative to our last July Diocesan conference.

This diocesan conference is the second branch of the Ely

organization, and consists of Clergy and Laity. The Clergy are the Bishop, Dean and Chapter, the Chancellor, the Archdeacons, and rural Deans, the Honorary Canons, and Proctors in convocation. The Laity are representatives nominated by the Ruridecanal meetings, one for each Deanery. This Central Conference acts as a sort of council to the Bishop, and each year gathers up the work and opinions of the Deaneries, and sets fresh work in motion.

Many, and I am of the number, would like to see a more representative clerical element introduced into it, and to have the Laity at least doubled in numbers. Local difficulties have militated against this hitherto. Practically these difficulties have been met by the institution of archidiaconal conferences, which form the third part of our Ely system.

To these Archidiaconal Conferences, which are presided over by the Bishop, all the Clergy and Churchwardens of the Archdeaconry are invited, and also Lay representatives, not more than four for each parish, being *bonâ-fide* churchmen chosen by the parishioners or congregations. In addition, invitations are sent to the Lords-Lieutenant, the Peers and Members of Parliament, Inspectors of Church Schools, and the Laymen who represent the Deaneries at the Central Ely Conference.

In October last, four such Archidiaconal Conferences were held in Ely, Bedford, Sudbury, and Huntingdon, that in my own Archdeaconry of Ely being honoured also by the attendance of the Vice-Chancellor of the University of Cambridge, by one of its Members of Parliament (Mr. Beresford Hope), by many of the Professors, many Fellows of Colleges, and other members.

There can only be one opinion of the popularity of these Conferences. It was a sight to gladden the heart to see Laymen of all classes, from Peers to Farmers and small Tradesmen, of every shade of politics, attending and taking the most intelligent and lively interest in the subjects discussed. At least sixteen hundred Clergy and Laity met at the four centres, and I don't believe half a dozen persons refused to attend, and these were Clergy. At the conclusion of the last Conference, the Bishop paid the following tribute to this great experiment, which must, I would fain hope, encourage other Prelates to like wise boldness:—"I had certainly some little misgiving as to how the Clergy would feel when brought face to face with the Laity, and how the Laity would feel when brought in like manner into public contact with the Clergy. I may say that such fears for the future are entirely removed. I trust that all are now convinced that whatever differences exist among us, we can at least meet one another in all amity for fair discussion of our differences. I have full confidence that these gatherings will help not only to a better understanding one of another, but to the general advancement of Church work among us."

I wish I had time to quote the words of happy augury spoken by

the Archdeacon of Sudbury, now Bishop designate of Bath and Wells, at one of these Conferences on Lay help; but I must refer for them to the published report.

Two special points in connection with these conferences require some notice, viz., the test of Church membership in the Laymen attending, and the method of voting. As to the first, after much anxious thought it was deemed best not to apply any communicant test, but to leave it to the public conscience to decide whether the requirement of being a *bonâ fide* Churchman does not involve being a communicant. As a rule it will be so, I think; and it is the part of wisdom and charity, for the present at least, so to leave it. By commencing our visitations and conferences with holy communion, we may practically obtain our object without making holy communion a formal lay test. Let me add that Churchwardens attend simply by virtue of their office. As to the second point—the method of voting—it has been agreed that, when demanded, the voting shall be by orders of Clergy and Laity separately, and in such case nothing shall be considered carried in decanal meetings unless it have the separate consent of a majority of the Clergy and a majority of the Laity, and in conference without the consent also of the Bishop. Such a rule, in my opinion, is absolutely necessary for the protection of all, and for ensuring due deliberation on vexed and difficult questions. It also cuts the knot of the difficulty which has been raised, notably of late in Ireland, as to the proportions of Clergy and Laity at combined gatherings. With this proviso, no further debate is necessary. Within reasonable limits, the more Laity present the better. Oddly enough, with us the rule was demanded by a Layman, who, at a certain conference, was under the impression (a wrong one, as it turned out) that the Laity, being then fewer in number than the Clergy, would be outvoted by them.

It is a fair question to ask, What practical results may from past experience be expected to follow from this graduated system of diocesan organization?

I have only time to give in brief those of which our Ely organization has produced already more than the promise.

1. Creation of a corporate Church feeling, an increased sympathy and spiritual communion between Clergy, and Clergy and Laity.

2. More methodical investigation and supply of Church wants.

3. Enlarged systematic effort for reaching the spiritual needs of all classes, and providing necessary funds and agencies.

4. Checking of extreme opinions, and softening of theological and other differences.

5. More economical and vigorous working of home and foreign missions, religious and other societies.

6. More speedy correction, by wholesome public opinion, of abuses and anomalies in the work of parishes and districts, in bestowal of patronage, &c.



7. Revision and addition of laws, so as to render the machinery of the Church better adapted to promote efficient ministry and exercise needful discipline.

8. Division of dioceses and increase of episcopal supervision.

9. Better education and training of the Clergy.

10. Increased employment of Lay agency by Churchmen and Churchwomen.

11. Increased supply of Church accommodation, and fairer carrying out of the Church's law of seating all the parishioners.

12. Increase and division of services, modification and expansion of our parochial system, and like practical, pressing matters.

It does seem hard, with the good old ship the National Church running on to the breakers, and in danger of going, as many fear, to pieces, that her chief officers should be unwilling or afraid to call in the assistance of those who are equally interested in her welfare with themselves, and whose advice and active co-operation can alone, I believe, under God, save her from terrible disaster.

To diocesan organization of Clergy and Laity, men of all parties nearly, give and have given publicly their hearty approval. The Church Congress and Convocation reports alone prove this. There is every reason why the Clergy should be admitted to council with their bishop; and the Laity, who form the great bulk of the Church, may well demand a voice, not as mere nominees of the Clergy; not as having here and there, for this or that particular occasion, local or legal privileges as patrons, &c.; not merely for objects already defined by the Clergy, whether charitable or otherwise; but as having inherent rights, as members of the body of Christ, as parts of the Holy nation, as endued with special and appropriate gifts of the Spirit for building up with the Clergy the Church of God.

This is what I contended for in 1863. "Why," said the late eminent Metropolitan of Canada to one in my hearing, "Why are the Bishops and Clergy in England afraid of admitting the Laity into their regular counsels? We find the Laity in Canada rather the Conservative element than the reverse." "There is but one opinion," said the late Archdeacon of Montreal at Dublin last year, "among Churchmen in America and Canada on this point, and that is, that the action of the Laity in synods has been almost invariably for good; that their influence has been, in the true and best sense of the word, a Conservative influence; and that their presence has largely contributed to the temper, thoroughness, and practical character of every discussion, and has added weight and influence to the measures determined on."

I feel persuaded that if our Bishops will even now, when "almost too late," gather round them their Clergy and Laity in diocesan organisations, as some have done and are doing, such as I have endeavoured to describe, their Lordships will find the Houses of Parliament, which after all mainly consist of Churchmen, more ready, because more able, with intelligence and good conscience, to

support their spiritual leaders; more willing than at present to promote useful and necessary Church legislation; more anxious to preserve that which hitherto, amidst all her shortcomings, has been the glory and defence of our land, the Established and National Church.

And withal, by the good spirit of God, we shall learn to understand one another better, and so be more ready, wisely and earnestly, to contend for the faith once delivered to the saints.

JOHN M. CLABON, Esq., read the following Paper:—

The head of Diocesan Organization embraces a variety of subjects. I select such as, having come under my own observation, afford ground for criticism.

Our dear Church is on her trial. She has foes within and foes without. To my mind, the former are the more dangerous. There are many plague spots within her. I trust that the attacks from without will not prevent us from wiping these away, even though this might seem to be a change of front in face of the enemy.

I begin by denouncing institutions to livings on purchases *with immediate presentation*, or on exchange *for money*, where the astute agent (often a Clergyman) by tortuous course, and sometimes by leaving a part of the bargain to the honour of one or other of the traffickers, just manages to steer them clear of the letter of the law of Simony, leaving them exposed to its spirit. Here is a recent advertisement:—

**A** DVOWSON for SALE, with *immediate* legal possession. Price, 14 years' purchase on net value. £8,000 must be paid down. Principals or solicitors only may address M. N. O., post-office, Cambridge.

Every Bishop *might* find out these things, if he took care to make a searching inquiry. On exchanges, money generally passes; without it, the agent would have no fund to work on for his commission. And it is quite unnecessary to say that a money exchange ought not to be permitted, and that there ought to be such an inquiry as that the real facts should be made known to the Bishop. On sales with immediate presentation there must be something wrong—*e. g.*, it is often a sale, subject to an incumbency, with an *honourable* ??? understanding that the incumbent shall resign. Let but every Diocesan resolutely forbid such things by charge, and inquire into and stop them in practice, and they would cease. They are not much known to the world, who only see the announcement of the inductions; and they do not therefore cause much public scandal. But they are grievous sins. As a professional man, I have steadily refused to have to do with them, and have grieved to

see other lawyers take them in hand, and still more to hear that the presentation has been made, and the vows against Simony taken. I venture earnestly to call on the Episcopal Bench so to organize each his Diocese as that these things may be stopped. The occasional inconvenience or disappointment to individuals must yield to the necessity of the Church being prevented from trafficking in holy things.

The subject of the sale of livings, where there is no idea of immediate presentation, is rather beyond the subject of Diocesan Organization. But even if the law remains as it is, might not there be more care in ordination; more evidence required of the holy life; more evidence of real call by the Holy Spirit? I pass from the subject with this earnest suggestion; and with the expression of a hope that the time is not far distant when England—the only country in the whole world where the appointment of spiritual pastors and governors forms a class of private property—will go at least so far towards following the example of the rest of Christendom, as to prevent the *sale* of advowsons or presentations to benefices.

I turn to a subject of internal organization which is of vital importance—The Visitation of the Poor—the systematic complete visitation of all the poor of each parish. Honour be to Parishes where it is done. Bishop never asks whether this most important of the Church's duties is performed. Parson or Churchwarden never reports that it is done. It is left to the chance whether the individual Clergy think themselves bound before God to do it.

Every Incumbent of a State Established Church is responsible for all the souls of his parish, except those who, by open adherence to some form of dissent, abjure his teaching.

The ranks of Dissent are principally filled by tradespeople, who like, and with reason, to have a voice in Church government, and whom we may call the lower-middle class. There remain for the Church the upper, and upper-middle classes on the one hand, and the working classes on the other; or to put them under a simpler title, the rich and the poor. The rich are educated, and able to take care of themselves. The poor are uneducated, and want help from others. The Church takes great pains for those who can take care of themselves—building Churches for them, putting them into the best pews, having numerous services which they only attend, and so on—while the poor are almost neglected. There is probably a School for the children, and a District Visiting Society, with kind ladies to aid. But the children leave the school early, and for the most part soon forget the lessons they have learnt there; or, at all events, they never receive the supplementary education which is so necessary during those times of greatest danger when the bud is bursting into the flower: and the machinery of district visiting is either of the soup and coal ticket class—very useful in its way; or often of the Pardiggle class—useless and irritating, and not conducing to



improvement. The Parson himself knows but few of the poor. He is following his pursuits, whether literary or social, when he might be going from cottage to cottage, Bible in hand, compelling them to come in.

We all know that the poor never come to Church—or, at the most, the few who are tempted with doles. But if there were constant visiting, with School and Room Services, leading by degrees to the Church, and if decent places were appropriated for them when they came to Church, might not the mountain be made to heave, and something more than a mouse come out?

The Clergyman, doubtless, even with the aid of his one or more curates, cannot do what is necessary for the evangelization of the poor. But this at once raises the question of Lay Help. We have in London, the Scripture Reader, and the City Missionary, and the Bible Woman, and other centres of population have like agencies, and it is much to be desired that every Parson should encourage these organizations; and take them under his wing, as in general he might do. But there is want of education in the agents, as well as want of clerical supervision. It is in the Metropolis and the great towns that the need exists for more help, and I am convinced that it could be found easily among the middle and upper classes, if the Clergy were willing to associate to themselves such fellow-workers. *But they are not so willing.* We are made use of to serve tables (and right gladly are they served), but when it comes to instruction and ministration they will have none of us. The Lay Helpers' Association of the Diocese of London is dragging its slow length along. Here and there an overburdened Clergyman will ask for aid. But the Clergy in general give us the cold shoulder. They call us by the expressive phrase of "the outer circle."

Do not suppose for a moment that I am advocating a Diocesan Organization in which the Priest is to be pulled down to the level of his people. He is above them by his office, by his special education, by his studies. He is ordained to minister to them. Laymen do not think of interfering with the higher parts of his ministry. But we could help him in preaching to and teaching the poor. Under his direction, men selected for their fitness might minister in School and Room Churches; might be made responsible each for the visiting of a small district, reporting to him their labours and the results. But in general the Clergy will not have us. I ask for more exhortation from Bishop to Clergy on this point. Let questions be put to each Incumbent as to the Visitation of the poor, and the extent to which Lay Help is used in his Parish. Let complete visitation of the poor and the assembling of them in humble temporary Churches be urged in sermon and charge, and a mighty step will have been taken towards their evangelization, which is not materially helped by *new* Churches, and which is not aided by the Choir Services, processions, crosses and vestments of the High Church party, nor

by the dull services and long dreary sermons of the Low Church party. The flaming Cross should go *from house to house* over the whole country.

Do we know what is to be found in the dwellings of the poor? Have we any idea of the dark apathy which exists there? The mind in general, as has said a recent writer in "*Macmillan*," is not sufficiently acute to have even an idea of what Atheism is; it has but little conception of the future. If they have any feeling of religion, it is that they belong to a class which is oppressed by the classes above them, and that, as they are suffering much here, there will perhaps, as a counterpoise, be a period and a place of happiness for them hereafter. And the present generation does not seem better than those which preceded it, as if all our educational efforts had had no moral or religious result. And yet our only remedy seems to be to build Churches, to which these poor creatures do not come, and in which in general no place is provided for them; and to appoint ministers, without seeing that such ministers do their grand duty of shedding light upon the inhabitants of the cottage and the hovel.

And now let me come to Visitations of another kind—by Bishop or Archdeacon to each Parish. The Church will never be what she ought to be till this occurs once a year at least; and till it be a personal visit, where there are full services, and a gathering of the whole Parish, and the fullest and most searching inquiry into everything. The country [now is full of Parishes where the most sacred of our rites, Holy Communion, which ought to be administered by High Churchmen and Broad Churchmen and Low Churchmen in every Parish once at least on every Sunday and holiday, is given four times a year; or perhaps professedly once a month, but with intervals in practice. It is full of Parishes where there are alternate services—one Sunday in the morning only, and another in the afternoon only. It is full of Parishes where sometimes the Parishioners are in doubt whether there will be a service at all, and where they are only assured on that point by an early bell. It is full of Parishes where the entire weekly duty of the Parish Priest is considered as done when he has performed a few services of the Church by himself or his deputy. The present lifeless visitations do not reveal the evil, or if the Churchwardens dare to tell of it, their returns are put away on a shelf, unattended to.

A Diocese ought to be so organized as that each Bishop should have a ready means of seeing by proper returns what is going on in each Parish: what services—what administrations of Holy Communion—how many children attend the Schools—how many visits have been paid to the Homes of the poor—what agencies are at work amongst them: and nothing would so much stimulate the energy of all as frequent personal visitations.

I am well aware that twenty-six Bishops who spend a large part of their time in parliamentary duty, aided by sixty Archdeacons who

have cures to see to, and have no sufficient stipends, cannot do what is necessary. But, as I said at Norwich, the time has come when the revenues of Cathedrals must be applied for the purpose, and when every Bishop on his appointment should agree to set apart out of his income a sufficient stipend for one Bishop-Curate or Suffragan, and another sum as a retiring pension fund, on which Bishops, disabled by illness or age, shall be obliged to retire. The sinecure post of Dean and Canon has no doubt its advantages, as one fitted for the reception of literary men; but the country will not listen any longer to such a *trifling reason* for retaining sinecures. The Church should come forward herself with a scheme, under which the residences and incomes of Cathedral Dignitaries and Archdeacons, and the sums to be taken, as suggested above, out of the stipends of Bishops, shall be applied in providing one, two or more Suffragans in each Diocese, with the express positive duty imposed on them of making personal visitations to each Parish once at least in every year, and with the obligation of making returns which shall compel them to put searching questions to every Incumbent and Churchwarden.

But this does not bring us to the root of the evil. Each Bishop is king in his own Diocese, and may do almost as he pleases. His only rule is a strange, doubtful, tortuous law, administered in an old-fashioned manner and at heavy cost, forbidding approach to its avenues except for the gravest reasons. So that every Bishop may almost do as he pleases in spite of the law; and every Parson may almost do as he pleases in spite of law and Bishop. Each is in fact more guided by public opinion than by law. There never was a Church so fettered—there were never rulers of a Church so free.

I must not run here into the question of Church and State—that connection so useful to the State—for it is beyond that of mere Diocesan organization. Confining myself to the Diocese, I would merely say that the whole Church has lost materially by the want of proper assemblies in which questions of religion and religious government may be freely discussed. For, in a country like ours, where so much depends on public opinion, discussion would at least guide and regulate that opinion, and promote the due performance of duty by all orders and degrees of the Church.

But while each Diocese has its own government, and the power of the Archbishop is nothing, one Bishop has his Synodal Meetings, and the greater part have not, and this diversity of practice is itself an evil, and leads to doubt.

The whole Church in fact is in a state of agitation and difficulty. Her sins of the last century are recoiling on her. She has been nobly redeeming herself during the last thirty years; but now that dissent openly takes part with Romanism and scepticism to pull her down, and some of her cherished sons assume an attitude which seems to be one of hostility, the danger is great and real. Not danger to the Church, as will soon be seen by the

efforts of our Irish brethren; but danger to the State—danger of a coming period, when a Government containing men of many denominations of religion and out of union with any one form of religion, leading on a legislature of like but still more diverse composition, may join in throwing off all allegiance to the Most High, and may drift on under no other rules than those of temporary expediency.

Danger to the Church! No; her foundations are in the everlasting hills. Thrown off by the State, she would but rise to a higher level of usefulness and efficiency. Guided by Convocation, in which all her sons, Clerical and Lay, would be represented, and who would have power to make Church law and to enforce it, we should no longer have occasion to complain of present shortcoming and present inefficiency. With such rule, scandals of money sales and money exchanges of livings would never exist. There would be Bishops enough to organize properly each Diocese, and in such a manner as that each Parish was properly managed, and the poor attended to as well as the rich; and fit Laymen would be placed in a position of usefulness under the direction of the Clergy, without invading their higher duties.

But cannot all this, or something like it, be, and the Union of Church and State still be saved? Not so, if the apathy of Churchmen continues. Not so, if Churchmen sit down quietly to home duties, and forget that they are members, and ought to be active members, of a pure Church, and be earnest and constant as well in visiting the fatherless and widows in their affliction, as in keeping themselves unspotted from the world; as well in joining to organize the Church in general, and the Church in the Parish and in the Diocese, as in managing their own households. Not so, until Churchmen put *Church above party*.

Let the word ORGANIZE be our great word. Let there be meetings of all kinds for Organization. Let us organize to get rid of abuses, to enlarge the Church System of the Parish, to improve that of the Diocese. Let Churchmen so act in unison that if Church and State still continue together, the Church shall be far more efficient than she ever has been; and that, if it should please God that the Church should become disunited from the State, she may still and increasingly be the Church of the poor; extending to them by missionary effort far more than she has ever done for them as members of the State Church—still be foremost in stemming the advancing tide of Popery—still, by her multitudinous agencies, be the Church for the great body of the people—still, IN FACT, if not in law, be *The United Church of England and Ireland*.

## DISCUSSION.

HENRY CECIL RAIKES, Esq., M.P.—My Lord Bishop, my Lords and Gentlemen, so much has been said, and said so admirably, on the subject of Diocesan Organisation, that it appears to me that the only risk we run, on the present occasion, may be that we may overlook the fact that Diocesan Organization, however excellent a thing in itself, is, after all, not an end, but a means to an end; that it is a means whereby we should strive to render the Church more efficient; but that it is desirable, whilst we are speculating as to the best organization which we may give to each Diocese, to keep steadily before us the particular object which we have in view; otherwise, there will always be some chance that we may lose our way among the varying schemes that may be presented, which recommend themselves to different minds, each having its different particular objects, and which may tend rather to embarrass the Church by their accumulation of cumbrous machinery, than to further it in the work that we really wish to see it undertake. Now, a great deal, of course, has been said, is said, and will be said, on the importance of associating the Laity in a great degree with the Clergy in the administration of the Church affairs in their particular Diocese; and, whilst so much stress is laid, and so justly laid, on the importance of providing some machinery for active co-operation in these matters, I think it is only fair that we should bear in mind that, although the Laity in the Church of England don't take an active part in the administration of the Church's affairs at the present time—excepting in so far as we may say the Churchwardens take an active part in their own sphere—yet that in the Church of England the influence of the Laity, exercised in three different ways, which I will presently refer to, is as great or greater than I believe it is in any other religious body at the present time. To begin with, we have lay patronage. Besides that, we have a Civil Court of Appeal in causes Ecclesiastical. The Laity in many instances—in a great majority of instances—recommend to the Bishop the man who is to perform spiritual functions in a Parish; and a Lay Court sits to decide what is the law of the Church upon religious matters. Further, and beyond that, we have, as I have said, the Churchwardens, who are charged with certain matters of ceremony and business, which give them an important influence in the Parishes in which they are located. Well, that being the case, I don't think it can be said for a moment that the Laity in the Church of England is excluded from an important and an influential share in the government of the Church; and I am sure that if there is anything on which this meeting—in which there must be so many varieties of opinion—would probably be unanimous, it would be in condemning any scheme of establishing in our parishes anything like a Lay Board, such as exists in some other religious communities, which is a sort of Congregational Inquisition, engaged in stifling free thought, in hampering free action, in raking up scandal, and, in fact, in exercising, in a small way, a great deal of Ecclesiastical tyranny. But what we do want, and what, it would appear, is wanted daily more and more—a want which is recognised more and more by all parties—is to have the active members of the Laity who are well-wishers to the Church, and irrespective of any party in the Church to which they may belong, induced to take a more prominent part in Church matters, by having certain special functions assigned to them. Now, therefore, it appears to me that although we may consider as unexceptionable certain schemes of Diocesan organiza-

tion, such as the Archdeacon of Ely has so eloquently and interestingly depicted here to-day, it is beyond all things important that, before we busy ourselves in creating this organization, we should clearly ascertain what the organization is to do; that the Synod, when the Synod is constituted, should have work before it which will keep it up to the mark; that it should have the constant impulse given of work to do, the constant exercise of work being done, the constant satisfaction of work well performed, to weld it together and to make it really an effective body in supporting the Church in the Diocese. It is a remark, I think, attributed to one of your Lordship's predecessors in the Diocese, and afterwards Bishop of London—Bishop Blomfield—that when he was asked what rural Deans did, with that sagacity which always distinguished him, he said “they perform Ruridecanal functions.” I think it is above all things important that we should take care that the Synod, when it comes to be constituted, should not be merely described as “a body which performs Synodical functions,” and that, therefore, we should carve out the work which the Synod has to do, and not content ourselves with vague generalities about improving the efficiency of the Church. I think that we should have, in our own minds, certain clear and distinct ideas as to what the Synod, or the Annual Council of the Bishop in his Diocese, is to do; and that it should have work of sufficient importance to do to attract to it active-minded and energetic men. Now, a great deal of the work which Laymen may fitly do is not at the present moment transacted in the Dioceses. It has rather been absorbed by the great centre of all action in this country—by London and London Societies; and it appears to me that if we are to find a special function for a Lay Council in each Diocese, it could hardly be better employed than in carrying out, within the limits of its own Diocese, those great duties incumbent alike upon all Christian men, which at the present moment are so admirably performed by the different religious bodies in London. Let this Diocesan Council—Council or Synod, or whatever we are to call it—let it take steadily in hand the work of Church Extension. Let it constitute itself something like a Society for the Propagation of Christian knowledge within the Diocese; and let it not forget that every Diocese is equally bound, as all Christian men are equally bound, to take its own proper share and its own proper part in the extension of Church blessings, not merely to those among whom we live, but also to heathen nations, and especially those who have a claim upon England. I think if you constitute in each Diocese a body which is to be charged with these particular functions, if you enlist in this work, the active spirits of all classes more or less, you will get a centre of strong Lay co-operation and Lay support, upon which a Bishop may well lean for support in most critical moments, and which may be the nucleus for a much larger and more extended organization; should the day ever come—as it may come, though I trust it is not near—when our Church has to shift for itself, as the Church in Ireland has to do at present. Well, I think, besides this—although everything which has been said by the Archdeacon of Ely is of very great interest—there is one point which appears to me of especial importance; and that is the use which he proposed to make of the Archidiaconal system. The Archdeacon, as we understand his office, is charged rather with the temporal matters connected with the Church, which have a special interest for the Laity; and the Archdeacon appears to me to be the proper man in his own Archdeaconry to gather the Laity and the Clergy around him, and to invite their co-operation in those local matters which are important in the Archdeaconry, and which it is especially and particularly desirable they should take part in, if it is only as a training to the larger and more important matters, which may occupy the attention of the Diocesan Council. And there is one matter which may specially attract the attention of Archdeacons and an Archidiaconal Chapter, and that is the



preservation of the fabric of our Churches. Since the Act was passed a short time ago, by which compulsory Church rates ceased to exist, we are left in this position; that in many parishes, where there are very beautiful Churches—and Churches which are even well attended, but only attended by the poorer portion of the population—and where there are not gentry or rich people resident, there will be a very great risk of the Church fabric falling into decay, in consequence of the break-down of the old system by which Church rates were collected; and I think it would be very well—though no one values more than I do the blessings we have derived from the parochial system in the Church—it would be well for each Archdeaconry to take up the matter as an Archdeaconry, and to raise, if possible, contributions throughout the Archdeaconry, to be applied by a central body, such as the Archidiaconal Chapter, for the support of Churches in poor neighbourhoods, where the parishes would have great difficulty in sustaining them. I am sorry it has not occurred to me to make any practical suggestion of greater value than that; but the ground has been so covered by those who have preceded me; the papers we have heard have been so exceedingly interesting; and that read by Mr. Clabon provokes so wide a range of discussion and thought upon every subject connected with the Church—is, in fact, such an epitome of all we are going to discuss at this Congress—that it would be useless for me to attempt to follow him, although it was to me a matter of great satisfaction to listen to him. I have only therefore, in conclusion, to say that I trust the danger which threatens us, and to which the Bishop in his inaugural address referred, may be at all events not without good, but that whatever may be the future of the Church in its relations to the State, and its hold upon the Nation, we may thank those who have not the good of the Church at heart, for having given us this warning to set our house in order, especially if after having set it in order, we find that very setting in order may be the cause of prolonged life.

The Archdeacon of ELY.—May I explain one point which Mr. Raikes just touched upon? He seemed to think we were interfering in our Archidiaconal Conferences with Diocesan work. We call them Archidiaconal Conferences merely in this way. They are great divisions of one Diocesan Conference, and they arose in this manner. A petition was made to the Bishop, that all the Clergy of the Diocese and all the Churchwardens might meet him at one time. The Bishop said: "This will bring two thousand people together, and we can't have deliberation. I am willing to cut it up into four portions, and to meet the different portions at different centres; so that the whole four will really form one great Diocesan Conference." It is, therefore, not an Archidiaconal Conference at all; it is nothing but the division of one great Diocesan Conference, so that the Bishop may be brought into direct contact with every Clergyman, every Churchwarden, and a large number of Lay representatives of all the Parishes of the Diocese.

The Rev. Dr. TAYLOR.—I shall only treat this subject in one of its aspects; and it is absolutely necessary that I should define it as it presents itself to my mind. By Diocesan organization I understand the organization of the Churchmen, Lay and Clerical, of each Diocese into one organic whole, in which the Lay and Clerical elements should, by a system of representation, or *ex-officio*, or by a combination of both methods, be formed into an organised body for deliberation and action on all, or certain matters, affecting the well being of the Church; an organization which by means of Buridecanal Chapters and Archidiaconal Synods should extend its ramifications throughout the whole Diocese. Such a scheme may be called a system of Synodical Government, or it may not. The name is but of little importance if we understand rightly what is really meant by the thing itself. If there be indeed nothing beyond bare conference, friendly deliberation, frank

discussion of subjects, and candid comparison of differing opinions, then, however valuable all that may be, I do not think the word organization can properly be applied to it. Organization implies action, corporate action, the action of the body as such, and is intended for it. The essential feature then of Diocesan organization is expressed in the one word, ACTION. That action would, of course, be determined by the majority, and would naturally, as in all similar cases, be binding on the minority. I do not mean binding in a legal point of view, for that would be impossible, and it is not even contemplated, but binding morally—binding, *i. e.*, as the resolutions or decisions of any committee or voluntary society are binding on all its members. The only way by which they can avoid their responsibility and regain their freedom, is by withdrawing from membership with the body.

I have sufficiently stated my views as to what I understand by Diocesan Organization, and I am quite sure that those who advocate it do so from the purest motives and the sincerest convictions. I must, however, state briefly, but frankly and plainly (for we are met for free speech), the reasons for which I am unable to concur with them. My objections apply, however, only as long as the Church is established, as at present. Diocesan organization, in some form, in other words, *self-government*, would become a necessity if disestablished.

First, then, I regard Diocesan Organization, as above defined, to be objectionable, because an essential condition of healthful organic action would be wanting, *viz.*, what may be called homogeneousness of the constituent elements.

In all natural organisms, the various elements which enter into the composition have certain affinities, chemical or vital, for each other. They have as it were a capacity for assimilation, and the happy result is harmonious development and healthy vigorous action of all its parts, each in its place and the whole as one. The one cannot say to the other, I have no need of thee; still less can it say, I would be better by its removal.

But if from any cause a foreign element obtained admission into the system, an unnatural, unhealthy, and disturbed action would be at once set up, uneasiness and irritation would ensue; nor would the disturbance cease, and the healthy action be restored, until the foreign element was expelled. In like manner also, if any of its parts become diseased, it must either be restored to health, or removed from the system. When the gentler remedies of the physician have failed, the sharper one of the surgeon's knife must be called into requisition, if the life of the patient is to be preserved.

The analogy is not difficult to apply.

There are at present in the Church of England, and in every Diocese in the land, more or less developed, three antagonistic and mutually destructive schools of thought. They are not mere differences of opinion, but fundamental differences of principle. An opinion is one thing, and a principle is another; and whilst we need not exalt our opinions into principles, we must not lower our principles into mere opinions. A Christian man need not be over confident about the one, but he ought to have no doubt as to the other.

Now I do not hesitate to state my conviction, and without saying which is right or wrong, that the principles of sacramentalism are fundamentally opposed to those of the Evangelical School in the one direction, as are those of the Rationalistic School on the other. For the one, as we conceive, overlays, the other undermines, the essential truths of the Gospel. Whether this be so or not, is not now under discussion.

How then, it may be asked, is it possible for these three discordant and mutually repelling elements to work together in harmonious corporate action? Discussion there may be, and debate and controversy, but it is difficult to see how there could



be even deliberation, much less action, for deliberation implies some common ground of agreement.

Besides, it must be borne in mind that men may, and some actually do, object conscientiously to be yoked together with others with whom they have no religious sympathy, but on the contrary, whom they sincerely regard, rightly or wrongly it matters not, as the teachers of error. They do not feel the objection at present, because they consider the opposing schools as lying beyond the fair limits of the Church; and they are openly opposed to them, not, however, from any ill-will towards individuals, but from a regard to what they believe to be truth. How, then, can they *voluntarily* enter into a new organization to act together?

But it may be said, they can surely act together for matters of practical detail, as the building of schools, erecting churches, collecting funds, &c. I reply, by no means. They may each very properly object to collect funds unless they are sure they will be applied to purposes of which they approve; they may refuse to concur in erecting a church, or a building a school, until they have some guarantee as to what will be taught within their walls. The fact is, all matters of practical detail touch principle on one side; they cannot be wholly separated.

Secondly, I see a grave objection to Diocesan Organization in our Established Church, because, so far from the organization being a proper development of the whole, with all its parts in due proportion, there is reason to fear that it would tend to the undue development of one part above another, whereby the legitimate action of that other would be impeded, its development dwarfed and stunted, and its life all but crushed out.

The Episcopate is an essential element in Diocesan Organization. In our Established Church it has, and rightly so, considerable power, and more than power, influence—influence inseparably attaching to the office. The Episcopate is to a considerable extent, not indeed the sole, but in its place and sphere, the absolute fountain of preferment, honour, dignity, and emolument. These are, to some extent, at its sole disposal. Now, in an organization of which the Episcopate is an essential, if not the chief member, such a state of things must attach to it almost supreme control. It is not at all times easy to maintain independence of conduct in the face of difficulties; and though the Clergy have ever proved themselves as independent a body of men as any other, yet it is no part of wisdom to increase those difficulties. With every desire to do right, and to act conscientiously, men are often placed in circumstances where they are severely tried; and honest, conscientious conviction may indicate a course of conduct which is at variance with other considerations. No man is wholly insensible to the favour and goodwill of those in authority; and a desire to please, from conscientious respect for the office, may at times act as a somewhat disturbing element on the delicate machinery and exquisite sensibilities of the inner man with all its complexity of motives.

I fear, then, that the Episcopate would become invested with autocratic power, *i. e.*, with the absolute control of the Diocesan Organization; and of course against such a power the efforts of one or a few humble individuals would be powerless. The liberties of the Parochial Clergy would exist but in name; centralisation would be the order of the day; and the Episcopate would, even in spite of itself, become the dominant element of the whole. Were the Church disestablished, and therefore thrown on self-government, and the Lay element to assume its full and proper position, it would, I doubt not, very easily find means to preserve the balance, and save itself from such a result by securing the just rights and liberties of all its members.

But I must add that, even in Canada and the United States, where the Episcopal

Church is not established, the scheme of Diocesan Organization does not seem to be favourable to liberty. Individualism is dwarfed. As is the Bishop, so are the Clergy, and so, of course, will be the Laity; like people, like Priest. This result is mainly due to what I believe to be the vicious system of "*voting by orders*," as if the Clergy and Laity could have separate interests, a system by which Clerical isolation is fostered, the Church broken into rival sections, instead of being all one in Christ, and too much power thrown into the hands of one man, and he not infallible.

Thirdly, I consider Diocesan Organization to be objectionable as being calculated to hasten the disestablishment of the Church. I am not by any means so enamoured of the present state of things as to wish to maintain the Establishment at all hazards; still, believing as I do that the Protestant Church of this land has been an incalculable blessing to the country, has fostered its liberties, developed its intellect, cherished its piety, and presented to the world a bright example of sober, rational, yet truly spiritual and Scriptural religion, I would, if possible, preserve it still to be in future, as it has been in past generations, a golden candlestick to exhibit the pure, mild ray of Heaven's light—the Gospel of Christ in its simplicity, purity, and integrity. And therefore I fear to set on foot an organisation which may tend to precipitate its overthrow—first, by the direct collision of antagonistic elements; secondly, by interfering with the cherished liberties of the Clergy, and so weakening their attachment; and thirdly, by emboldening the enemies of all Establishments to point to the semblance of self-government which Diocesan Organization would present, as a reason for its overthrow.

It may be said we should prepare for the coming storm, the storm which has overtaken the Irish branch of the United Church. My answer is, no matter how sudden that storm may be, it will always, as we see even in the case of the Irish Church, leave sufficient time for orderly reconstruction, if the elements of reconstruction exist.

Until then, I believe the wisest plan will be rather to improve existing machinery, by reducing all abnormal action to harmony with the original plan, than to set up new. And above all things, to be very slow in imperilling the liberties for which martyrs laid down their lives, and which are at present secured to the Clergy and Laity by law; and to beware of calling into existence an organization which may ultimately stifle the life of those who take part in its formation.

In conclusion, a free Diocesan Conference, where no resolutions are passed, is one thing; Diocesan Organization is another. In the former, every man is free to express his convictions without being bound by those of others; and there may be, if thought desirable, a full, serious, and exhaustive discussion of the grave topics which now agitate the Church; the latter, from the very nature of the case, implies the limitation of individual liberty. The former would enlist the sympathies of many, if not of all; the latter will ever be regarded with suspicion by those to whom freedom, with all its drawbacks, is dearer than corporate action.

THE VEN. GEO. A. DENISON (*Archdeacon of Taunton*).—My Lord, I stand before this great assembly as one of that discredited genus of Archdeacons to whom my excellent brother, the Archdeacon of Chester, alluded. We are becoming, if I might interpret what he said, something approaching very nearly to an extinct species, like the dodo. It has been asked by the Honorable Member for Chester, "What is the use of a Diocesan Synod?" I am going to tell him as well as I can. It has been said by the last speaker that not only is it of no use, but it is the worst thing that possibly could happen. Will you allow me, as shortly as I can, to tell this great meeting, why I think not only that there is every use for it, but that it is the only thing which can possibly save the Church of England? I am very glad the

debate has taken this turn. I supposed, when I came into this great hall, that Diocesan Organization meant a Diocesan Synod. Because the Diocesan Synod is the very centre: it is the foundation of the building and the key stone of the arch; and there can be no Diocesan Organization worth anything without a Diocesan Synod. And I beg here to say with all respect—we are speaking here plainly to each other, and the plainer we speak the better—I beg to say, with all humble respect, I stand for the term “Diocesan Synod” and I think the term “Diocesan Conference” is rubbish, with all the reasons that have been given for it. It is judging of the substance of a thing by its accidents. It is saying, in fact, that because the Church is an Established Church, and therefore the Diocesan Synod cannot establish laws, it is not a Diocesan Synod. Why! the Establishment is an accident of the Church. The Church is the substance and the Establishment is an accident. You might just as well say you cannot call a man a man, but only a rational animal, because he has hurt his leg. Let me give you my reasons for a Diocesan Synod. Three hundred years ago, the Parish of England set about repairing and restoring its old Parish Church. The Church had got into a very bad way. Its walls were very shaky, and inside it was full of rubbish, and very much discoloured. The windows wanted a great deal of repairing, and a great deal of cleaning. So the Parish said:—“Let us have some new Churchwardens, and see what we can do;” and they got two new Churchwardens, one for the Rector, and the other for the Parish, and they set to work. There were plenty of old materials lying quite ready to their hand, sound, and of the very best quality; so they did not want a rate, which is a very comfortable thing for a Parish. And besides that, there were a great many workpeople ready to work. Some of them worked for love, which is always the highest and best wages; so they did not want any pay. Others worked for money and for money’s worth; but as all the money came out of the tithes, and glebes, and manorial rights, and the old hereditaments of the Parish Church, the parishioners took it very easy, as they always will under such circumstances. They said, “Well, there is plenty of money; we have not to make a rate, and nothing to pay; let the workmen help themselves as they like.” And they did help themselves with a vengeance. So they set to work. They had plenty of workpeople now. So many came in, that they tripped up each other; and very often a foreign workman, who was but a moderate hand, came in and tripped up the skilled English workman, took his tools, and did his work very badly. But after all, it was not a very bad business in the end. The Church was restored and repaired, and the rubbish got rid of; the discolouration was remedied, and the windows were cleaned; and the parishioners congratulated themselves very much, and some of them thanked God. But there were a good many people—there always have been—who grumbled all the time. There was the old Churchwarden party, who said nothing wanted doing; and there were the people who wanted to pull down the old Church and build no new one; and there were some others who objected to the uniform style and wanted all styles. And so the grumbling went on so long that after a time the parishioners persuaded the Churchwardens to begin again; and they began patching and picking. They kept patching on bits here and there, and they kept picking holes in every direction, and pulling out the stones, and putting in wood; and they went on in this way, and have gone on ever since in this way—the Parish Churchwarden very busy and active, and the Rector’s Churchwarden standing by and looking on. In the end it has come to this—that the Parish Churchwarden has now pulled out the foundation stone, and the whole building is coming down fast about his ears. Now, my Lord, that is my figure. Now, I will drop my figure. The Parishioners are not very well pleased at this state of things, and they say, “This will not do; we must save the old building at all costs; we must

tell the Parish Churchwarden our mind, and if he won't listen to us we must turn him out." Now, I want to know how on earth are the people of England to let the Parish Churchwarden know their mind? Here is the greatest Corporation in the world—the Church of England—with no representation. Does any man tell me that the Bishops in the House of Lords represent the Church of England? Does any man tell me that the Convocations represent the Church of England? Why! they are nothing but a very poor and inadequate representation of its spirituality. Is there anything in the House of Commons that represents the Church of England? Where is it then? I say there is no representation, and therefore no corporate life of the Church, as before the Legislature. How is the voice of the Church of England then to reach Parliament? You don't suppose that Parliament is going to deal with the Church of England as a Church any longer. It is an absolute delusion; it can't be done. Parliament, however, can be made to deal with the Church of England as containing the largest, most influential, and most powerful body of its citizens. But Parliament must hear its voice; and who can say that the voice of the Church of England finds its way to the House of Commons? All such action as has been talked about, in Parishes and Archdeaconries, is all perfect nonsense. It never reaches anybody. Often, it does not even get into the local paper. But, if there were a Diocesan Synod in every Diocese, so that it could be said to Parliament "Here is the opinion of the Diocese of Chester—of the representatives, Clerical and Lay, of the Diocese of Chester, who have met and deliberated upon those great questions which are agitating the Church"; if this could be said—and God grant the time may come when every Diocese in England will be able to say by its own organized representation "Here is the opinion of this Diocese,"—then we might say to Parliament "We ask you whether, as the largest and most influential body of the citizens of England, we have not a right to be heard." That is my answer to the Honourable Member for Chester. Now, then, with regard to the last speaker, let me say a word. He seemed to think it was wholly impossible we should ever unite. Let me tell this meeting a little story. The other day—it is only three weeks ago—in the Deanery in which I live, which is composed of thirty eight parishes, we set on foot a representative meeting of Laity and Clergy. We met for the first time at Weston-super-Mare, not a place of a very elevated Church character. Well, we met about fifty people. I took some pains to turn the discussion immediately on Diocesan Synods. I said—"Gentlemen, unless you have something to do, what on earth is the use of your coming together?" and I said—"Now, there is a great thing to do. Let the first action of this meeting be to do what it can to promote Diocesan Synods." Well, to my great surprise, everybody assented. There were certainly more of what are commonly called—I don't use the word in any invidious sense—what are commonly called "Low Churchmen," than "High Churchmen" present, and they all assented. My esteemed friend the Rev. Joseph Ditcher, on the other side of the room, said—"I entirely agree with every thing the Archdeacon says." "Well," I said, "perhaps you will move a resolution, and I will second it;" and he said "Oh yes, I will be glad"; and so I wrote the resolution, and he accepted it in my words. I will tell you one little difference, which will only more elaborate what I mean when I say the term "Diocesan Conference" is rubbish. My reverend friend said—"I should like to add some words, and say we want immediate action," and I said—"Oh, by all means; put that in." Then he said—"Now I should like Conference instead of Synod." I said—"You know that is a good deal for me to swallow," but for the sake of unanimity—I thought the meeting would all go with him—I said "By all means, let us have Conference." Directly the resolution was put in that form, up jumped a young Clergyman—the son of a man not of the same

school of thought as myself—and he said—“ I can’t stand Conference ; I must have Synod ” ; and on his amendment being put to the meeting, forty hands were held up for it, and none against it. I have tried to answer the Honourable Member for Chester, and to tell him what is the use of a Diocesan Synod ; and I have tried to answer Dr. Taylor, and to show that it is for the sake of bringing the whole power of the Church of England to bear upon Parliament, that a Diocesan Synod in each Diocese is absolutely necessary, that it cannot live without it, and that if you don’t have it you will die. My answer may not, to the minds of many, be worth much. Some gentlemen may think it rubbish, but to my mind it is very good sense. It is possible, my Lord, that we may have something like a concurrence at any rate in bringing the opinion of the Church of England to bear upon Parliament ; and if you want to preserve the Established Church of this country—though for my part I don’t hesitate to tell you I think it is gone—do your utmost, let me request you in all affection, those who agree with me in Church matters, and those who don’t, use all your endeavours, Clergyman and Layman, and never stop until you create and establish a Diocesan Synod of Clergy and Laity, presided over by the Bishop in every Diocese of this Church.

CHARLES HIGGINS, Esq.—As a humble layman in the Diocese of Ely, I feel very happy in being allowed to add my feeble testimony to the exceeding importance of that Diocesan Organisation which has been carried on there. It has been, I believe, also carried on, so far as regards many of its principles and much of its mode of action, in other Dioceses as well ; and I hope and trust that some action will be taken all over the country, for sure I am that it attaches itself to very important practical matters now of very serious bearing upon the Church, and I can scarcely conceive anything more likely to draw together the Laity and the Clergy into combined action. The Clergy have said a great deal about the Church system wanting changing. I don’t believe anything of the sort. I believe this, that the Church system wants carrying out a great deal more faithfully, a great deal more intelligently, a great deal more earnestly, and a great deal more lovingly, than it has been ; but I believe that the system, if it has fair play, will give all that is wanted for the safety of our beloved Church in this country. I can remember very well indeed, that forty years ago such a thing as a Bishop was never seen, and no one knew what a Bishop meant in the rural districts of the country. In the parish where I lived, and in the small parishes all around me, nobody ever saw a Bishop, and scarcely knew there was such an officer in the Church. At all events we never saw him. The Confirmations were carried on in a town eight or ten miles off. I think this may explain in a great measure the bad way into which the Church has got. I am thankful to say that the whole system is very greatly changed. I speak particularly of our own Diocese, because I know it better. Ruri-decanal action is in full operation with us ; and I must say, I think nothing has tended to draw the Clergy and Laity together in combined living action more than the Ruri-decanal Chapters and meetings have done. We are invited by the Clergy to take part in their discussions. I hope we do so in an earnest, affectionate, warm, loving and faithful spirit. We don’t want to dictate to the Clergy at all ; but we do feel when these things are put before us for consideration, they stir us up, animate our minds and affections, and make us love the old Church of England much better than ever. The Archdeacon of Taunton made himself very merry on the subject of Diocesan Conferences. Now, I think, if you can’t get a Synod, Conferences are a very good thing. Our own most excellent Bishop is quite willing to have Diocesan Synods, if he could only see his way to them. If the Clergy and Laity are anxious to have them we shall have them ; and I am sure other Bishops would be very willing to have them if they could only be convinced that it was the desire of the Clergy and Laity



to meet in Diocesan Synods. We have had, in the Diocese of Ely, Archidiaconal Conferences, in which large numbers of the Clergy and Laity have been brought together, and I myself can testify to the exceeding value of those Conferences. Large numbers of the Laity, who had previously thought very little about Church matters, have been led to read about them and to talk about them. They came together, to the number of 500 or 600, in a room in the centre of the Archdeaconry, and stirred one another up with regard to Church matters, and told each other their hopes and fears and anxieties; and it did us all good for a month after. Lent Missions have been tried, and have been a very great success, in the Diocese in which I live, and in the Diocese of Oxford. The Clergy who have been appointed to carry out these Lent services have stirred up the whole country, have greatly increased Christian feeling and Church feeling, and done a vast work there, which I am sure will bring forth very great and important results hereafter. This may not be all we can wish for and desire, but it is a very great thing that we have in the course of the last three or four years got on so far as we have; and I thank God for the success He has given to all these various means, because I feel that they are stirring up the Laity. I feel that they are stirring up myself, and I am sure they are stirring up thousands of my countrymen, to a greater desire for the welfare and stability of the Church of England. Something has been said about the old ship of the Church going to pieces on the rocks. Now, when I was a child, my mother used to tell me that the good Providence of God reigned over everything, and preserved everything, and that not even a sparrow fell to the ground without His Divine permission. Then, shall I believe that a Church which has existed in England ever since almost Apostolic times—founded almost by Apostolic men—shall be destroyed because a few disaffected people, who know nothing about the Church's system, and care nothing about her principles, think so? Never! Never! He is our help and strength; and by His good grace we will buckle ourselves to our work; and the Church of England will stand stronger and firmer in the hearts of all her people than she has ever done.

The Rev. G. LEWTHWAITE.—There is one point which I think is very cognate to this question of Diocesan Organization which has not been referred to. I mean the mode of appointing our Bishops. The Laity would feel more interest in Diocesan work if they felt that they had their legitimate and constitutional part in the selection and appointment of their Bishops. For, whilst the Bishop derives his Divine mission from the Apostles, we must remember that his jurisdiction is derived from the Church; and if the Church was, as we know it was, the first pattern of Constitutional Government, if into the despotism of the Roman State it brought the principles of Representative Government, surely in these days that boast themselves so much of civil, and still more of religious, liberty, the Church should not be kept from her rightful inheritance. And, mind, I claim the power to elect its Bishops as the right of the Church, not merely as a spiritual organisation; but I speak, I dare say, before many lawyers, and I would put it to them whether the present practice is not unconstitutional, and, as I verily believe, even illegal. I mean that, whereas it had been the custom in Anglo-Saxon times for the Church to appoint its own Bishops—as the ordinance of Wihtred, King of Kent, in 692, testifies, and as the Confirmation of the same by Ethelbald, King of the Mercians, in 742, also testifies—the Magna Charta, which some have supposed was an obtaining, at a time of weakness of the Crown, of fresh rights to the Church, was merely the re-asserting of her ancient rights; and in that Charter the first clause says that the Church of England shall be free, and its rights and liberties unrestrained. This Charter was confirmed by about thirty more charters, and one of them, the 9th Henry IV., c. 9, specially stipulates that elections to Bishoprics, &c., should be

free, and not influenced by the interference of the Pope or of the Crown. You may, perhaps, be aware that the present practice depends only on one statute, the 25th Henry VIII., c. 20. It may be, that in former times the Crown had sometimes sent recommendations with regard to appointments, but the constitutional position of the question was decided by King John, and is referred to in the sixth chapter of the 25th Edward III., that very "Statute of Provisors" which Henry VIII. abused to establish his arbitrary power. In that "Statute of Provisors" it is stated that the Royal prerogative shall consist in the issuing of a *congé d'élire*, or leave to elect, and giving the Royal assent after election; and King John had declared that the leave to elect, and the confirmation after election, should not be withholden without reasonable cause being assigned. Let me just read what Froude, the historian, says with regard to that 20th chapter of the 25th Henry VIII. He says:—"The crisis of a revolution was not the moment at which the legal privileges of the Chapters could be safely restored to them. The problem of re-arrangement was a difficult one, and it was met in a manner peculiarly English. The practice of granting the *congé d'élire*, to the Chapters on the occurrence of a vacancy was again adopted, and the Church resumed the forms of liberty; but the license to elect a Bishop was to be accompanied with the name of the person whom the Chapter was required to elect; and if within twelve days the person so named had not been chosen, the nomination of the Crown was to become absolute, and the Chapter would incur a *præmunire*." And he adds in a note:—"So long as the Reformation was in progress, it was necessary to prevent the intrusion upon the bench of Bishops of Romanising tendencies, and the Deans and Chapters were therefore protected by a strong hand from their own possible mistakes. But the form of liberty was conceded to them, not, I hope, to place deliberately a body of clergymen in a degrading position, but in the belief that at no distant time the Church might be allowed without danger to resume some degree of self-government."

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### EVENING MEETING, 5th OCTOBER.

THE RIGHT REV. PRESIDENT TOOK THE CHAIR AT 7 O'CLOCK.

### CLERICAL EDUCATION AND OUR ANCIENT UNIVERSITIES.

The Rev. Canon GRAY read the following Paper:—

IN the preparation of a Paper on Clerical Education, as guided and tested by the Examinations for Deacon's Orders, help was sought and gained, and is now thankfully acknowledged, from more than twenty of the Examining Chaplains in the provinces of Canterbury and York. They have supplied me with copies of their recent examination-papers, and with information and suggestions, for which I am indeed their debtor.



As to the questions proposed in these Examinations, their extent and depth would seem to leave little to be desired, demanding for their full answer an amount of varied reading fit to be the foundation of the knowledge of a Master in Israel. This fact, however, only shows the mind of the Church; it lets her future Ministers see clearly what she wishes their acquirements to be, and as such *valeat quantum valet*. The enquiry must follow, how far are such questions well answered; and the reply is by no means always such as one is glad to hear.

The number of failures, indeed, in such Examinations is very small, it being no uncommon thing for all the candidates to pass. This, however, may be accounted for in some Dioceses by a practice of, so to say, weeding the candidates through a preliminary interview with the Bishop or his Chaplain, after which those who are clearly ineligible are dissuaded from presenting themselves. In one Diocese, candidates about whom there might be some hesitation are admitted into the Diaconate, inasmuch as before they may apply for Priests orders, they will have to undergo more than one Examination in a few specified books at a time; and from these intermediate trials, stretching occasionally over three or four years, men are said to derive no small advantage.

Another reason, however, of this fewness of failures, may be an unwillingness to set up a high standard, when it is impossible to help knowing what may be at times the mischievous consequences of a candidate's rejection to the neighbourhood where his place is ready for him; a weak Incumbent must struggle on alone, or an outlying district be still left without the missionary-work for want of which it is lapsing into heathenism. Even in Westminster Hall, it is a saying that hard cases make bad law; and so it is that the poverty, and not the will, of the Church, consents to send forth labourers, about whose skill she has misgivings, into portions of her vineyard, which must otherwise run wild. There is a disposition to hope that, in some instances, graces may supply the place of gifts; and candidates in their preparation may, more or less unconsciously, rely on this reluctance to send away earnest men offering themselves for hard work. There is, however, no security for a man remaining long in the post to which, for special reasons, he has been assigned. After a few years passed on the moors, or the hill-side, he may vanish, and reappear in the educated quarter of a wealthy town. There may, now and then, be heard the unseemly but significant phrase of a back-door to Holy Orders. Men may ask to be sent to a village in Pisidia or Galatia, hoping to make it a stepping-stone to Athens or Corinth; and the possibility of such migrations may supply one argument in favour of the firm maintenance of the same standard for admission to all Curacies alike.

Among the deficiencies which have been noted in these Examinations, are the want of careful study of such authors as Pearson and Butler, and consequently a slender acquaintance with dogmatic

theology and the evidences of our faith. The weakest point, however, is the absence of an accurate and critical knowledge of Holy Scripture. Deep is the lamentation over this, and steadily ought it to make its way to our ancient Universities, and all our schools of the prophets ; although the evil which forms its burden may often be traced far back in a man's life, even to the days in which he should have been instructed by Lois and Eunice. Much of that knowledge of Scripture is occasionally shown which may be carried away from text-books, but not so much of that which is drawn from the Scriptures themselves ; little power is displayed of recalling the Greek original of remarkable phrases in our English version ; and sometimes one, who can give a fair sketch of a popular controversy of the day, is in vain asked for an epitome of some one of the minor Prophets. Now, before a Church Congress, accustomed to incline its ear to *gravamina* of many kinds, there can be little need to dwell on that which may be feared from a want of diligence in searching the Scriptures among those who are soon to teach as men having authority. In the pulpit, at the cottage lecture, with the adult class, by the sick bed, the Bible, if they can but use it, will do their work for them, as nothing else can, helping them to deliver their sternest messages faithfully, and yet acceptably, while it is felt that it is not they who are speaking, "but the Lord." We cannot all hope for excellency of speech, but we can all hope, by God's blessing upon industry, to become mighty in the Scriptures, making them the one great source of our influence over the hearts of our brethren. The progress, which is all around us, where every natural science is rapidly increasing its inheritance, ought to be visible also among us to whom are committed the oracles of God. No discovery can be made in the truth which we preach ; but the Scriptures which enforce and illustrate this truth are inexhaustible. Men have a right to expect to see us bringing forth from our stores things new and old, and ought to be able to look up to us with confidence as being on our own ground when we step forward to interpret that which is written. It has been well said that no professional ignorance is so inexcusable as ignorance of the Bible in a clergyman.

As this point, then, is of such paramount importance, it may well be asked, Is it as impracticable, as it is generally thought, to raise the Examination standard ? To do so in any one Diocese, which has no special attractions for candidates, might be a hazardous experiment ; but might it not be done safely by all Dioceses with one consent ? In accordance with the spirit of a resolution, now waiting for discussion in the Lower House of Convocation, might not every one who applies anywhere for Deacon's orders be obliged first to have passed an Examination held by a central Board, or by a Board which sends its questions to local centres, such as our Cathedrals ? This Examination, one and the same for all men, might test them in the Bible, Church history, and the Hebrew, Greek, and Latin languages. It would not supersede,

but shorten, the Examination which each Bishop would still hold for himself. The Examiners might be appointed by the Bishops from the number of their Chaplains, making a partial change in them from year to year, and often re-appointing those who have a special aptitude for the work. A higher standard than that in force might be established and preserved by them, and recognized by others, as far as such an impalpable reality admits of this; and if it were once felt that this standard *must* be reached without respect of persons or circumstances, it probably *would* be reached by very many who fall short of it now. Great is the temptation to some men to acquiesce in the minimum of exertion which can gain for them that which they seek; but up to this minimum they make a point of rising. From such the more that is asked, the more will be received. If, indeed, an unexpected number of failures should ensue from a necessary elevation of the standard, the Church would then be brought face to face with a question to which she is turning herself already, the amount of help at her call through the services of Laymen as her accredited teachers. If she would but give the word, great might be that company.

One objection which readily occurs to this scheme is that it may seem to interfere with the freedom of action of those set over us, who, although at the ordering of Deacons they bid others take heed as to the fitness of those presented, yet must ever inalienably retain the ultimate responsibility and sole power of making choice. It may, however, be submitted to them, with all due and true deference, that this ordinance would be self-imposed by the Bishops, and yet not be like a law of the Medes and Persians; that they would allow it to be in force only as long as they felt it to be a safeguard and aid to them, often saving them from having to pass judgment when mercy and truth can hardly meet together; and that it would leave much for them to enquire into; for this general Examination, be it remembered, is proposed only for Deacons, and would not touch upon doctrine, or try to find out a man's views, as they are called. Nothing, therefore, it is trusted, would be derogated from the authority of our rulers by this their voluntary and revocable transfer of a part of it to their own officers.

This first Examination, as was said, might among other things try all candidates in their knowledge of the three languages which in the world's history stand out above their fellows; it might not merely invite, but demand, some acquaintance with Hebrew. The mastery of the inflexions of a Hebrew noun and verb, no super-human task, opens the door for an entry into other men's labours; and the power to trace the history of the chief words of a sermon-text in a Hebrew Lexicon, often leading one's thoughts to "fresh fields and pastures new," or to follow the argument of a Semitic scholar, instead of turning away at the sight of some unknown characters in the midst of it, would be an acquirement of which the cost would eventually be found to have been cheap indeed. At Westminster, the Queen's scholars, were obliged, (*fortunati nimium*,

if we had but known it,) to learn the Hebrew accidence and a few chapters of the Book of Genesis in the original. A similar necessity is laid upon Hulmean Exhibitioners at Brasenose, and will, I believe, be laid on those who seek the highest honours in the School of Theology at Oxford, about to open under such welcome auspices. This obligation then, which is now the privilege of a few Divinity students, is claimed as a gift for them all.

In any Examination for Holy orders, whether general or Diocesan, it is suggested by some, whose names would have much weight with us, that one or two Books of the Bible, and some defined portion of sacred history, should be assigned to candidates for special study and analysis, forming habits of accuracy and thoughtfulness which they would carry on with them to their after-work. Too much perhaps is asked by another suggestion, that some branch of natural science, and some period of political history, shall be alternately subjects of Examinations, inasmuch "as we claim," it is said, "for a Christian teacher the whole range of human knowledge and experience," a far-stretching truth, which might be recognized, if it were thought desirable, by a few questions unconnected with Theology.

One incidental advantage of such a previous Examination should hardly be passed over. By abridging the length of that which follows, it might do much in helping each Ember week to do its perfect work. As things are, such weeks are too often almost absorbed by the Examination, which is uppermost in men's minds, and to which inopportune associations will perversely cling. In some cases much of the Saturday has passed before a Candidate knows whether he is, or is not, to kneel before the Bishop on the next morning; and little time is left for those prayers and resolves which spring up in a man's heart when his outward calling to the ministry has been made sure. After a shorter Examination, there would also be welcome leisure for a Bishop, and those about him, to converse with Candidates on points arising from their answers, and to give to each singly, according to his need, comfort and counsel drawn from their own experience of that which is waiting for him. Wise and loving words, said to a man just before such a day in his life as that of his dedication to the Ministry, sink down into the soul, and well deserve that all possible opportunities should be made for their utterance. Any scheme for the education of the Clergy must fall somewhat short of our ideal, *infelix operis summa*, if from stress of other work it finds no time for this best of teaching at its end.

Such then is the proposal which this paper would humbly and earnestly offer for consideration, the institution of a common Examination as one part of the training of those who are to be set over the household of the Lord, to give them their portion of meat in due season.

The Rev. Dr. SALMON read the following Paper :—

The subject of Clerical Education is one on which a Clergyman of a Disestablished Church cannot enter without some misgivings. The services of the present generation of Clergy have been secured to our Church, but we ask ourselves, how shall we provide them with successors? Archbishop Whately had a paradox, that the reduction of the remuneration of a profession had not a tendency to decrease the number of candidates for it. He said, that he found the smaller the salary of any office he had to give away, the greater was the number of applicants for it, whose claims had to be considered.

But, if our changed circumstances do not diminish the number of our candidates for orders, what will be their quality? Will the Bishops find themselves practically able to enforce a very high standard of education? Will the candidates be men able to afford a very expensive education? And further, will it repay them to acquire the knowledge which we have hitherto thought it desirable that a Clergyman should possess? It will no doubt repay them to cultivate fluency of speech, and to obtain a power of writing forcible English; also, familiarity with the text of the English Bible is a valuable acquirement, which a Clergyman's congregation is likely to appreciate. But they will not much value him for possessing knowledge quite out of their own line. It need not be said, that anything approaching a pedantic display of knowledge is much more likely to give offence than to gain respect; for the times have passed when a Clergyman could gain the respect of a rustic congregation by quoting Greek and Latin from the pulpit.

But in another way, learning may be a positive hindrance to a Clergyman's popularity. In order to gain a following, it is useful to make confident statements, and sweeping assertions; and it is much easier for one to do so in good faith, who has never looked at a question from more than one side, than for one who has learned guardedness and moderation, from having completely studied the reasons given for their views by men of different opinions. And again, one will be more likely to gain popularity in his own immediate circle, if his thorough adoption of the views there prevalent is not hindered, by any attempt to preserve unity of feeling with the Church existing as a larger whole, both in space and time.

The practical conclusion from these remarks is, that even though it might be hoped, that the payment of a Church's Clergy might be provided for without aid from endowments, still, if the education of the Clergy were left wholly to the voluntary system, there is danger lest the standard should decline; since there is much knowledge and training which it is desirable that the Clergy should



possess, and yet, which they have no pecuniary interest in acquiring.

The present Prime Minister, in the debates of last session, pointed out, that the question of endowments for Clerical Education stands on a different footing from that of endowments for the payments of Clergy; and in this principle, he justified the arrangement made with Maynooth, which secured for that Institution a considerable permanent endowment. And he has intimated that when, in the next session of Parliament, the principle of religious equality is applied to University Education in Ireland, it will be fair that some corresponding provision should be made, for the education of the Clergy of our Church. But it is not amiss to point out, that we shall not have religious equality, but the perpetuation of an inequality, if the amount of that provision is regulated (according to the precedent lately established), by the amount heretofore devoted to that object. For, whatever disadvantages the Roman Catholic Church has been under in respect of State provision for the payment of its Clergy, it has enjoyed quite exceptional advantages in respect of their education. Candidates for orders in our Church have been obliged to defray their education at their own expense. At Maynooth, on the contrary, five hundred students have had board, lodging, education, and washing provided for them at the public expense. Religious equality will not be attained, if, when all has been taken from us that we had in excess, nothing is done supply our defects. The principles of religious equality require that members of both Churches shall be left with equal educational advantages. And it will not be fair if candidates for Priesthood in the Roman Catholic Church are provided, by a new Parliamentary grant, with the means of keeping up, not only a staff of Theological Professors, but also with bursaries for a considerable number of students; unless candidates for orders in our Church are furnished with equal advantages, out of funds especially destined for their education by Queen Elizabeth, three centuries ago.

The title of the subject on which I have been asked to write, puts in connection the education of the Clergy and the Ancient Universities. I hope this connection may never be dissevered; holding it to be of the utmost importance, that a course of purely theological reading should be preceded by a course of education, common to those who are intended for other professions. It is our duty to make the instrument with which we have to work for God as efficient as we can; and those studies must be useful for the Clergy, which men in general recognize as calculated to discipline and invigorate the intellect, to sharpen its thirst for truth, to increase its power of recognizing truth, and of communicating it to others. If I had to choose whether I should forego, in the education, of the Clergy, the general training which a good University education gives, or special theological instruction, sorry though I should be to part with either, I should think it safer to dispense with the latter. If a man have thoroughly trained his mind so as to make

it an efficient instrument of thought ; if he have by scientific study learned to weigh evidence ; if he have acquired a mastery of those languages which contain the key to the meaning of our sacred writers ; then, should circumstances direct his attention to Theological studies, he has in his own hands the means of making rapid progress, and requires little help from others.

I may appeal to the number of learned Divines whom Oxford has given to the Church, who, if I am not misinformed, while they owe their University an immense debt for general mental cultivation, have, until lately, owed her little for special theological instruction. When, some years ago, the Church of Rome gained the services of several who had received this Oxford training, it found in them more efficient workers than it had had in men who had at Maynooth passed through seven or eight years of special Professional education.

On the other hand, though one must look with a certain respect on all honest labour, and one is unwilling to pronounce its results wholly valueless, yet the truth must be told, that much of the time devoted to theology, by men of imperfect mental cultivation, is but ill spent ; that they are apt with much labour to accumulate a quantity of knowledge whose value is wholly conventional ; that they exercise much logical acumen in drawing consequences from principles whose truth they have never examined ; not to speak of blunders into which they are led, by imperfect acquaintance with the language of the writers on whom they comment. It may be added, that half-learned men are extremely apt to distinguish themselves by the discovery of " mare's nests," when some fact becomes known to them with whose importance they are highly struck, and on which they found a theory or an interpretation, in ignorance of other facts which would lead better informed persons to reject it. Besides the direct service which a liberal Education does to the mind of him who receives it, we must bear in mind that it is a Clergyman's business to popularize his knowledge, and to teach what he has learned, to persons who have not studied theology scientifically. This makes it essential that this training should not have been such as to narrow and stiffen the mind, and that he should not merely possess professional knowledge, but also have the qualifications necessary to gain influence with those to whom he has to teach it, and command their respect.

It is therefore a matter of congratulation, that it has not been the custom in these islands, to train up our Clergy in separate places of education from the Laity. The result has been that the tone of thought of our Clergy has not been alien from that of the Laity. Many of the most distinguished of our Clergy have had their most intimate friends in Lay professions. I may allude in passing to the friendship with the Dean of Chichester of which the present Lord Chancellor has spoken so gracefully ; and many other



notable instances could be given. No man has much influence over those whose whole training and tone of thought is alien from his own. Probably, on this account, less highly trained Clergy than ours would be capable of doing good work among the less educated classes. But certainly men who have themselves had the benefit of University training, will not easily be persuaded to put themselves under the guidance of men whom they will regard as less informed than themselves; as narrow-minded, unable to understand their difficulties; as ignorant of the facts from a knowledge of which their difficulties have sprung.

While contending for the importance of a sound general Education as the basis of a Clergyman's training, I readily grant that he must go on to acquire professional knowledge. The question arises, can this also be acquired at the Ancient Universities, or rather in special Theological Colleges? I am willing to own that in the latter more may be done for the devotional and spiritual training of the candidate for Orders, that he is in less danger of studying theological questions as intellectual problems, and may be more frequently reminded of the duty of applying the truths which he learns to the nourishment of his own soul. The Principal of such an institution may acquire greater influence over his students, and do more to print the stamp of his own individuality on them, than any single University Professor commonly does. On the other hand, men subjected to this training are more narrow than those brought up under the varied influences of the Universities. Nor is it easy for any private School to compete with the Universities, in the advantages which they can offer, of access to good libraries, and the services of guides to any path of research selected by the student.

Some reasons, which I have seen assigned for the necessity of separate Theological Colleges, do not apply to us in Dublin. We owe something to the fact that our University is not a place of fashionable resort for wealthy young men, who come to pass a few years in pleasant society. Our students, for the most part, come to us only in order to learn something; and there is a large number of them whose means do not admit of extravagance. A young man who enters our University, with the intention of ultimately becoming a Clergyman, has no difficulty in leading a simple and studious life, or in finding companions not likely to lead him astray. When, therefore, the time comes for the commencement of the professional part of his education, he does not need to change his residence, in order to break off unsuitable acquaintances, or to make a complete change of habits. In many cases, nothing better could be desired for him than that he should continue the acquaintances, and the habits he has formed already.

If I go on now to describe the methods we pursue at Dublin, I do so because this seems to be part of the information which it may be expected that I should contribute to the discussion of this

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subject, and not because I at all overrate our success, or am ignorant how much room there is still for improvement. Our University, however, may claim the credit of having been the first, to see the necessity of adapting its provision for theological instruction, to the necessities of modern times. I do not delay to speak of a previous progressive improvement in the efficiency of the lectures given according to ancient statute by the Professor of Divinity; but so far back as 1833 a great change was made, which provided a systematic course of Theological Education. Students in Divinity were required, at the end of three years' studies in Arts, to attend Theological Lectures for two more years, and at the end of each year to pass an examination on the subjects taught. Attendance on this course was made, in practice, compulsory; the Irish Bishops having agreed to require the certificate of having passed it, from all candidates for Orders.

The most characteristic feature of the method pursued is the combination of the prelectional and catechetical modes of instruction. It is felt that infinitely more is done when the curiosity of an intelligent and well-trained young man is stimulated to acquire knowledge for himself, than can be achieved by any plan of "spoon-feeding" him with information. For the end of stimulating curiosity, professorial lectures are well adapted. The lecturer is not tied down to the order and lessons of an antiquated text-book; he can present original views, can choose his own style of treatment, and can keep his class *au courant* with the latest information. On the other hand, through the fault of the lecturer or his audience, professorial lectures may degenerate into a form, and be attended by men who listen carelessly and without interest. We therefore use the precaution that the student is liable to examination by the Professor on the subject of his prelections. And again, in addition to these prelections, the class is broken into sections of manageable size, each of which is under the charge of one of the Professor's assistants, who gives his class some portion of a text-book to prepare for examination on each lecture day, explains it to them, and catechises them in it. In this way, the students read carefully some standard works of English Divinity, such as Butler's Analogy and Pearson on the Creed, besides some portions of the Greek Testament and of Ecclesiastical History.

Another characteristic feature in our system is the frequency with which a student's progress is tested by examinations. We commenced in 1837 with an examination at the end of each year, but it was found that, even thus, those inclined to procrastination delayed the necessary preparation too long; and we hold examinations now more frequently.

It must be owned, however, that the *minimum* of information which we require, is only what may be expected from men of moderate abilities or moderate industry; and I should be sorry if our system were judged of by the attainments of some of those who have barely succeeded in passing our examin-

ations. Nor is the range of subjects, the study of which is compulsory on all students, so extensive as in the opinion of some it ought to be. We have, however, to form our plans not exclusively for men of great natural gifts, great energy, and considerable previous information. There is always a sprinkling of students who come to us with less previous information than it is desirable they should have. Sometimes men decide late in life on entering the Clerical profession, who afterwards prove earnest and hard-working Clergymen, though they never can aspire to be learned Divines. In such cases we are forced to see that, in a limited time, only a limited amount can be accomplished; and we think it better not to insist on the learner attempting more than he is likely to retain and make his own, lest by aiming at too much nothing should be known as it ought to be.

Nor do I think it a fault, that men of greater information and ability find the amount of compulsory work demanded of them insufficient to occupy all their time. They are thus left free to pursue lines of study of their own choice, for proficiency which they are rewarded by Prizes. If a young man can find a subject which really interests him, I do not object to his following it out, even though he leaves for a time a good deal of standard Divinity unread. We must recognize now that every man cannot know everything. The first impression of a beginner is one of hopelessness, when he surveys the extent of ground unknown to him, but with which every one says he ought to become acquainted. It seems then as if he alone were ignorant of what every well informed person knows. But if, instead of going round in a circle, he happen to take some particular line, and pursue it steadily, it is surprising how soon he comes out of the country which every one knows, how soon he is making explorations for himself, and discoveries, not indeed original, but in which he has only the company of some small number of fellow explorers.

Our provision for teaching Sermon-writing, or English composition in general, is but scanty. Once or twice in each term, the students are required to write essays to be criticized by their lecturer; and though this branch of education is not wholly neglected, probably more than we have yet done could be done, for those students who are most defective in this branch. Those, however who have inclination, have every opportunity for exercise in voluntary literary societies formed by the students. One deserves to be mentioned, because it has a kind of semi-official recognition; the Regius Professor of Divinity being *ex-officio* President of the Society and acting as Chairman of the meetings. At each meeting, a paper on some subject connected with theology is read by one of the members, and afterwards discussed by the rest. I count as very valuable the kind of voluntary theological examination involved in this exercise. The task of preparation of a written paper limits and directs a student's reading, and obliges him to bring to it that mental work which is necessary to make

reading profitable. In these meetings a student gains, in addition to the fulness which according to Lord Bacon's maxim private study gives, the exactness which is procured by writing, and the readiness which is gained by *vivâ voce* discussion. It was not, however, without some apprehensions that I followed my predecessor's example in accepting the presidency of these meetings. It seemed, indeed, that it was but adapting to modern times the Professor's duty of acting as moderator in scholastic disputations. Yet it can be easily conceived that the position might be disagreeable, of an official president of a voluntary society; unwilling to let errors pass uncensured which ought to be corrected, yet unwilling also to be a restraint upon proceedings which owe half their spirit to being voluntary. Hitherto, my apprehensions have proved unfounded, and the cordial co-operation of the members has made my attendance on the meetings of which I speak a very pleasant part of my duties.

For training in practical work, no provision is made in our school. The Clergy, however, of the city and neighbourhood are glad to get the assistance of our Divinity students, as Sunday school teachers or helpers in other good works. Archdeacon Lee, who shares with me the superintendence of our Divinity school, is Incumbent of the largest Parish in Dublin, in which he can find work for students who have leisure for it, or whose tastes incline them rather to practical work than to abstract study. But every one knows that a Clergyman's training for his work does not terminate at his ordination; the most important part takes place afterwards, in the school of actual experience. If then we are asked what things he ought to learn, before rather than after his ordination, it is obvious to answer, those things which he will find it most difficult to learn afterwards, or which there is least chance of his learning afterwards. And on these grounds, it may be shown, that the formation of habits of study, and the acquirement of theological information, is that part of a Divinity student's work, to which every thing else ought to give way.

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The Rev. T. E. ESPIN, B. D., Rector of Wallasey, Examining Chaplain to the Bishop of Chester, and Warden of Queen's College, Birmingham, read the following Paper:—

As regards Clergy, the Church needs —

1. More of them.
2. Better training of them.

Turning to the first point, there is reason to hope that the Ministry of the Church is regaining its hold upon our young men, even upon those of our ancient Universities.

In 1862 the number of men ordained had sunk to an alarmingly small figure. It was in all the Dioceses of England and Wales 489 only, and of these 298 only were from the old Universities.

Since then there has been a slow but gradual and marked improvement. In 1868, 600 men were ordained—an increase in six years of more than 20 per cent.; and of these 388 were graduates of Oxford and Cambridge, an increase of about 30 per cent.; and the greater part of this gain is from Oxford. I subjoin a Table of Statistics of our Ordinations for several years past. Under the head of *Literate* are ranged all persons qualified for ordination through other means than graduation at the Universities of Oxford, Cambridge, Durham, or Dublin.

	1841	1850	1851	1852	1853	1854	1855	1856	1857	1858
Oxford .....	242	211	215	199	211	203	169	171	195	179
Cambridge ..	270	252	222	234	231	187	225	215	208	222
Durham .....	13	21	23	27	21	27	29	30	22	32
Dublin .....	33	50	41	38	41	30	40	40	51	29
Literate .....	48	88	113	104	128	77	99	120	130	133
Total.....	606	622	614	602	632	524	562	576	606	595
	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868
Oxford .....	181	162	159	120	149	178	169	187	174	181
Cambridge ..	257	227	219	178	190	194	187	200	200	202
Durham .....	25	16	21	13	17	8	13	11	14	20
Dublin .....	29	29	30	32	40	27	32	41	33	30
Literate .....	123	133	141	146	120	146	158	149	140	167
Total.....	615	567	570	489	516	553	559	588	561	600

But yet there are not so many recruits added even now to the Ministry as was usually the case twenty or twenty-five years ago. In 1853, *e. g.*, there were 632 persons ordained; in 1852, 622; in 1841, 606. We are doing nothing then to supply more Clergy for the accumulating masses of our population, much less to overtake the large arrears of pastoral work handed down to us. Turn where you will, and handle Church questions as you may, the problems they present will most of them resolve themselves into a want of adequate and efficient pastoral care of the people. Had we met this want in past times, the Church of England would not be so incommensurate in fact with her style and title as she is.

Can anything be legitimately done to attract men to the Ministry?

It is a very ill-paid profession. It has been said, however, that we do not want hirelings, but men who will labour in their work with zeal and love. Yet it is a Scriptural rule, that “they who preach the Gospel should live of the Gospel;” and how far we are from having kept this rule let the reports of some of our societies—*e. g.*, the Poor Clergy Relief Society, the Curates’ Aid Society—bear witness. The statements which such reports make are heart-rending. The Societies do a good work, but it is a scandal to the whole Church, Laity as well as Clergy, that there should be such a work to do. Parents and guardians exercise an influence

upon their wards. Can you blame them if, with such facts before the world, they exercise it in dissuading many whose mind in youth is towards Holy Orders ?

The demand for more Clergy cannot be met by a supply of Scripture Readers ; not even though you incorporate them into the Church's system by regular recognition and commission ; though that, too, ought to be done. No one will deny that they do a good work in our large towns, and in this town in particular much good work. But they cannot do the proper work of the Ministry ; nor do much of what is usually laid on them so acceptably to the people, with such responsibility to God and the Church, as duly ordained Ministers.

Here we reach "the Extension of the Diaconate." No plan of the kind can succeed so long as the conditions on which the Diaconate is conferred remain as they are. Men who hang back from the sacred profession now, are not likely to be attracted by it when you ask them to remain Deacons for life, or for a number of years after their twenty-third-year, instead of one year only.

But could we modify these conditions ? Our own Church, up to 1662, admitted to the Diaconate after twenty-one. The sister Church of America does so, I believe, now. Might we not retain the present canonical age for the Priesthood, or even defer it till twenty-five ; raise the requirements for the Priesthood, both Theological and Literary ; demand, in particular, proofs of aptitude and experience in pastoral work and preaching ; and yet obtain recruits, by reducing the limit of age for our Deacons to twenty-one ? \*

For, one of the heaviest drawbacks of the Church, as compared with other professions, is that a man cannot possibly earn anything in it till he has turned twenty-three ; an age when men in other walks of life are very commonly expected to be getting their own living. This fact immensely narrows the Church's field of choice for her Ministry.

Recollect, too, that young men are now-a-days educated more rapidly than they were. I will not say that they ripen sooner ; some men never ripen at all. But improved methods and manuals of education have certainly brought down the date at which a given standard of knowledge can ordinarily be gained. I believe that something analogous is true in other respects ; and that young men might now be safely intrusted with functions at twenty-one, which years ago were as a rule early enough assigned to them at twenty-three.

I must here allude to another point—the indelibility of Orders. Few, if any, would now wish to revive Mr. Bouverie's Clergy Relief Bill, of unhappy memory, which passed through Committee in the

\* To effect this change, the 84th Canon, and the Act of Parliament passed to enforce it (44th Geo. III., cap. 48), would require alteration.



House of Commons some seven years ago. But it is not, I think, clear that *Deacons'* Orders were in the ancient Church ruled, always and everywhere, to be as indelible as those of Bishop and Priest. Our 76th Canon, indeed, prohibits the Deacon as well as the Priest from relinquishing his calling. But the "forsaking of all other cares and studies," and "giving themselves wholly to this one thing," is the charge of the Priesthood specifically in that solemn Office which in its impassioned earnestness and distinctiveness grows most on those who oftenest hear it. It seems to me, then, a fair question to raise, whether some relaxation or qualification of the indelibility of the Diaconate might not be accorded, along with admission to it at an earlier age.

Under such altered conditions the Diaconate would fall into its due rank, estimation, and function in the Church. It is not there now. Current notions and common practice go far to obliterate the distinction between Deacon and Priest,—a distinction which seems, if the Ordinal is to rule it, almost as wide as that between the Deacon and the Layman. The Deacon amongst ourselves, instead of being a mere assistant to the Priest in his ministrations, intrusted with the duty of preaching only, "if he be thereto licensed by the Bishop himself,"—*i. e.*, as an exceptional concession, and not as a necessary part of his commission,—has too often to act as if he were charged with the cure of souls. Nor is this the fault of Incumbents. The Vicar in our towns, with 10,000 or 15,000 residents in his district, is thankful to find a man to whom he can give a title; to assign him a slice of 4,000 or 5,000 persons to look after, and a schoolroom to preach in; and to hear of him afterwards by the report of his good works. This state of things is thoroughly unsatisfactory. It is so not least of all to Bishops and their Chaplains, who often find (alas!) that, when the year of Diaconate has elapsed, the candidate for Priest's Orders has toiled, even to the prejudice of his health; has preached two, three, or even four sermons a week, and knows less of his Bible and Prayer-book than he did twelve months before. For, there is nothing apparently that evaporates a man's Theology so fast as having to extract many sermons out of a small stock of learning. One cannot but think, too, that as the performance of the duties of a Pastor by the Deacon is without authority, so it must enwrap the ordination to the Priesthood with a certain formalism and unreality. The zealous and active Assistant-Curate finds himself, in that awful charge to the young Presbyters, intrusted with duties as new ones, now first enjoined, which as a matter of fact he has already been discharging, well-nigh every one of them, for a whole year.

Let me turn now to the other part of the subject, the training of our Clergy. We all admit that a degree at one of our Universities is the best preparation for Holy Orders. But then, last year, 167 men were ordained without degrees, a larger number than ever before—between a third and a fourth of the whole; and,



undermanned as we are, we cannot do without such men. These were nearly all prepared at Theological Colleges; and though I am deeply interested in more than one of these Colleges, I yet think that the training given at them might be improved. But their imperfections, be they what they may, must not be laid on the managers of them. Their standard is practically fixed by the Bishops; and by those Bishops in particular who are content with least. Any individual College which insists on more than suffices for the easiest Bishop's examination, empties itself without benefit to the Church. Even candidates for Holy Orders are lamentably apt to prefer easy examinations to hard ones. The Bishops have this matter entirely in their own hands. Any arrangement amongst them as to the qualifications they will exact must be respected by the Colleges. I entirely agree with my predecessor, Canon Gray, in desiring a central examination of a literary character, separate from that of the Bishop. The Bishops should also require the Colleges to establish a three years' instead of a two years' course; to set out for their approval a systematic and complete curriculum of studies; and to grant certificates only to those students who have completed such course, and passed an examination conducted by independent examiners, if possible sent down from the Universities.

When one considers the curriculum prescribed for candidates for Orders in France and Germany, one feels ashamed of the inadequacy of our own. That in the German Universities, in particular, is for range and completeness worthy of attention. It is, *mutatis mutandis*, the same for Roman Catholic as for Protestant candidates; two Faculties of Theology existing side by side in the same University, each, of course, with its own staff of Professors, its own manuals and examining boards. Who shall say how much the watchful, even jealous, but not unfriendly existence, side by side, of these two religious communities in the same country, in the same Universities, has tended to recover (for recovered or recovering it is) one great school of German Theology from the deadly blight of rationalism—a blight caught originally from our English deists; and to engraft on German Catholicism that learned, sober, anti-Ultramontane tone which even now promises such important results in the religious world?

I will crave leave to add to this paper a conspectus of the Theological course adopted in the German Universities. Time forbids my reading even its outline now. I will only say that it consists of three years divided into six terms; and can be commenced only by those who have passed a preliminary examination, comprising Greek, Latin, Hebrew, Mathematics, and at least one modern language; that some philosophical study must be carried on throughout along with Theology, such as Natural History or Experimental Physics; and that Aristotle and Plato must be read philologically in the very first term with a view thereto; that in the fourth term Latin disputations are required, and those conducted

in a style named by the Professor—say, *e. g.*, that of Tacitus or Cicero; and that express and careful training is given during the last year in catechising and in the composition and delivery of sermons.

More to my immediate purpose is it to note that after this course, and after passing the Examination (held in the capital of the State before twelve "Consistorial Councillors,") which concludes it, the young man then ranks as a "Candidate for the Ministry," and may be attached as "Collaborator" or "Hülfs-prediger" to some Church. But his sermons must be sent in to the authorities of the Diocese, and approved before they are preached.

Another Examination is to be passed, not earlier than twenty-five years of age, called "Examen pro Ministerio;" and the candidate is then "eligible,"—*i. e.*, can be appointed to a Church, or as regular assistant to an Incumbent. He must still, however, send in monthly reports of his pastoral work and of his continued studies. Those who do not obtain preferment by the age of twenty-nine have then the opportunity of undergoing the "Examen Rigorosum," and upon so doing are appointed to some benefice in public patronage.

Now, if we had more and younger Deacons, something of this continued watchfulness and guidance might with the greatest advantage be extended to them. Employment might thus perhaps be provided for some members of our Cathedral Chapters. New grounds would certainly be laid for a demand for more Bishops, and Bishops less devoured by secular and State cares than our present ones. The Church would gain more real strength by doing her own holy work thoroughly and well, than she has ever had from the most ungrudging support, and from the most exclusive privileges, granted by the State. I have not a word to say against such support and privileges. But let us, at all hazards, and if need be at all sacrifices, have spiritual efficiency, and liberty to expand and adopt our institutions to our work. And let us have a Ministry educated up to the times. Our young Clergy have devotedness and courage, but they too often lack discipline and drill. Learning, without piety and orthodoxy, is indeed but as the wood, hay, and stubble that must perish; but zeal without knowledge in the Minister becomes year by year, with the ever-rising level of the general education of the country, more hurtful to religion. We do not want men who know no better than to denounce and anathematize the spirit and the pursuits of their own times. We want men who have studied the credentials and documents of the faith so as to have a firm grasp of its reasons—who have got good sound arguments at hand, and so are not short of temper, nor afraid of argument, nor obliged to silence because they cannot convince. We want men who are not merely *in* the age, like fossils, but *of* the age, in the best and highest sense; and who, because they are so, can influence the age, and by the grace of God sanctify it too.

## APPENDIX.

*Conspectus of Studies prescribed for Students for the Ministry in the German Universities.\**

N.B.—The course is in substance the same whether the student belong to the Roman Catholic, Lutheran, Reformed, or United Communion.

1. The "Immatriculation" Examination must be passed before admission to the Theological course: and this examination includes Greek, Latin, Hebrew, and at least one modern language in addition to the mother tongue, Natural Philosophy, Mathematics, Geography, History, &c.
2. The Theological course consists of three years, each year being divided into two "semesters."

In the first "semester" the student undergoes under the Professor an encyclopædic course, in order to gain a general view of the nature, number, and contents of the science before him. Also a course of lectures introductory to the Old and New Testaments, to Biblical Criticism, and the Canon of Scripture. The exegesis of the Old and New Testaments and Ecclesiastical History are studied throughout the three years. In the first "semester," accordingly, a book of the Old and one of the New Testament are read in lecture in the original tongue; and Church History is read as far as the Council of Nicæa. Some philosophical work in Greek must also be studied philologically (*e. g.*, portions of Aristotle and Plato), with a view to the philosophical studies which must indispensably be taken up along with Theology.

3. In the second "semester" there is—

Biblical Exegesis continued.

Ecclesiastical History, continued to date of the Reformation.

Biblical Hermeneutics (*i. e.*, Theory and Principles of Biblical Exegesis).

Evidences (Apologetik).

History of Dogmas, to date of Council of Trent.

History of Philosophy—first part (pre-Christian era.)

Philosophy—the particular branch being left to the student's own choice: *e. g.*, Mathematics, Natural History, Experimental Physics, &c.

4. In the third "semester" there is—

Biblical Exegesis, continued.

Ecclesiastical History, from Reformation era to beginning of the nineteenth century.

History of Philosophy—Christian era to the days of the Schoolmen.

History of Dogmas, continued,—more especially with reference to the Dogmatics of the several Churches which severed at the Reformation.

Philosophy, at the student's choice: *e. g.*, History, Politics, Pædagogy, Psychology, Metaphysics, &c.

\* For the details contained in this statement I have to thank Rev. Dr. A. Dammann, of Hameln, near Hanover.

5. In the fourth "semester" there is—

Biblical Exegesis, continued.

Ecclesiastical History, nineteenth century.

Dogmatics, post-Reformation times.

History of Philosophy, from the Schoolmen to Kant.

Ecclesiastical Law.

Philosophy, at the student's choice, which in this period is studied by means of exercises or disputations in Latin, before the Professor, in a style named by the Professor (*e.g.*, that of Cicero or Tacitus).

6. In the fifth "semester" there is—

Biblical Exegesis, continued.

Ecclesiastical History, continued.

Dogmatics,—Biblical and Ecclesiastical Dogmatics.

History of Christian Philosophy, Kant and his followers.

Christian Ethics.

Philosophy, continued.

Debating.

Composition of Sermons.

Catechising.

N.B.—The last three subjects are studied in special seminaries dedicated exclusively to them.

7. In the sixth "semester" there is—

Biblical Exegesis, continued.

Ecclesiastical History, continued.

Hymnology.

Pastoral Theology.

Ritual.

Studies in Catechising and Homiletics in the Seminaries.

Philosophy, continued.

At the close of this course the student goes to the capital of the country for examination (*Examen pro Candidaturâ*) before the Consistorial Councillors, and on passing the examination is then a "candidate."

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## DISCUSSION.

The Right Hon. J. R. Mowbray, M. P.—My Lords and Gentlemen, I rise, in obedience to your Lordship's command, and venture very humbly to offer a few observations to this large assembly on the question proposed for our discussion this evening. I can unfeignedly say that I do so with peculiar diffidence, when I reflect on the three interesting addresses you have just heard from the reverend gentlemen who preceded me. My reverend friend, Canon Gray, has given you an account of the state in which candidates for orders have presented themselves to him as an Examining Chaplain; the reverend and learned Professor in the University of Dublin has well defined and laid down before you the duties of a University; and you have now heard practical remarks from my friend, the Rector of Wallasey, which have deeply moved and interested this assemblage. Well, now, it is a very hard thing, under these circumstances, to call upon a politician to address you

upon a strictly Clerical subject; but I recognise the duty of the Laity to take a great interest in everything which concerns the Clergy; and if there be, as there ought to be, that identity of sentiment, that perfect sympathy, and that community of interest between us, there can be no higher subject of interest to the Laity of the Church of England than the place where, the mode in which, and the extent to which, the Clergy who are to minister among us are to be educated. I apprehend the subject put before us this evening raises three distinct questions:— Shall the education of the Clergy of the Church of England continue to be conducted, as it has been for so many centuries past, in the ancient Universities of this realm? If so, are they capable of fully supplying that education which the Clergy require? And, if not, what should those Universities do to enable them to come up to the requirements of the time? Now, with respect to the first question, I apprehend I shall have one universal affirmative from this large assembly. I don't think they will put the requirements of that education quite as high as it was put by my friend Canon Gray. To say that a Clergyman is to have from his University the whole range of human knowledge and experience seems to me so wide and large a definition, that I don't know what candidate for Holy Orders he ever met with who would come up to that requisition. But this, I am sure, I shall carry your assent in saying—that you will require that the Clergy of the National Church shall have the best and most complete education which England can afford them. Well, I believe that that best and most complete education is to be found in our ancient Universities. I was very sorry to hear from my friend Canon Gray an intimation, which I was rather surprised to hear, that the University of which both he and I are members, and I suppose the sister University also, had been deficient in training their students in the Holy Scriptures. I hope that as regards that, his experience has been limited. But the case as regards the benefits of a University education to the whole man, has been so well put by Dr. Salmon, that it is not necessary for me to go into details upon it. I may be told, indeed, that the Universities are undergoing a great change, that immense changes are contemplated. They have been places of distinctive Religious Education, in close connection with the Church of England. For some time every member, until very recently every graduate, has been required, and at present every member or governing body of each University is required, to be a professing member of the Church of England. But Parliament is about to change that. Well, I say, be it changed, or be it not, I still recognize the enormous advantage which results from the joint Education of the Clergy and Laity in one University. I think it is no slight thing that the Clergy and Laity thereby learn to comprehend one another. Trained in the same studies, cultivating the same pursuits, there is no discordance between them in after life. Our Universities have thereby trained, not merely machines qualified for special work, but highly educated and highly accomplished men. Our Clergy have not been merely learned Divines, but they have been accomplished, enlightened, tolerant, highly educated men; they have not been merely assiduous Parish Priests, ready to offer their ministrations in their Parishes to the humble and ignorant, but they have been enabled to adorn society, and to move on equal terms with the highest members of the community. Now, what would be the case if they were to be relegated to these Theological Seminaries—if, because our Universities became more secular, as some would wish, they were to be relegated to the Theological Seminaries of which we have heard from the Rector of Wallasey? He has told you the education at our Universities is too short in point of time. I think *a priori* it might be said, that a mere education in a Theological College would be cramped, narrow, and contracted, and entirely different in kind from that which they get at a University. But I won't

merely appeal to that which has fallen from Mr. Espin. We were told to-day, in the sermon to which we all listened with such deep interest, not merely to look to our own affairs but to the affairs of others. Now I had recently a remarkable corroboration of the views which you heard this evening, of the benefit of a University training, in some words to which I listened with great attention in the House of Commons, and which I will venture to read. In a debate on the University Bill, we had the following remarks with reference to the education of Dissenting Ministers, from a gentleman, himself a Dissenter,—a gentleman of high intelligence, of great acuteness, of conciliatory manners, and of high character,—I mean Mr. Winterbotham, M. P. for Stroud:—"For two centuries Dissenters had been left with an unlearned Clergy. He knew Dissenting Ministers well; they had zeal and piety and abilities far beyond the average, but they had not been, for the greater part, men of culture and learning. They had been, in fact, imperfectly educated. What had been the effect upon the classes with whom they came in contact, and who from their own deficient culture had been more dependent upon their Ministers than the Laity of the Church of England? The effect had been most deleterious upon the middle classes. These classes possessed great virtues and great energy; but their energies had been too much diverted and narrowed into the production of material wealth. They did not want more energy, but to have their energy better directed. They wanted culture and refinement; not more life, but a higher life." Now, I claim for the old Universities of this country, that they give to the Clergy of this country, as well as to the Laity, to the humblest Layman as well as to the highest Peer, to the most obscure country Clergyman as well as to the distinguished Prime Minister who now rules over the destinies of this country, the greatest culture, the greatest refinement, and the highest learning which England can give. I think, then, I shall carry your assent to this—that if the Church of England is to continue a National Church,—and long may it continue to be the Church of this nation,—you will wish that your Clergy should be educated where the mass of the educated classes are educated, namely, at our old Universities. Then, the question arises, "To what extent are the Universities qualified to give our Clergy that special education which, it is admitted, they require?" Well, no doubt, in some respects they can impart a special education to the Clergyman better than to members of other professions. The politician must learn his work in the House of Commons; the lawyer must learn his work by attending the Courts, by reading cases, and in the Chambers of Conveyancers and Special Pleaders; and the medical man has to walk the Hospitals; but, to a great extent, the science of Theology may be taught, and is taught in our Universities. Dr. Salmon has told you the extent to which it is taught in the University of Dublin. I have no doubt it may be taught to a very great extent there; and it may be taught there with great advantage. We have in each of the Universities—Oxford, Cambridge, and Dublin—every appliance for teaching. We have a large staff of well-paid Professors; we have libraries and lectures, and we have many advantages to offer; but when that is said, and that a certain extent of special training can be imparted to the student for Orders, still I cannot concur in what has fallen from Dr. Salmon. I think, with respect to many men, and with respect to the training of Clergymen, part of the work can be done with greater advantage outside the University than within it. Dr. Salmon has told you that the students who go up to Dublin are different from the students who go up to Oxford and Cambridge—that they are drawn from the less wealthy classes of Society. That may be so; but I should think that among all classes of society there would probably be students who would go up, who might be glad, before they entered Holy Orders, to have a time of quiet and solemn preparation, that they might learn the



pastoral duties of their office ; and that to such persons, who had to unlearn, very often, habits of idleness, and learn habits of study, and be trained to professional duties, the seclusion of Durham, the quiet of Wells or Chichester would be more advantageous than a year spent at the University. I forbear to enter on this subject, because I know I am to be followed by the Dean of Durham, who has given great attention to this subject, and furnished a valuable paper on the subject to the Oxford Commissioners as far back as 1850. One word with respect to what is wanted on the part of the Universities, and what more the Universities can do to supply it. Allusion has been made to the School of Theology started this year by the University of Oxford. It has been a thing long talked of. Archbishop Whately says it was talked of in his time. It was attempted in 1842, and was recommended by the Commissioners in 1852. I am glad a start has been made, and I believe good results are likely to follow. But there is another point to which allusion has not been made, and that is that there should be some examination before the University grants degrees in Divinity—whether B.D. or D.D. degrees. I am not saying that when a person is promoted to high position in the Church—to a Bishopric or Deanery—he should undergo an examination in Theology. It would be perfectly absurd. But with respect to the mass of ordinary students who seek degrees in Theology, I think that the *examen rigorosum* might be put in force without great disadvantage ; because, as far as I know, the examinations in Theology have been a great farce. I dropped, at an early period of my remarks, the expression that I thought great changes in the Universities were possible, that they were contemplated and probable, and that they were to be feared. The extent to which those changes in the Universities will go, the extent to which the Legislature will carry those changes, will depend very much upon the people of England ; and I must say that you the Clergy, who constitute so large a portion of this assemblage, have great opportunity of influencing the people of England, of putting this question before them, and of letting them understand that in the question of University tests is raised a question of most fatal consequence to this people—“Shall we, or shall we not, have a Religious Education for the higher classes of this country ?” If you put the question with respect to the Elementary Education of the humbler classes, I believe that at the present moment there is, both among Churchmen and among Dissenters, a strong feeling that that education shall not be a Secular Education—that their children shall be taught something of more value than the learning of this world. But when we come to the education of the higher classes, other questions are allowed to mix up with it. We have considerations of social advancement—of the emoluments to be derived from the Universities ; and the great question of a Religious Education is lost sight of. There is time now for a compromise. The matter is not concluded. If you will go forward, I believe you may save some of the Colleges, at least a portion of the endowments of the Colleges, and that we may see our Universities still enabled to carry on that system of education, under which this Church and nation have flourished and profited so long.

The Rev. W. SAUMAREZ SMITH:—I think we may say there are three great elements in Clerical Education, which we may call the general, the professional, and the personal. By the general, I mean that general culture and education which is given by the ordinary course in our schools and Universities ; by the professional I mean that which ought to be given in our Universities, but which is now, I believe, more represented by the course in Theological Colleges : and by the personal I mean that development by a man of his own moral and religious life, without which the other two elements of education become almost worthless. It is with reference to the second of these that I wish to address a few words to this



Congress, having lately had my attention specially drawn to Theological Colleges and having come to preside over one in your Lordship's Diocese. I think that the general education which is given at schools and Universities is the right basis for a Clerical Education. I am sure all will agree that the best basis is that general education. It tends to prevent the spirit of caste and the spirit of exclusiveness, which in the Clerical profession would lead to sacerdotalism, and which in any profession would tend to illiberal and disagreeable dogmatism. I quite agree, also, that it is a good thing that the Clergy of the Church of England should be, as far as they can, educated with the Laity; that they should learn to have common sympathy; that they should learn to have their thoughts directed, whilst in company with one another, towards things which they learn in common, and from which they benefit in common. But it must be remembered that a Clergyman has a special position for which he ought to be specially prepared, as much as the lawyer for his, or the medical man for his; and I think that in these days there is a danger at our Universities of the Theological and Pastoral requisites of our Clergy being lost sight of—being thrown out of the way by other educational interests. I don't therefore think that Theological Colleges are to be looked down upon as useless. They may be imperfect. They may have weak points about them, and they have; but so also has the education which is now given in our Universities in respect to Theology and the preparation of students for the ministry; and I think there are two special reasons, why the University needs rather to be supplemented by something like what we can give in a Theological College. One of these is that in these days, among a numerous class of educated literary men, there is a prevalent depreciation of distinct religious belief; and this has an effect upon perhaps I may say the better, or at any rate the more intellectual, sort of our students at our Universities. The other reason is that because of the length of the rest of the course, a very limited time is allowed for the study of Theology, and a very limited extent of Theological instruction is possible at our Universities for the majority of the students. If these things can be remedied, if the course can be so shortened and modified, and the arrangements altered that we can give both the general and the professional, I as a University man, loving my University and having to thank God for having been there, would say, by all means let the University give the education to the Clergy; but if there is—as from my own experience I must say there is—a want in our Universities, both in respect of the extent of the instruction and of the time given to it, of that professional training which I believe every Clergyman necessarily ought to have before he takes Holy Orders, then I say, if we can't have it in our Universities, let us have it in our Theological Colleges. And let us try to make these Colleges as good as possible; and I would say connect them with the Universities. It depends very much on the Universities on one side, and on the Bishops on the other, whether these Theological Colleges will in the end prove to be of great advantage to the Church or not. I have said that a course at a Theological College would be valuable as supplementary to a University course. At the University the graduate obtains that basis on which a professional education can be raised. But there is another class, who intend to take orders, whom we must consider. I mean those who don't go up to the University—who are unable or unwilling to do so. How will Theological Colleges affect them? We are told that in Theological Colleges they will be in great danger of taking a narrow, cramped view, first of the preparation for the ministry, and then of the ministerial work. And it is an undeniable truth that in a special college, for a special end, there is that danger of narrowness. But I think that danger may be guarded against, by care in the admission of the students, and by a broad treatment of the

subjects of study. I want just to say one word about the class of men who wish to enter orders, who don't know Latin or Greek or Hebrew, and who can't be made, that which we all recognize the value of, a learned Clergy. I think it is a grave question for consideration, in the case of many persons who have an unquestionable fitness for the Clerical office in every other respect, except a knowledge of those languages, —whether we ought not to admit them into the Clergy, and not require from all the same amount of learning which is very valuable and requisite in a few. I can say that with more confidence, because I myself am not one who has either neglected or cannot appreciate the benefits of learning. I do think that there are many men who may be Clergymen in our Church, and may do a great deal of work in our Church, who may get a great deal of proper special education for Orders, even without that knowledge; although, of course, I think that instruction in that knowledge ought always to be attempted in every Theological College as much as possible. Whilst we cannot in these days overrate the value of a learned Clergy, I do think we ought not to underrate the value of the work done by many who have not that learning, but who, though not less learned, are not less laborious, and can do according to the gift of grace given to them, high and hard and holy work in many "a dusky lane and wrangling mart" throughout our land, which the learned cannot do, perhaps, as well. And now to come to the course of training in a Theological College, which may as much as possible guard against that danger of narrowness which undeniably belongs to them. In the first place, there ought to be a preliminary examination; and I think it would be of great advantage if there were one common to all Theological Colleges—with a low standard, but one strictly adhered to. This would test, to a certain extent, the possession of a little general knowledge upon which to rest the professional. And I think we ought not to forget, in respect of some of the men who go into Theological Colleges without the intellectual power possessed by some in the Universities—though by no means by all those who come out graduates of our Universities—that, although they do not possess that intellectual knowledge, yet they often possess something, from their practical experience of life, which is something of a substitute for that intellectual knowledge. They have something of mental culture and power, though not of intellectual attainment—something of mental power, upon which the professional instruction may well be based. I think one great advantage of the training in a Theological College is, that we have that definiteness of aim and purpose in the training which is so apt to be lost sight of in the general training at our Universities. Even the Theological training at our Universities is apt to take too much of an intellectual direction, and too little of a special preparation for the ministry of the Word and of the Sacraments; and I think, if there is any thing we want in these days, it is definiteness—definiteness of conviction, in opposition to that vagueness of religious sentiment which is so prevalent, and definiteness of knowledge in respect of the work a man has got to do. There is a great deal of so-called charity, which is false charity. I mean the charity that attempts to equalise truth and error. It is true, "charity covereth a multitude of sins," but it can never make sin righteousness, or error truth. I, for instance, may think and speak, and desire to think and speak, charitably of many from whom I should differ, in important as well as unimportant matters; but no stretch of charity could ever justify me in saying that I thought Romanism as good as Protestantism, or that I thought—or in letting it be understood that I thought—Ritualism, as we call it now, had any legitimate standing place in the Church of England. In these Theological Colleges, I think, besides getting this definiteness, we may also have broadness in the treatment of the subjects of the course brought before the students, which, to a great extent, may get

rid of that danger of cramping and narrowing the mind. The Bible is not narrow, and Church History is not exclusive; and I think we may have such treatment, both of Bible teaching and of the teaching of Church History, as may sustain that underlying element of professional culture upon which professional taste is based. With regard to the personal element necessary in the education of our Clergy, there may be many a learned man whose heart is not turned to God; there may be many a Theologian, who is not yet, in the true sense, a Minister of the Gospel of Jesus Christ; there may be a good organizer even of Parochial and Diocesan machinery, who yet may not be able to influence men for the truth as it is in Christ, because his own heart has not been influenced by it. And this consideration—the consideration of this personal element, which is more important than the other two—will affect in a very important manner the tone of the teacher, the habits of the student, and the atmosphere of such Colleges as those I have been speaking of. And now I would say one word with regard to the future of the Church of England, of which I suppose every speaker at this Congress thinks much. We have been told that we ought to set our house in order. Let me just say one thing. The future of the Church of England depends upon the character of its Clergy.

The Very Rev. the Dean of DURHAM:—My Lord, and ladies and gentlemen,—One thing I venture to hope I may promise you confidently, in the first place that I will adhere very distinctly to my time, and in the next place that I will adhere very closely to my subject. The subject you have had brought before you this evening is not only one of the most important which can occupy us as members, and especially as ministers, of the Church of England—the subject of the Education of our Clergy—but I believe, on looking back upon the speeches already delivered, I may say to you with something like confidence, and you will agree with me, that upon the whole we have arrived at something very like an agreement. I was almost inclined to complain of the speech of the gentleman who preceded me, because he had taken everything out of my mouth so entirely, except in a few points. I agree with him, in his two leading points, namely—that the education of the Clergy ought, in the first instance, to be conducted at our Universities, and at the same time that the education which is given at our Universities is not absolutely enough, and that we are bound to extend it if we wish to have a learned Clergy throughout the whole body; learned so far, that is to say, as the infirmities of human nature permit, because it is not given to every man to be a learned man. There are very different functions in the Church, to which many of my friends have very properly alluded. But still, if we wish to have in the Church of England a learned Clergy in the main, and one teaching definite and distinct truth, we must not be satisfied with the modicum of education which they at present receive at our Universities; a modicum of education, much as I love the Universities, with regard to which, probably, I may appeal to several Oxford and Cambridge men,—but at all events I will speak only of my own University,—whether it is not the slightest sprinkling of Theology that was ever bestowed in the name of Theology at a University. We must go on, and supplement it by something like definite and distinct teaching. What remarks I have to make, I will divide shortly under these three heads:—(1) What are the defects of our present Clerical Education? (2) How can these defects be met? (3) Where should the residuum or remainder of our Clerical Education, not given in the Universities, be given?

In the first place, with regard to the defects of our Clerical Education, I have ventured very often indeed to say,—and I believe it to be no more than true, and, therefore, will boldly say it to you, though it may be in language somewhat paradoxical,—that I believe the English Clergy to be the best educated Clergy, as thoughtful

and instructed gentlemen, in the world, and to be the worst educated gentlemen in point of Theology. Many of you perhaps will not believe that at first, but I declare I believe it to be no more than the truth. Look at the extreme opposites on the two different sides of our system—the Roman Clergy on the one hand, and the Scottish Presbyterian Clergy on the other. Does not everybody know that with regard to definiteness of teaching, and with regard to accurate knowledge of what Theology properly is, both these bodies of men go through a strict and close training, lasting, in the case of the Presbyterians of Germany up to the age of 25, and in the case of the Roman Theologians, in almost every instance, up to that period; but in the case of the Jesuits, with a very much more prolonged noviciate than that. And do you think, if they are trained in other subjects, just as lawyers are trained in their own subjects, with great minuteness and accuracy, that that will not tell when they come to act on the masses of men? You may say the good sense of Englishmen and Protestants would resist all those refinements and that learning; but you must remember that all men are perhaps not so sensible and Protestant as the meeting I see before me. Therefore I beg leave to tell you that, unless our Clergy are instructed a great deal more definitely, and with a great deal more length and laboriousness than they are at present, they will not be able, in the period of trouble which lies before us, to cope either with the Dissenters on the one hand, or with the Romanists on the other. Lay that to heart, gentlemen. You may be sure it is no more than the truth. You may be assured that if we, the teachers here, have not a training which will enable us and inspirit us to meet what we believe to be the extremes of error, on the right hand and on the left, we shall be left standing pretty nearly alone in the middle.

Well then, gentlemen, I will come to the next question. I should go at much greater length into this first point, as to the weakness of our present teaching, except that I have one great enemy—the clock, and the difficulty of arresting your attention on the matter. But I come to the next point—Where should we give that education? Certainly you will not think I am inclined at all to depreciate the merits of the education given now at our ancient Universities. I echo every word which has been said on that subject by the speakers this evening. I myself think it the greatest blessing of my life that I was brought up in an English University, and not in a Roman Catholic, or any other training school simply for the Priesthood. I think we get a great deal of strength from University education; but at the same time I cannot help saying we get a great deal of weakness, unless we as Clergy supplement it by something stronger. We go through a capital education in Latin and Greek,—that is, those of us who are disposed to spend our hours in the study of Latin and Greek, and not in hunting or other amusements, for some three or four years; and then for the space of about one year intervening between the years of Latin and Greek and the entering on the active duties of the University, we are told that, if we like, and no doubt many follow the advice, we may study Theology; and those who are disposed, and are of earnest minds, do study it with great vigour, and those who are indisposed, do not. In point of fact I used to think they crammed Pearson, and Bishop Ball, and Butler, and a little of Hooker; and just as candidates for the civil service examinations are crammed, so candidates for Holy Orders get up their Butler and their Pearson by a very much shorter process. But I am glad that has very nearly gone out. Well, another thing comes into my mind, a very painful thing, which at the same time really ought to be mentioned to you. Just look at the advertisements in some of the religious papers, with regard to the very sensible sermons which may be preached at an extremely small cost of trouble and almost as small a cost of price. I am seriously afraid that does not indicate any very increasing devotion in this

one year of study, which I have contrasted with the four or five years devoted by other bodies of men to the study of Theology; and therefore I say, much as I admire and love the system of our Universities, I do not think that is enough, and we must have something further. Then I ask you, where shall that further time be spent? Shall it be spent as one or two of my friends, Mr. Mowbray amongst others, indicated an inclination that it should be spent — at the University? I don't think it should! I appeal to all who are Oxford or Cambridge men, that the three years spent at the University do not exactly put a man in that frame of mind and feeling in which he can, here at least, shake himself free from his old associations, and for the last year prepare earnestly before he enters into the very different avocation of Orders. I have always been myself, therefore, a warm supporter of something like a course of special training, in which the graduate should pass at least one year before his actual entrance into Orders. Then comes the question as to where that should be passed. Now many persons, and those are men of the greatest ability and knowledge of human nature, say—“Oh! the very best sort of preparation is, if you can get a man,”—I almost dislike to mention names, still one name stands out so conspicuously that I cannot help alluding to it—“if you can get a man who will train a number of pupils as Dr. Vaughan did.” All honour to Dr. Vaughan, but I am afraid Dr. Vaughans are not to be found in every quarter of England. If you could get men like Dr. Vaughan, of such education and ability, no better plan could be adopted than that of numbers of our students receiving their education at their hands; but, as we cannot find them, I have myself always been inclined to try Theological Colleges.

The second plan has been that Theological Colleges should be established, one in every Diocese. I think that a fatal error, on this ground—that you cannot get the teachers, and you cannot get the pupils. You cannot get the teachers, because it is perfectly evident that you cannot pay them; and, as the labourer is worthy of his hire, you cannot expect a man of ability, training, and Theological knowledge to go on working for many years of his life on £200 or £300 a year. Therefore you fail in your teachers; and of course anybody knows that a little class of ten or a dozen men does not get the spirit, the life, and the animation needful to encourage men in any study whatever. Therefore do not think of that plan. The plain and sensible plan, if you do not leave everything to individual exertion, is to establish Theological Colleges, at the rate of—say one for four or five Dioceses. I do not say the exact number. According to that arrangement you may get money enough to pay an able teacher, and you will get with him a very good list of teachers. I have only to say, with regard to just one other point, which I think of great importance, alluded to by the last speaker, that I cordially and entirely agree that it is not necessary for all Theological students that they should have been at the University at all. A Church ought to be a body of men which concentrates in its ministry all kinds and classes of ministers, so far as it is possible. We hear a vast deal too much about Latin and Greek being really the essence of the human mind. I believe some people deem it as necessary that the mind should be dressed up in Latin and Greek, to turn out anything, as that the body should be dressed in clothes. I cannot help looking round and seeing a great many who have known uncommonly little of Latin and Greek. I love them most heartily; but I look upon the history of the Church, and I see that great things have been done by a very much lower class of men than have ever come to the knowledge of Latin and Greek; and, therefore, whilst there should be for the general ministry this body of men who receive their education at the Universities, and afterwards are specially trained, I think that throughout England there should be room for such Colleges as you have in your neighbourhood, where men, neglecting these imagined



essentials of Latin or Greek, should go in for Theology, and above all for a thorough knowledge of the Scriptures; and that they should go in the strength of that knowledge, and work amongst the mass of our population. Depend upon it they will occupy no ignoble place in the Church of God, and I believe we might hope for something like completeness in our Theological education, if we have on the one hand such a body of men as I have described to fulfil the requisites of a learned ministry, and on the other hand an equally important body of men who will fulfil the equally important requisites of an unlearned ministry.

The Rev. W. WALSHAM HOW:—My Lord, I am inclined to agree with several speakers who have preceded me, that in our University course, supplemented by Theological Colleges, we have perhaps as good an outline as we could have of a clerical education. We know that the outline requires much filling up; but, speaking broadly and generally, I think that our Universities supply that breadth of view, that wider sympathy, that social crucible, without which, as you have already heard, there must always be danger of narrowness; and our Theological Colleges supply that concentration of mind and training of heart, without which there is certainly danger of secularity. But my purpose in speaking is not to discuss the preparatory education of the Clergy—it is to draw attention to the necessity for the *continued* education of the Clergy. What a monstrous idea it is to speak of the young Deacon when he is just ordained as if—like some school girl leaving her boarding-school—he had “finished his education.” “Now, I am beginning to be a disciple” was the memorable utterance of the white-haired Martyr of Antioch, as he was being carried to the lions of the Coliseum. The best of us, I think, my Lord, are but beginning to be disciples; and if we are not educating ourselves, I know not how we are to educate our people. I notice that the Dean of Norwich, in his letter to the Bishops on the Functions of our Cathedrals, states that every Clergyman ought to demand two things—leisure for study and leisure for devotion; and these two things represent exactly the two branches of that continuous Clerical Education, for which I should like to plead very earnestly. We want the education of the study, and we want the education of the closet. We want the continuous education of both mind and heart. We want to grow in grace and in knowledge. Take, first, the study. I am not going to be impertinent enough to remind my Clerical brethren of their ordination vows, else I might do so; but how is it possible that our sermons, for instance, can avoid being the *jejune* platitudinarian effusions they too often are, if we are always giving out and never taking in? There are plenty of the clergy, (thank God for it,) notwithstanding what Mr. Clabon said to-day as to his own unhappy experience, who are hard at work. That hard work of theirs is most blessed, but I am afraid it loses very much of its blessedness, if it is so absorbing as to leave no time for study. Almost every Clergyman could get, I should think, two hours a day for study, the busiest one; and even this, if regularly and well used, will be of real value. But do let me plead, my Lord, for the study of real solid standard divinity. How many poor hungry souls there are in these days who are feeding themselves upon nothing but pamphlets. My Lord, we want a Theology which is pamphlet proof. Our Clergy must read; they must read good books; and they must read well; if they are to educate themselves so as to be the teachers of men. Then there is, next, the education of the closet. Now I am very earnestly convinced that one of the greatest needs, perhaps the greatest need, of our Church in these days is the training of our Clergy into a higher spiritual life. And if it be true that we cannot teach others except we are teaching ourselves, surely it is no less true—nay, it is even a more momentous truth—that we cannot lead souls heavenwards unless we ourselves are familiar with the tracks upon the everlasting hills. The good shepherd goeth before the sheep, and the sheep follow him.



Aye, and they will follow him, if they see him walking heavenwards. We are not without aids to our tottering steps. With Wilson and Andrews and Taylor in our hands, we need not stay at the bottom of the mountain. And you will forgive me for naming three little books which I believe to be of the greatest possible value to those who, though but beginners, are nevertheless bent upon going upwards. I know we might not all agree with every word in them, but they are most valuable nevertheless. They are, Bishop Armstrong's "Pastor in his Closet," Heygate's "Ember Hours," and Charles Marriott's "Aids to Devotion." But I wish to say a few words upon one instrument of Clerical Education, and of the highest Clerical Education, which I think of very great importance in some respects. Retreats—chiefly for the Clergy, but not exclusively—have become more and more frequent of late. Now perhaps there may be some who hardly know what a Retreat is; so, let me very briefly explain, to those who may not know, that it is a gathering of a number of Clergy from their several parishes for a few days, in some one place, for the purpose of devotion, of meditation, and of self improvement, under the guidance of some one Clergyman of experience. Now, I believe myself that there is hardly any instrumentality which might be of greater service in the highest, because the spiritual Education, of the Clergy than this. The experience of others confirms my own experience, namely, that there is a great blessing in this instrumentality. But I have one thing to say, and it is this—that Retreats, so far at least as the conductors of them go, have been taken up almost exclusively by one section of the Church; and this I consider a very great evil. Surely it is of very great importance, if they are worth anything, that they should not have a party character. There is nothing in their nature of a party character. And I think there is no section of the Church which ought to refuse, nay, which can afford to refuse, any proved instrument for the spiritual advancement of the Clergy. I hope men of varied sections of thought in the Church will give their attention to this important matter. I have simply tried—I know very imperfectly—to supplement the primary idea of the great subject before us, by carrying it into the after life of the Clergy, believing, as I do, that the young Deacon can but have laid the few first courses of the fabric of a Clerical Education, and that it is well if the aged Priest, when his work is done, can say, "Now I am beginning to be a disciple."

DR. BRINDLEY.—My Lord, I came here to-night, thinking that, having had a great number of years' acquaintance with the Clergy and Laity of the Church of England, as well as with nearly all the denominational bodies of our country, I might be able to offer a suggestion on the subject of the paper of this evening—"the Training of the Clergy." I think there is one radical defect in the training of our Clergy. For thirty-five years past, it has been my privilege to educate a very large number of young men for our Universities—ultimately for the Church of England; so that I know something about what the training is, and what the results are, both in School life and in the University course. I have also, in moving about in the world, discussing matters of controversy, had opportunities of ascertaining what the opinions of the world at large are in connection with the Clergy of the Church of England. Now, I believe that the one radical defect that now clings to the Clergy of the Church of England is, that whilst they have, many of them, the highest Scholastic Education that learning and energy and zeal can supply to them, supplemented again by that yet higher course at our Universities, where, we all know, there are congregated men of the very highest learning, they yet are comparatively ineffective in creating that feeling towards their Church which ought to be created and felt; and the people by whom they are surrounded losing confidence in them, are drawn off to various denominational congregations. How many thousands are there!—I have known many from personal

communication—who have been drawn off from the Church of England, not because they disagree with her doctrines or her Liturgy, but simply because they find that many of the Clergy of the Church of England have had so little training in the preparation of sermons, and in the delivery of sermons, that the consequence has been that they have had a lifeless and a dead service, and a lifeless and a dead congregation. Now, I believe the great strength of the Dissenting Bodies of this country is not in their superior learning; unquestionably not. There can be no doubt that the Clergy of the Church of England can claim for themselves a far better University and Scholastic Education, as a rule, than the Ministers of Dissenting Congregations. Then, why is it our Dissenting Chapels are so largely and overflowing filled? Why, as a rule, the Ministers of those Congregations have been thoroughly trained in the art of preparing sermons, and in the art of delivering those sermons in such a way as will make them pleasing and understandable by the people. Instead of supplementing a University Education with a Theological College, it would be well if, after those of our young men who decided on entering the Ministry as their future calling, had passed what is called their “little go”—after they had matriculated and had two years’ education—spent the last year exclusively in that kind of education that should train them in the preparation of sermons, and to the ready and becoming delivery of sermons. If it should be said that the amount of knowledge acquired up to the time of what is called the “little go” is not sufficient, then make that “little go” a little larger than it hitherto has been, in order that from that time the Latin and Greek, or Mathematics, may be laid aside, and the sound practical training which these Colleges supply brought into use, so that at the end of the full University course a man may not only be a well educated man, but a well trained Minister—well trained, so far as the time and his age will permit, for his Church duties. We are told that we have not a sufficient amount of Theology; and we are told what the Jesuits do. In my humble judgment, I question whether you may not, in the height and depth of your Theology, forget altogether these grand, simple foundations of religious truth which the Bible alone can supply. Our Lord went about, preaching simply, purely to the people, just as he met them; and the great strength of the Apostle Paul, with all his learning, fervour and zeal, lay in the simplicity of his teaching and the strength of the spiritual love that he imparted. I heard only yesterday morning from a number of gentlemen who were going back from a Wesleyan Chapel to a Church which they had forsaken for years. Why had they forsaken it? “Because,” they said, “the late Vicar was a most excellent, kind hearted, and charitable man, but we could not possibly follow him. His preaching was all one monotone, and we never could connect three sentences together; and the thing became so dead and lifeless that we were obliged to leave the Church. We hope, however, under the new regime, to go back to the Church we love, and which we have only forsaken because we could not profit by ministrations which we could neither hear nor understand.”

A. J. B. BERESFORD HOPE, Esq., M.P.—My Lord, filling the position which I do in regard to one of our two old Universities, and as a devout son of the Church, I feel that I should not be doing my duty if I did not say a few words on this occasion. I wish to present the question before you in the light in which I think at this hour of the day it ought to be regarded. Briefly to refer to what has gone before, I must say that I should think it a very great misfortune if the education of our Clergy were cut off from the Universities and relegated to Theological Colleges. I should think it an equal misfortune if it were supposed that the Universities and private study were enough, without the good supplement which those Colleges now

afford. I have no time, and therefore no inclination, now, to draw the lines of distinction between the two. But starting from that point, looking at the education of our Clergy hitherto as a technical education based upon a general instruction—as an education, as a general rule, first at a University, and then supplemented elsewhere, between the time of taking the degree, and the solemn hour of Ordination—looking at it from that point of view, I wish to call your attention to what may be the future condition of our Universities under contingencies to which I need only distantly refer. We all of us see the drift of the prevalent political current of the day. That drift of the political current will, we must all see, probably affect to a very serious degree the relations of the Universities—the direct relations and the direct connection of the Universities and their Colleges—with the Church. Some have promoted the movement. Others, myself among the number, have done their best to stem the current. But we all see that the current is flowing strong, and it would be the part of blind men and of cowards not to provide for the possible contingency of the future; and so I implore, I exhort, as solemnly as I can, all the Churchmen here, and especially the Clergy, to consider that no amount of Parliamentary legislation can cut off the connection of the Universities with the Church, if the Universities and the Church determine that they will hang together. No amount of political change can extinguish the existence of a Church school—a Church faculty, to use the technical phrase—within the Universities. If the Church should unhappily shake hands with the Universities, withdraw the education of her sons from the Universities, and set up exclusive Theological Seminaries in their place, the result would be that the intellect of the country would be divorced from the Church in a degree that it is not now; that our Clergy would be Seminarists—well educated, it may be, in technical knowledge, good Theologians, good preachers, but without that broad acquaintance with their fellow men and with human nature, which is, and has been, the distinguishing characteristic and the great strength of the English Church. Therefore, my Lord, without going into details, looking at the matter, perhaps, from a political, and possibly a worldly point of view—but I do not believe an irreligious, nor an un-Christian, nor an un-Churchlike view—I say that it is our duty as Churchmen to keep up, personally and individually, the connection of the Church with at least the Theological faculties of our Universities. So long as the Church of England continues to be the Church of the majority of thinking, learned, and educated men—as, thank God, I believe her to be at this moment—so long as she continues to be that, so long she has it in her power to put her stamp and impress on the Universities, by sending up her sons there to be taught; so long, therefore, will that broad, Classical, and general Education of the future Clergy, which I thoroughly agree with my friend Dr. Salmon is so good a foundation for technical studies hereafter, be maintained in connection with those venerable institutions. And here, I must break a lance with my friend, the Dean of Durham. He said—no doubt it was very true abstractedly—that persons might be very pious, very earnest Ministers, without Greek or Latin. We all know that, and because we all know it I venture to submit to him it was hardly necessary to say so to-night. Arguments addressed to the minimum, and not to the maximum; arguments that, in spite of the intention of the speakers, will appeal to the idleness and ignorance of those whom they address, are arguments which are generally the least necessary. You will have enough men trying to enter the Ministry with no Greek and Latin, without that argument; and I do not think it will lead one man who is vacillating on the brink of learning or of ignorance to prefer the learning. To look at the thing more closely, I must say that I cannot dissociate the two original languages of the Old and New Testament, and the language which was spoken by the most powerful nation of

those which first accepted Christianity, from something like the closest relationship to Theological study. I have only had time to sketch out very briefly what I mean. Summing that up still more briefly, it is this. The circumstances of the State, the circumstances of the Church, the circumstances of social life, demand that the Universities shall still be recognized as the Primary Seminary of the higher education for Clergy of the Church of England. At the same time, it is blindness to say that the Clergy will learn there all that they ought to learn, all their higher pastoral training, all their higher Theology, all their experience. For these, in God's name, multiply with discretion, with prudence, but with liberality, the special schools and Theological Colleges which are beginning to grow up in this realm.

Professor SWAINSON.—At this time of the night, and after what has been recently said, I think it is not necessary for me to detain you long; but there are two subjects upon which I wish to speak to you, which have not yet been touched upon. In the first place, from an experience of sixteen years in one of the Theological Colleges in the South of England, I think I may be at liberty to give utterance to a feeling of disappointment which I have felt in consequence of a matter which might be remedied. When we have to train men for the work of the Ministry, the first thing we have to look to is the examination of the Bishops. There has been our difficulty; and, although it is not for me to complain, and this is not the place to complain, yet I think that Professor Salmon just now gave us a hint of the reason of their success in Dublin, which we might make use of in England. I understood from him, and I think I understood correctly, that the first measure, before Dublin was made the school of theology that it has been lately, was this: That the Bishops in Ireland agreed that they would admit no one to Holy Orders who did not go through a course of two years after passing three years of his undergraduate curriculum. That plan, of course, enabled the Professors and others to take the students through something exceedingly useful, very definite, very practical, and very theological also. What we want in England is a more general system on the part of our Bishops and their Examining Chaplains, with the view of giving us some line of study in our preparation. Wherever you have a minimum, you will always find some students who will be content to work only for that minimum. That has been our difficulty, and will be our difficulty still. There is another subject which has been scarcely touched upon yet, and that is the supply. A system has been going on lately in both Universities, which has been very silently—but very steadily and very definitely in its results—cutting off from our Universities a large body of men who in previous times obtained their education there. In former times, some of our Scholarships, some of our Exhibitions, some of our Sizarships were given to men of promise, but of very small means; but now, in the race which they have to run in going up to Cambridge, everybody may see at once what an advantage the rich have over the poor. One man has a son preparing for the Universities, and so has another; but the son whose father is enabled to give him the best preparatory education—to send him to the best school in the first instance, and afterwards to provide him with the best tutors, in order that he may try for the minor Scholarships first, and then go on and win the major Scholarships—he starts with an advantage which the son of a poor Clergyman does not possess. I think it would be a great point gained, here in Liverpool, if the Exhibitions to the Universities, given at your Collegiate Institution and Royal Institution, were not simply increased in value, but increased in number also. A friend of mine—an old pupil of mine—put an advertisement in the papers the other day, inviting answers from men who were anxious to get into Holy Orders who had not the means, and he told me before I left Chichester that he had had a hundred and twenty applications

from people who wanted information such as he could give. He was utterly unable, of course, to carry out the idea which had entered his mind, namely, to raise money for the purpose of sending such men to the Universities. This is a work which Liverpool should take up. Liverpool wants these clergymen, these men of education, these University men, as much as any other place in England wants them; and Liverpool should take its lead in enabling more and more men to go up to the Universities than do go at present. Reference has been made to the desirability of having a preliminary examination. We have one at Cambridge—a voluntary theological examination—which does serve, to a certain extent, as a sieve before our students go before the Bishops. I hope something of the same kind may be adopted elsewhere. It is an examination which has a real definite mark, and men have to read definitely, plainly, and clearly for it. There are two things I spoke of just now, of which I want to speak once more before I sit down. The wealth of England is increasing enormously, but for the last forty years this wealth of England has done absolutely nothing for the poor members of the Church of England, whose minds God is moving towards Holy Orders. The other matter is in reference to the examination I spoke of just now. With due respect to my friend Mr. Beresford Hope, one thing should be kept in mind, and that is, that we do want people of all classes of education, and all classes of culture, in the Church. If you think you are to sweep all our Cathedrals away, and everything else, simply and solely for the purpose of providing Parish Priests, you will make a great and fatal mistake. But, at the same time, whilst I say this, I, as a member of the Cathedral body, do acknowledge myself, deeply and sincerely, that we are under obligation to those working bees, who are doing God's work in slums and alleys throughout the United Kingdom, and elsewhere. But, whilst we admit that such men do their work, and do it well, we contend that places are wanted where men shall be able to study, so that they may be able to meet such attacks as that of Archbishop Manning's sermon, which appears in the *Times* of yesterday, and which presumes on the ignorance of the Clergy and the people of the Church of England in matters historical.

The Rev. GEORGE WILLIAMS, said—It is only because I think I can add something from my own experience, to what has been said this evening, so well and so ably, by many speakers, that I venture to obtrude myself at this late hour. The point which I wish especially to emphasise in what has been said to-day, is the great desirability of the general education in the Universities, in preference to a special education in the Theological Colleges—always supposing that the choice lies between the two. I wish to draw your attention to a part of the world with which perhaps you are not so familiar as I am myself—that is Russia, with the Russian Church and the Church in the East. I want to tell you the experience I have had in those countries, with reference to this question which we have had under discussion; and I think it may be new and interesting to some who are present. Many of you have heard, and I hope many more of you may hear, of that great, noble Church of Russia, which is destined, I believe, to do a great work in the course of God's providence. Now, the twenty-five thousand Clergy of that country are educated almost exclusively in Theological Seminaries and Colleges, called spiritual Academies. The education is almost entirely a sectional education; because the students in these Seminaries and Academies are drawn almost entirely from the Clergy of the Church in Russia. The Clergy thus form almost a caste in the country. Their education is confined to those Colleges. You will scarcely ever find a Priest of the Russian Church who has been educated elsewhere. The children are taken at an early age, and educated there at the expense of the State; that is, at the expense of the funds which formerly belonged to the



Church, but are now administered by the State. And what is the result? Why, that the Clergy, although they enjoy perhaps rather more of the respect of the people than ours do, though they carry much more spiritual weight and influence than our Clergy do, are yet regarded by the upper classes of society with something very much like contempt; and the term that is applied to them—the Clergy and the students—of *Seminarists*, is used as a term of reproach, and implies a narrow and sectional education. Well, the evil of this is I believe being felt very much in Russia. It is being felt I know very much in the East, where the education has been equally professional; and I myself have known young men who, after they have completed their education in the University of Athens or at Kalcki—one of the Princes' Islands where many of the Greek Clergy of the Levant are educated—when they have finished their education in such Colleges, have been sent by the Church of Constantinople, or the Orthodox Patriarch of Jerusalem, to the West, to complete their studies in the Universities, sometimes of Germany, and sometimes of France. Thus, they graft on to their Religious Education a General Education, instead of pursuing the opposite course, which has been recommended, and I believe wisely—the grafting of a Religious or Professional Education on to the General Education. Well, that is the testimony of the Greek Church; and the changes which are now taking place in the Spiritual Seminaries and Academies of Russia, are a further testimony that this system of a strictly Professional Education has not been found to answer. And, if it has not answered in these comparatively uncivilised and uneducated communities, much less could it be expected to answer in a more highly educated community, such as ours. That, then, was one thing I thought it might be interesting to you to hear. And, then, as we in this country stand very much on precedent, there is another fact which I should like to mention with reference to the opinions of our forefathers on this question, as it was intimated in our own Universities more than four hundred years ago—a hundred or a hundred and fifty years before the Reformation. I allude to the case of my own College at Cambridge; and the point I wish to state is this—that when it was thought wise to suppress the alien Priories, which had been found to work great mischief in this country, owing to the anti-national feelings cherished within their walls—it was considered by the founder of King's College, and of Eton College, that the best application of their funds would be, to establish a College, or Colleges, for the education of the Secular Clergy, *i. e.* the Parish Clergy of the country; for it had been found already, at that time of day, that the Monasteries had done their work, and that the best way to meet the exigencies of the country would be the better education of the Secular or Parish Clergy. When this was resolved, what did Henry VI. decide upon? Did he decide upon taking the funds of those alien Priories, and founding a Seminary in a remote part of England—a College for the Clergy;—did he, *e. g.*, decide on establishing such a Clerical and Theological College at Eton, as he might have done? No. There he established a College for the education of the young; but the College for the education of the Secular Clergy he established in a University already existing. And he did it with this end, as the Statutes plainly show, that the students in this Clerical College might derive all the benefit they could from the general education which the University afforded, and that then they might graft on to it the professional education which was necessary to fit them for their sacred calling. So that you see that the view which, I think, has carried almost everybody with it to-night,—the view advocated by most of the speakers, and accepted, I believe, by the audience,—is the old English view; and I believe you will agree with me that it is none the worse on that account.



## SECOND DAY.

WEDNESDAY MORNING, 6th OCTOBER.

## FIRST SECTION.

THE RIGHT REV. PRESIDENT TOOK THE CHAIR, IN THE LARGE HALL,  
AT 10 O'CLOCK

## PHASES OF UNBELIEF, AND HOW TO MEET THEM.

The Rev. E. GARBETT read the following Paper :—

The terms of my subject, "The Phases of Modern Unbelief and how to deal with them," equally imply the unity of the thing and the variety of the form. The strict limits assigned to this address will, I trust, prove my apology if I appear in any degree to depart from the design of the Committee in fixing more strongly on the unity than on the variety. To trace out one by one these fleeting shadows, to map out the complex mazes in which they move, and to set over each devious path of access its appropriate sentinel, is plainly impossible within the limits of twenty minutes. The only alternative is to trace unbelief upwards, from its variety of form to its unity of principle, ascertain the prominent characteristics which it bears in our own day, and indicate the attitude and weapons by which it may most effectually be confronted. To fight with each one of its hundred heads separately needs a hundred champions. But one pair of hands may grasp the thing throughout all its ever-shifting shapes, and thus force its unwilling lips to tell its secret.

\* \* \* \* \* ille suæ contra non immemor artis  
Omnia transformat sese in miracula rerum  
Ignemque, horribilemque feram, fluviumque liquentum;  
Verun, ubi nulla fagam reperit pellacia, victus  
In sese redit.

In four principal phases has the versatile spirit of unbelief developed itself in modern times—the historical, the critical, the philosophical, and the scientific. The historical sceptic, on the professed authority of a heaven-given instinct, resolves the whole solid fabric of the past into chaotic elements, and then re-constructs out of its own inner consciousness a new history of the past, which is as purely a work of the imagination as the sensational pages of a modern novel. The critical unbeliever tears into pieces the sacred fabric of the Word of God, re-arranges and distributes the fragments at his pleasure, wipes out of the book of the past the prophets who were, or calls into being to suit his

pleasure prophets who were not, and resolves into unreal fallacies, or popular mistakes, or shallow platitudes, the profoundest utterances of a God-inspiring revelation. The philosophical unbeliever contemptuously dismisses the supernatural out of a universe whose simplest mysteries he is himself incompetent to fathom, strips God of His personal agency, and with unholy hands tears the mantle of his Deity, even from the august figure of the Saviour of mankind. The scientific unbeliever turns the amazing wonders of the natural world into arguments against the being of the God who works them, changes facts into forces, and perverts the orderly methods of the Creator into the Omnipotence of a self-enacting and self-sustaining law, of which even Deity is the subject, and humanity the victim. There is a true investigation of history, not capricious and arbitrary, but with its own reasonable canons, which reverently gathers out of the solemn distance of the past its mingled voices of warning and of praise. There is a true criticism, searching and discriminative to the utmost, which is but a more accurate ear of the mind to catch the true accents of the Divine voice. There is a true philosophy, which delights to trace the secret principles which pervade the constitution of all human things, and to admire their harmonies. There is a true science, patient and accurate, which, to use a familiar illustration, while it admires the wonders of the shore, gazes reverently at that great ocean of the unknown, which as yet baffles its inquiry. But these are the handmaids of faith, not its opponents. These stand within the courts of the Lord's temple, and swell its songs of praise. We must not confound them for a moment with the agencies which stand outside the confines of the Church, and shout, "Down with her, down with her, even to the ground."

But it is evident that historical unbelief, critical unbelief, philosophical unbelief, and scientific unbelief are but four phases of one and the same thing. The weapons are gathered from different spheres of enquiry; but they are used in the same manner, wielded by the same hands, and directed against the same object.

Hence, many-sided as unbelief is, it has a unity of its own, and this unity presents its own special characteristics. In its practical attitude, it extends a half contemptuous toleration towards religion, as a necessity to weaker minds, or as one among the other equal forms of human thought and feeling, to be explained by the same force of circumstances, and resolved by the same analysis. On its moral side, it is distinguished by the predominance it gives to the sentiment of religion, in its purely subjective side, over its objective facts; and substitutes a dim, vague, shapeless religiosity in the place of definite beliefs and intelligent affections. On its intellectual side, it is distinguished by identifying the spirit within the man with the Divine personal Spirit of God without him, and therefore regarding the conclusions of the human mind as the immediate teaching of God. It thus places

upon a new basis the natural tendency of intellect to idolise itself. It does not worship it as the substitute for God, but more subtly as the representative of God, and clothed with His attributes. The human reason becomes, in short, in the strict sense of the proposition, not an Anti-Christ, but an Anti-God.

The attitude to be maintained towards this pervasive, subtle, versatile thing, this moral dissolvent of all faith, must first be adjusted. Is it possible to accept it as a friend, and find it a place among the outer courts of the temple. That good has been wrought, and is being wrought, to the Church herself by the indirect reaction of unbelief, can scarcely be doubted; but our thanks are due for this not to unbelief, but to Him whose undivided prerogative it is to bring good out of evil. The investigations of unbelief have, to no small degree, enriched the treasury of God, but *timeo Danaos et dona ferentes*. The very name, even in its milder form of unbelief, and not disbelief, is the name of antagonism. The only difference is, that while disbelief uses its artillery against the walls, unbelief takes out the cement which holds them together, and leaves them to fall into ruin of themselves. Unbelief must ever be the irreconcilable enemy of belief. The tendency of its attack upon the Church is not altered by the alteration of its mode. Formerly it sought to destroy the Temple, now it seeks to quench the glory of the God who dwells in it. It would take away the trust, and permit the Trustee to survive as a great shadow, prevalent and extensive in proportion to its vagueness and unreality. It would keep the fabric of the House of God; but turn it into a Pagan Pantheon, in which Atheism itself may have its altar, and Infidelity its worship.

But if our attitude must be that of opposition, what shall be our weapons? I cannot hope that my answer will satisfy all minds; but I believe our safety to consist in a bolder and firmer attitude, personally in an increase of apostolic holiness, pastorally in an increase of apostolic diligence and devotedness, ministerially in a more earnest, plain, practical imitation of apostolic preaching, like men who are intensely in earnest, and who deal with others, out of the fullness of a faith which is the light of their own intellects, and the joy of their own hearts.

Shall we exhibit no sympathy, then, it may be asked, with the mental struggles and conflicts of the day? I reply, that with the doubt we should have none, but with the doubter perhaps much. If doubt be but a transition state, full of uneasiness of conscience and agony of soul, through which an honest and earnest mind is slowly fighting its way with tears and prayers towards clear convictions, then, although I have no sympathy with the doubt, I have the most earnest and tender sympathy with the doubter. But if doubt be accepted as a permanent condition and habit of thought—a fortress in which a sneering prejudice has entrenched itself against inquiry—a contentious, disputative, snarling habit,

ungenerous and uncandid, then I have no sympathy either with the doubt or with the doubter.

I do not mean, however, that we should reject all affinity with the curious spirit of the day, or stand idly on one side while the current of human thought flows past us and leaves us behind. Nothing is further from my thoughts. Our faith must not be the dull immobility of ignorance, or the blindness of fanaticism. There is no branch of enquiry which we should not pursue with indefatigable earnestness, no secrets of history we should not explore, no critical apparatus we should not cultivate, no path of philosophy we should not tread, no secrets of the natural world we should not endeavour to explore. In all these studies we should vanquish unbelief with its own weapons; and be the more earnest students because of the conviction that God's works can never be in contradiction to God's Word, nor truth ever conflict with the revelation of the God of Truth. We need to be men of the day, that we may be the more effectually men of the doctrine, like the saints of old time, οἱ τοῦ δογματος.

Nor do I mean that we are rashly to class all matters of Christian belief together, and claim for every detail of our own individual convictions the same authority. On each one individually every point of belief is binding; but it is different with our relation towards others. There are points of belief disputed within the Church, for which allowance must be made; there are differences in the proportion in which different minds grasp truth to be taken into account. Those who hold the same doctrine may yet differ in the method of methodising or explaining it. Those who hold equally the true Deity and the true humanity of the Lord Jesus Christ, may yet differ as to the relative prominence to be given to them, or as to the method and point of contact between the two in the life and works and sufferings of the man Christ Jesus. Those who hold, with equal sincerity, that we are accounted righteous before God only through the merits of the Lord Jesus Christ by faith, may yet differ on the question of imputation. Those who equally accept plenary inspiration as a fact, may differ widely upon the manner of it as a theory. I do not underrate these points; my tendency of mind is, perhaps, to overrate them. But in our attitude towards unbelief, it is not with these details we have to do, so much as with the great main outlines of the faith itself, so indisputably taught, beyond honest doubt, in God's word written, that the Church has held and taught them from the beginning, and has handed them down embodied in her creeds. It is for these latter that I desire a more decided and earnest proclamation as the great want of the times, the great antidote to unbelief; it is for that grand deposit of a historical Christianity which has come to us consecrated by the blood of martyrs in the past, and, like the ark of God, bearing in itself the magnificent hopes and promises of the future.

Nor, lastly, do I mean that we are to place all the traditions of past Church teaching on the same ground as we place the central verities of the faith. We must keep in mind the vast difference between the Divine revelation of truth itself, and the human expressions of it, however grand and admirable. We must not tie down the authority of the Divine revelation to the limitations of the human formula, but must bring ever, again and again, the human formula to the test of the Divine revelation. There is no fear that any great truths will be weakened by the process. But it is possible, and probable, that some popular misapprehensions, which have hardened gradually into matters of belief, and which have come to be invested almost with the same certainty as the original revelation itself, may be struck away, leaving divine truth itself to stand alone in its unclouded majesty. Both the poet and the painter have had their part in moulding popular theology. Take the doctrine of the eternity of punishment as an example. The truth itself stands, I believe, not alone blazoned on the front of Scripture, but interwoven with its texture. We must accept it, not because we are insensible to its terrible solemnity, but simply because God has revealed it, and we dare not take away one jot or tittle from His Word. But we must not speculate about it, nor dare to add one colour of darkness, gathered out of a morbid human imagination, to the dreadful shadows of the picture as it is. It may be that unbelief will reject the doctrine in any case; but it must be a sin to make it needlessly offensive by speculative additions, which perhaps the first flash of the light of the better world will dissipate for ever.

But some will still say that dogmatic teaching is already the offence of mankind, and that to increase, instead of softening it, is only to aggravate, not to bridge over the gulph between the Church and what is called the thought of the day. I believe the objection to be wholly founded on a mistake. Nothing more confident and positive, nothing more dogmatical in the rejection of dogma, than the spirit and language of unbelief, can possibly be conceived. Why should the Christian preacher alone speak with stammering lips and with a hesitating tongue? Let the spirit of doubt reign in its own sphere, but let it not intrude into the courts of the temple. To admit it into the heart and mind of the Church is to open the citadel to the foe. Doubt is not to be cured by doubting; it needs to be confronted with the moral confidence of a full and perfect faith—the quiet repose of an honest mind, resting calmly on the truth it has learned of God, and carrying its living witness within itself. Unbelief, we must remember, has its fringes and outskirts. It pervades its neighbourhood with its own poison, and scatters its fatal seeds into the atmosphere breathed by a thousand souls. For one heart in which it is a fixed and definite shape, there are a hundred in which it is a shapeless uneasiness and disturbance. For one who says Christianity is not true, there are a hundred

who ask, is Christianity true? It is for these in whom doubt has not yet hardened into unbelief, and who hang on the outside of positive infidelity, that our chief care is needed. We shall not help them if we share their disease. The first step towards a cure is to show that there is such a thing as an assured faith—that men can be familiar with modern thought, conversant with modern criticism, interested in modern enquiry, and yet can believe. The moral earnestness of an absolute faith, as full as it is intelligent, constitutes, I believe, the great necessity of an age sick with doubt, and craving for assurance.

With whatever other weapons we may need to meet the phases of modern unbelief, let this be the position in which we stand; other precautions may be needed; there may be mistakes to be avoided, weak places to be guarded; some defences may have to be given up, some may need to be strengthened. I leave it for others to trace them out, and to commend them. I venture only to plead that in this great conflict our safety must lie in no weak compromise of duty, in no faithless surrender of truth, in no vain alliance with the spirit of scepticism, in no attempts to quit our own proper ground, and meet the battle half way: but in the firm maintenance of God-given truth, preached with apostolic fervour, adorned with apostolic holiness, extended with apostolic devotedness and grace.

The advantages of this historical and scriptural position are enormous. Tracing all lesser credentials back to God's word written, we find that there is nothing more in the dangers we have to meet than we have been ever taught to expect. Unbelief is no new portent, that it should scare the Church out of her wits for very fear, but the old foe, with which she has had to fight from the beginning, and over which she has gained in the past many of her most signal triumphs. The prevalence of unbelief amidst the full light of Christian teaching is no inexplicable wonder to those who, with the Bible in their hands, believe in the fall of man, and the consequent alienation of the human heart from God; and who recollect that faith is the gift of God, and that the sovereign spirit of light and truth is alone competent to bestow it. We are not downcast though the day be dark with clouds, and though Moab, Edom, and Amalek be confederate against Sion; for we know that God is faithful, and, whatever may become of the political status of the Church of Christ, here or elsewhere, her final triumph is sure as the kingdom of the Messiah. Such was ever the feeling of the Church of old; and the fact that saints of primitive days found comfort in the same hopes, intimate that they had to contend with the same dangers as ourselves. "Do you not hear God speaking," exclaims Chrysostom, "'Where two or three are met in my name, there am I in the midst of them,' and will he not be present in the great company of his loving people? I have his pledge; my trust is not in myself; I hold his written word. This is my staff. This my safety. This my tranquil



harbour. Although the whole world should be shaken, I hold his written promise, I read his message. This is my wall of defence—this my garrison—‘Lo I am with you always, even unto the end of the world.’ If Christ be with me, of whom shall I be afraid? Although the billows be raised against me, and the ocean itself be moved, and kings rage together, I hold them cheaper than a spider’s web.” “Behold,” says Augustine, “why it is that we are secure amid such great temptations, secure until the end of the world comes, and the ages of eternity receive us; because we take shelter under the covering of his wings. The world has a scorching heat, but great is the shade beneath the wings of God.”

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The Rev. Canon WOODGATE read the following Paper :—

In the very limited time necessarily allowed to a Church Congress paper, it is impossible to do justice to an important subject like that which occupies our attention this morning, to compress within the compass of twenty minutes what might well occupy hours. But instead of meeting this difficulty by mere omissions, it would be better, considering the character of the audience, to advert very briefly to the chief points to be considered; to lay down principles, and leave them to be followed out by the hearer afterwards, so pointing out the road in which his thoughts should run, rather than leading him along it. Another difficulty attending the due treatment of the subject is the unpopularity, if not of the subject itself, at least of the statements and arguments to be adduced in treating it. They clash with popular prejudice, popular ignorance, and popular passion.

Unbelief, as regards its form, may be said to consist either in (1) a disbelief in God in any sense, simple Atheism, as it is termed; or, (2) a rejection, wholly or in part, of Revelation. It is the latter of which I would now speak; as regards Atheism, I do not believe that, strictly speaking, there exists such a person as an Atheist—that is, one who disbelieves entirely the existence of superior and spiritual beings of every kind, and of the unseen world. We are familiar with the saying, that unbelievers are the most credulous of persons; we may add, they are among the most superstitious. If they believe not in good unseen agencies, they believe in bad ones. If they worship not God, they worship the evil one. Not that they are aware of this, or that it shows itself on ordinary occasions; but let the occasion arise which strikes the chord to which religious sympathies, good or bad, respond, which connects us with the unseen world, and it will meet with some response. That chord cannot be excised, nor cauterized, however

deadened for a time. That niche in the heart which our Creator designed to be filled by Himself, cannot be destroyed nor remain untenanted. Physical nature itself does not more truly "abhor a vacuum." It may be closed against its rightful owner; but let the breath of Divine Judgment awaken the moral feelings or arouse the conscience, and it will be seen that the evil spirit, which, unknown to himself, has been directing his life and actions, is not only there, but makes his presence felt, and exacts homage to his power.

Among Heathens we read little of infidelity; with them it was a political rather than a religious question. Those relations towards the objects of worship, involving moral obligations and feelings, and forming the foundation of motives, which enter so largely into Christian belief, had no place there. With the Jews, those relations did exist, and the motives arising out of them were continually appealed to; and, though largely supplemented, if I may so say, by temporal sanctions, the Law of Love, as a motive, was never lost sight of. It stood, in fact, midway in this respect between Heathenism and Christianity. Accordingly we find these, when falling into sin, not throwing off their belief and denying God, but seeking other objects of worship, towards which there existed no moral relations to condemn their unholy practices. There was no temptation to go beyond this into Atheism, as long as they could get rid of the sense of moral obligation, and the duty it involved, to Him who was emphatically the Lord their God.

But under the Gospel, faith is so much connected with personal relations to its object, and those relations involving motives which alone can make obedience acceptable, that here unbelief assumes a different and more active character, and rejects those portions of Revelation on which those relations rest. This is notoriously the case with Socinians, and will go far to explain the seeming paradox, that they are often men of outwardly blameless lives; the fact being that they can conform to the world's standard and requirements, without the motives which give to a Christian life or actions its distinctive character; and, therefore, they have a direct motive and interest in rejecting doctrines which demand, as their fruit, the operation of those motives. And they will also go far to explain how it is that different heresies or individuals reject different doctrines or portions of Holy Scripture, each rejecting that, the acceptance of which would involve or demand motives which they feel they cannot realise. And this will take in the whole range of unbelief, from the denial of our Lord's Divinity, and the high motives involved in that in connection with faith in Him as a crucified Saviour, down to the denial of the eternity of punishment, or the rejection of a future state altogether.

Hence, too, arises another difficulty in treating the subject in these days—namely, that it is not easy to say what, in the world's opinion, constitutes an unbeliever. In former times, when Christianity and the Catholic faith were indetical, they who rejected the one virtually rejected the other. But now,

when in popular language and popular judgment every one who retains the slightest shred of belief is allowed to call himself a believer or a Christian, even though he hold not one single article essential to salvation, there is hardly a man to be found who would not repudiate the designation of unbeliever as applied to himself. Prior to the present century, infidel writers, both at home and abroad, were accustomed to deny Revelation, and some few obscure writers and lecturers have even done so in the present day. But, as a rule, we may say that it is the peculiar feature of unbelief in these days, that among its various phases scarcely one rejects Scripture. They profess to receive it, but claim the right to deal with it as they please ; to reject whole books or portions of books ; to deny inspiration ; to explain away the miracles. With this presumed right to make Scripture speak as they direct—to make it, in fact, their slave—what occasion have they for rejecting its authority? It is a much simpler process which transfers that authority to themselves.

Much of this, though having its origin in the heart, yet looks for its justification in the dangerous and unscriptural principle, that Scripture is given as that from which every person may deduce his faith, with no other guide or appeal than his own private judgment. Those who advocate this principle seem blind to the consequences involved in their own proposition—that each individual may claim, as multitudes do claim, the liberty thus proclaimed. But by what right would they deny it to them? They cannot call upon others to stop where they stop in the application of a general principle common to all, any more than the political demagogue, with the mob which he has stirred to resist lawful authority by the assertion of their presumed rights.

These questions, however, are subordinate to the great fundamental truth,—which must not be, for a moment, lost sight of, in treating matters of faith or the reverse,—namely, that religious belief is not a question of the head but of the heart. The seat of faith is in the heart, not the intellectual faculties —“with the heart man believeth unto righteousness,” &c. ; and this faculty is the sole gift of God, and the work of the Holy Spirit. “No man can say that Jesus is the Lord, but by the Holy Ghost.” “If any man will do His will, he shall know of the doctrine, whether it be of God.” What the intellect is to physical or other truth ; what our bodily senses are to their respective objects ; that the heart is to objects of religious belief. This truth must not for a moment be lost sight of, still less abandoned. Every subject, by inherent right, prescribes its own terms. When our Lord says that “wisdom is justified of her children,” he only applies, as a proverb, to the highest of all subjects, what is the case with all ; that every subject of instruction has the inherent right to prescribe its own rules and conditions ; and, if true, will commend itself to those who accept it on those terms. To try and test it by any other, is as unreasonable as to try one sense by the objects of another. The

eye does not appeal to the objects of sound; the ear does not appeal to objects of sight or of smell; nor is that which it is the peculiar province of the heart to perceive, to be tested by other faculties whose authority it does not recognize. To those who would so test it, Truth, of whatever kind, does not address herself, she disclaims the jurisdiction of the court. Call it what you will; call it, as men do, bigotry, folly in religion, and common sense in other things, it is but the universal law on every subject which can be submitted to our perceptions, moral, intellectual, or bodily. We may not ignore, still less deny, the province of intellect and reason in matters of faith. They have their office and functions, as clear and defined as that of the hand or mechanical appliances for bringing objects within the reach of our bodily senses; but the ultimate perception and decision must rest with the particular sense and faculty to which it is subjected, whether taste, or touch, or sight in the one case, or the heart and moral faculties in the other.

But although the seat of religious belief is in the heart, and unbelief (when not allowed as a subject of trial, which is a totally different question) is generally to be ascribed to some spiritual and moral defect, there are, besides, many external causes which may be said to minister to it, by acting on the heart and predisposing it against the reception of truth. And to the variety in these must we ascribe many of the different phases of unbelief we meet with; and to those also must we look in prescribing the remedies.

But though it may be easy to enumerate many of these predisposing causes, and even to point out the remedy, I fear that there is little ground to hope that the remedies will be adopted. The whole temper of the times is against them; and the utmost to be hoped for is in the way of warning to those who are not as yet drawn into the vortex. We may lay down sound principles; but it is questionable whether we can procure a hearing for them, in an age which may be distinctly characterized as one of passion and unthinking impulse, rather than of reason and thoughtful reflections.

Among the causes of unbelief which enter largely into the spirit and temper of the times we may notice — First, hostility to objective truth, and the rejection of whatever does not commend itself at once subjectively to the individual mind or conscience. Now this is opposed to one of the first principles of our moral nature, and one in which moral philosophy especially shows herself the handmaid of Revelation, and in her degree calls on her disciples for the exercise of that faith which forms the essence of our trial, whether under Ethics or the Gospel.

Next, which may be said to be a part of the other, the undisguised yet ridiculous hostility to dogmatic teaching. Perhaps on no subject is more ignorance displayed, or more nonsense spoken, than on this subject and its corollary, private judgment; and this

not merely in the ordinary ravings of popular ignorance, but on the part of men who, from position and education, might be presumed to know better.

By way of meeting this, the time only allows me to say that no subject whatever, moral or physical, literary, scientific, commercial—capable of being reduced to rules, and, having definite recognized principles of its own, is taught otherwise than dogmatically—that is, the principles are propounded authoritatively by those who are presumed and acknowledged to represent them; and if the learner questions them, the teacher proceeds no further, nor allows, as regards those principles and their logical sequences, any exercise of private judgment. Here, too, Wisdom does not care to be justified in the sight of those who are not her children; and it rests with the opponents of dogmatic teaching, and of creeds, to show why a principle, rigidly observed on every other subject under the sun, should find its only exception in the highest subject of all. This principle, founded on human nature and its wants, is independent of the fact which runs parallel to it, that the New Testament itself presupposes such dogmatic teaching; that it is written for, and addressed to, Christians who have been so taught, or catechised, as St. Luke terms it, and who have been previously imbued with the great truths of which it speaks, and are then referred to Holy Scripture, “that they may know the certainty of those things in which they have been catechetically instructed.” As long as men continue to break through these two great principles, and to subject truth, not to its own legitimate tests by which it professes to stand or fall, but to the caprice of the individual mind and perception, it would seem hopeless to stem the stream of infidelity; for the hostility displayed to these principles has its origin in an undue spirit of pride and self-willed impatience of restraint, characteristic of our day, and diametrically opposed to that tone and temper on which Faith rests, and to which she in turn ministers.

To these may be added, if they can be regarded as distinct, the absurd fallacies propounded on the subject of free inquiry, even on moral and religious truth, which has already passed more than once through the whole cycle which such inquiry can legitimately traverse; and all this defended by the assertion that truth must always in the end assert itself and come out triumphant—an argument which would go to justify persecution as a means of vindicating truth. Of course, truth itself, truth objective and abstract, must triumph. How can man overturn that? But are the minds—nay, the souls—of those engaged in the inquiry, or worked upon by the doubts and questions raised by such inquiry,—are these in no way injured thereby?

If we were to destroy every map and chart now in existence; pull down every light-house; take up every buoy; explore every sea and coast afresh;—and then proceed to lay down fresh buoys; build new light-houses where careful investigation showed they



were wanted; make new charts;—we should but restore things as they are, and vindicate the accuracy of what had been destroyed. Truth would triumph. But would the wrecks and loss of life caused during this exploring process amount to nothing, and be of no consequence to the sufferers?

It will be seen that what I have said thus far refers rather to the case of the more educated unbeliever. I am not blind to the frightful amount of religious indifference and practical unbelief displayed among large masses of our labouring population. But this portion of the subject time compels me to leave to those who will follow me. I will also remark now, that, viewed in connection with the habits of these men, it affords a further illustration of the same principle.

But to conclude the portion of the subject to which I have mainly confined myself. To the causes of unbelief I have already mentioned, I may add the mischief caused by the mode of treating *Superstition*, as it is called, including the injudicious use of the word itself, and the declamations poured forth against it. How few could give a correct definition of the term. How few could draw the line between its various forms and a true faith. Who could define with accuracy the degree in which Imagination enters into the formation of Faith, in its various stages of growth? Besides, superstition, like ritualism, liberty, tyranny, heat and cold, riches and poverty, is a relative term. What would be superstition in the eyes of one man or class, would be pure faith with another, an approach to unbelief with another. If superstition is faith in excess and beyond warrant, and misdirected, it contains the foundation, and may, with care and judgment, be directed aright. It is easy enough to get rid of it; but in doing so, you may, and probably will, without very great care, drive out with it the fear of God in any shape and the belief in unseen agencies.

This is notoriously the case with many of the converts professedly made by some well-meaning, but ill-advised, religious societies. They boast of having driven away superstition, as they call it, from heathens and Roman Catholics; but with that superstition is gone that which might, by judicious treatment, have been moulded, under grace, into a purer faith. Superstition is to be dealt with, not by assailing its objects, but by engaging its sympathies, acknowledging its principles and spirit, and directing it to right objects; not in the spirit of hostility, but of love and kindness. We could not take a better model for our guidance than the conduct of St. Paul towards the idolaters of Athens, acknowledging their religious tendencies, but claiming them for other objects: we too might in every case say, "Whom ye ignorantly worship, Him declare I unto you."

And as a part of this branch of the subject, I may advert to the foolish and ill-judged way in which so many zealous ultra-Protestants are continually declaiming against the errors of the Church of Rome, before those who are quite incompetent to distinguish



between truth pure and truth combined with partial error (and this comprises the great mass of mankind). Such persons are doing much to pave the way for infidelity, in driving out the truth with the error combined with it.

Besides which, the result of such declamations is virtually to make the system of the Roman Church the rule of faith, that is, negatively; leading their hearers to believe that all that the Roman Church teaches is false; that truth consists in a total denial of it. This tells strongly against belief; and further, it enables any evil-disposed person to arrest a growing faith in some essential Catholic truth, by denouncing it as Popish, and thus checking, through prejudice or false alarm, what might otherwise have been received into the heart.

I have before adverted to the provinces of reason and intellect in relation to truth; and the same may be said of evidence and argument, on which reason and intellect are exercised. They have their office, and an important one, in laying their respective objects before the heart and spiritual perceptions. But we may not lay on them more than they can bear, still less assign to them an office which does not belong to them. Whatever their force, it depends on the heart for its reception. If that is awakened by grace to receive them, they will strike forcibly; otherwise they are without effect. The heart warmed by the love of God, and touched by the sense of Redemption, will see God in every thing; otherwise, it sees Him not. And this explains why it is that the same evidence and arguments strike us differently at different times; and why no explanation of difficulties will satisfy the unbelieving heart, any more than the cessation of sound will give rest to the sick and fevered patient. The cause is to be sought, not in the external object, but in the inward state. Let that be made right, and the mere symptom, as well as that which provokes it, will disappear.

The alleged discrepancies between scientific discoveries and certain portions of Holy Scripture, and the hostility, when it exists, of scientific men to Revelation, are to be met and dealt with on the same principle. Difficulties on this, as on other subjects connected with Faith, must be expected. Like other temptations, they form part of our trials; but they must be met like other temptations, and a way of escape will be found; for faith, like love, is not easily provoked. If, for the time, she cannot reconcile conflicting statements and phenomena, she believes that they can and will be reconciled in due time. Like her sister Grace, she, in her degree, "beareth all things, believeth all things, hopeth all things."

No man was ever brought to a state of belief by mere argument. When a man tells you with self-complacency that he does not believe this or that truth, ask him, "Do you try?" If not, of course he don't; he can't. He might, with as much reason,

shut his eyes or turn his back upon you; and then boast that he does not see you.

If he talks about prejudice, tell him that the whole system of man's moral training, conducted according to the principles of his moral nature, irrespective of Revelation, is one of prejudice and bias. Centuries before the gospel was preached, the greatest uninspired master of human nature the world ever saw, taught that, if we would acquire the faculty of perceiving moral truth, we must receive that bias or prejudice from external authority, so far as it could be given without Divine grace. That great moral truth finds its fulfilment in the blessed provisions of the New Covenant, which gives that bias and creates that prejudice, with the promise of further aid wherewith to contend against the evil bias of our fallen nature. What true Philosophy yearned for, the Gospel provides. And as with life, so with Faith: if the majority among us were asked the grounds of our belief, we might point to those evidences or arguments which the state of our hearts enables us to receive and appreciate more readily than others. But if asked how it was that we came to be believers, the answer would be, if we answered truly, that we were so trained and brought up — that we were "baptized in this faith" — and I trust that, while giving humble thanks to Almighty God for having thus "vouchsafed to call us to the knowledge of His grace and faith in Him," we should further implore him to "increase this knowledge and confirm this faith in us evermore."

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R. H. HUTTON, Esq., read the following Paper:—

What Pascal has said of the sceptics and scepticism of his time, as if it were true for all time, must, I think, be very gravely qualified indeed as regards English scepticism of the present day. "As it is the purpose of God," he wrote, "to be visible to those who search for Him with all their hearts, and concealed from those who are disposed to shun Him, He so orders his communications with mankind that the signs of them are plain to those who seek Him, and obscure to those who do not seek Him;" which is really equivalent, of course, to this—that those who have not found, have never earnestly sought God. Can any man who is really familiar with the higher sceptical literature of modern England—of course, I do not mean the scoffing scepticism, but the conscientious, truth-seeking scepticism—or who is familiar with the difficulties avowed by the learned and cultivated Laity in their most earnest moods, deliberately subscribe to this? For my own part, at least, I must say that I have not found it so; that a

great deal of what seems to me to have been the most persistent and earnest,—I might almost say *passionate*,—seeking after God of recent years, has not visibly, and to human eyes, ended in this life in what I should call finding Him,—that the signs of Him have often been obscure to those who seek, and sometimes even plain to those who shun Him,—that He has remained invisible to some who have searched with all their hearts, and now and then at least has been discerned by those who might have preferred to disbelieve, had it been possible. I am sure that any assumption such as Pascal's, even if it were ever absolutely true of any age, would, with respect to the deepest forces of modern doubt, be utterly unjust, as well as fatal to any chance we might have of convincing men who are haunted by them.

One whose intellect was among the subtlest and finest, and whose heart was among the noblest of our generation, after giving a great part of many of the best years of his life to studying the theological problems of the day, deliberately rested in this conclusion, that

..... "It seems God's newer will  
We should not think at all of Him, but turn  
And of the world that He has given us make  
What best we can."

And that, or something like that,—a belief that no clear certainty as to Revelation is attainable; that the historic and critical evidence is inadequate, and to some extent inconsistent with itself; that modern science, if it does not absolutely invalidate, yet creates a considerable presumption against, the divine use of miracle; finally, that the truest moral and religious spirit is in these latter days less and less expressed in direct and conscious worship, and more and more in the indirect form of devotion to the task of purifying the world; seems to me to be the conclusion of some of the noblest and purest and most powerful, though also most sceptical, minds of the day. In saying this, I am, of course, merely describing what seems to me a matter of fact and observation,—a matter of fact and observation which very naturally causes most of us much pain, and at times great bewilderment, but which seems only the more certain that one is obliged to recognize it, in spite of that pain and that bewilderment. I think that to those of us who believe profoundly in the Divine government of all spiritual natures, *i. e.*, of all natures willing and eager to submit to God's government, even though *they* do not recognise it as we do as being God's, the fact I have mentioned involves no less a conclusion than this—that the fine network of doubts and difficulties which have occupied so important a place in the Religious History of our time are themselves instruments of God, intended by Him to effect a great temporary work; and are not merely temptations to be overcome, or infidelities to be resisted. Indeed, the sort of holy horror of these genuine intellectual difficulties in the way of faith, which has been, and still is, so

common, seems to me a great mischief to the Christian Church, and also wholly without warrant in the New Testament. In the New Testament, indeed, there is plenty of censure of those who fear to come to the light "because their deeds are evil;" of those who, when they knew God, "glorified Him not as God, neither were thankful, but became vain in their imaginations, till their foolish heart was darkened;" — censure, in a word, of all moral recoil from God; but there is no censure anywhere that I can find for those who are genuinely bewildered by what they think the discrepancies of evidence, and who cannot draw the conclusion their hearts make them wish to draw. The Apostle Thomas appears to have been of this class. That his heart was close to his Lord's, the eagerness with which he led the way in entreaty to the other disciples, "Let us also go, that we may die with Him," seems to prove. But he could not believe in the fact of the Resurrection, in which he longed to believe. And he is not, as far as I can see, even *tacitly* reproached. Our Lord says, it is true, "Blessed" (or happy) "are they who have *not* seen and *yet* have believed;" but he uses the very same word to describe the blessedness or happiness of those "who are persecuted for righteousness' sake," which certainly is not a matter within their own power, — and I do not know that the one is more a matter within our own power than the other. Undoubtedly it is a great source of unhappiness when the intellectual constitution is a bar and check upon the spiritual life. Those are far *happier* whose natures move harmoniously, conviction following easily the spiritual impulses of the soul. But it is not always the happiest natures that do the most of God's work in the world, though it may be the happiest natures which have most of God's being in them; and, for my own part, I cannot doubt that all the genuine hesitations, difficulties, incredulities of high, disinterested, and truth-loving minds are parts of God's direct teaching to us of to-day, and are likely to do a great work in purifying our Christianity. And I believe that unless we approach as genuine fellow-workers those who, in spite of their scepticisms, recommend themselves to us by a deeper than intellectual judgment, as devoted seekers after Truth, we shall not only lose all chance of gaining them over to us on earth — which I dare say in some cases is not often very great — but a much better chance of ourselves profiting by their difficulties, of sifting out from our own faith the baser metal which it contains.

By the more reverent and sympathetic mode of treating Doubt, even if we do not succeed in convincing those on whom certain great difficulties have, as it were, seized with a haunting force, that they have merely lost themselves in the labyrinth which, properly threaded, leads to faith; yet by weighing and sifting and appreciating those difficulties fairly, we shall be led to leave out much, and perhaps put in more, in our own mode of presenting the grounds of faith, that will greatly alter its relations to external thought. And

I think it may be shown that we shall in this way adapt our intellectual view of Christianity much better to win the minds of the new generation ; that we shall enable it to estimate more truly the *relative* worth of these difficulties for the future, and to avoid the danger of exaggerating them.

I will give two illustrations of what I mean, from the departments of modern inquiry which are at present, I imagine, most full of those difficulties which hinder faith in minds *morally* attracted towards Christ—first, as regards faith in God ; then, as regards faith in Christ.

1. The speculations of Mr. Darwin on Natural History are, I think, amongst the most powerful of the modern causes which alienate earnest minds, not simply from faith in Christ, but from faith in God—and the result has been that Christians have felt a very natural desire, and in some cases almost a spiritual obligation, to discredit and overthrow even the solid substratum of fact on which those speculations are certainly based. Mr. Darwin's theory has looked to many like an attempt to account for creation and the richness of creation without assuming either a Divine purpose or a Divine will ; and to either a Christian or a Theist no attempt could be more painful. Yet, I think that the way in which the greatest of modern naturalists has too often been met by theologians has done far more to give a false impression of the weakness of theology, and to lend an impulse of factitious popularity to the fancied atheism of the theory, than to throw doubt upon a genuinely scientific *method*, however extravagantly it may have been used. When we hear of popular representatives in the Austrian Parliament loudly avowing themselves Darwinians, as the most telling mode of insulting the priesthood, we may be quite sure that the error lies not so much with the naturalists as with their theological opponents. And though our theologians in England have not quite so much to answer for, I believe that their attitude towards one of the great physiological discoveries of the day has, on the whole, shown a serious want of faith in the depth and strength of their own position. However wide Mr. Darwin's facts may be, and no doubt are, of supplying any general hypothesis as to the origin of species, surely they do prove as much as this, that one of the great formative principles in the animal world, which vitally modifies and improves species, is the competitive principle, "the struggle for existence" amongst individuals of the same race, or amongst different races which either feed on the same food or are fed upon by the same predatory tribes ; that this active and often furious competition tends to the accumulation in each race of all those peculiarities and properties favourable to success in gaining food and in avoiding danger, and to the gradual weeding out of all those individuals and races under great relative disadvantages for either of these functions. The hawk, with the wing best adapted for soaring and hovering, finds its prey more easily than one with a shorter and weaker pinion ; it feeds its little



ones more easily ; its brood prospers better ; more hawks with these favourable peculiarities survive ; and so in the end the type of the whole species is moulded so as to adapt it best for its predatory habits. On the other hand, the little birds on which it feeds will develop in like manner the qualities best adapted for avoiding its pursuit, through the more rapid destruction of those species and individuals less qualified for escape. Now, I can quite understand and sympathize with the superficial dread of a theory of this kind, which seems at first sight in but imperfect agreement with our Lord's teaching as to the special providence of every event, in the animal no less than in the human world — "Not a sparrow falleth to the ground without your Father." But is it more than seeming ? Mr. Darwin, we must remember, has not discovered the *facts*, only a new and general result of the facts. The bird falls to the ground, the naturalist would say, because its habits expose it to the beak or the gun of the destroyer ; because it is not swift enough, or not wary enough, or not insignificant enough, or not like enough in colour to the ground over which it is skimming, to escape. The bird falls to the ground, says our Lord, because God wills it. If, then, we combine our Lord's saying and the naturalist's observations, they come to this — that the Father of all gives the swift beak and strong wing to the hawk that he may the more easily prevail, and by prevailing modify the organizations of the whole tribe in future ; that He gives the bird of slow flight and too conspicuous plumage and unwary ways over to destruction, in order that the species may be so modified as to favour swifter flight and less conspicuous plumage and warier ways in future ; and that He himself decrees this constant competition between the gifts by which the fugitives escape destruction, and the pursuers who inflict it. Well, that is, after all, not very different from the teaching of the Psalmist, "The young lions roar after their prey ; *they seek their meat from God.*" But what I want to insist on is this, that the whole point and drift of Mr. Darwin's facts do not consist in any new stress on the superficially cruel competition in nature — all that was familiar hundreds of years before — but only in this, that the effect of this competition is to *perfect* gradually the organization of each tribe of animals for its own peculiar purpose — to make the hawks finer hawks, better adapted for preying ; to make the various tribes which constitute the prey of the hawks better adapted to escape them ; in a word, to mould to the highest perfection the physical peculiarities which enable each tribe to live, so that, as the world goes on, swifter and nobler hawks pursue swifter, or warier, or less easily-detected tribes of inferior birds.

Now, surely, so far as this theory goes, it not only does not increase any *moral* difficulty in the apparently cruel competition of nature ; but it does, so far as it goes, make clearer the intellectual purpose at work in creation, when we see that physical progress, from less to more perfect organizations, is a part of the very law of



the lowest animal life. It may be said, "That is precisely the thing we dread. A *natural* explanation of the gradual improvement of physical organization seems to supersede God. If you weed out the poorer specimens of each organization by natural means, it seems to imply that growth in perfection is not due to God, who could easily make the organization perfect at once." Now, I think that, if we face that question fairly, we shall find that faith owes much to Mr. Darwin for putting it, instead of having any reason to discredit his facts, and inveigh against any reasonable inferences from these facts. In nature, Progress begins, he asserts, by physical improvement, attained through the sharpest process of weeding out weak specimens, and leaving only the more capable specimens of any type. Suppose we grant it. How, then, did nature, with this for its great principle, attain to the law of pity and sympathy for weakness, the law of self-sacrifice, the law of Christ? Is it not obvious that the more clearly Mr. Darwin shows that improvements in physical organization are attained through close competition, the more certainly he proves to us that human nature in its highest form, the Christian nature, has some other and very different root from physiological law, and that the charity, pity, and self-sacrifice for inferiors, which is of the essence of the Gospel of the Cross, is no development of that law which governs physiological progress, and also the production and distribution of human wealth.

But the Christian revelation, which teaches that the spiritual is Lord of the Natural; that the natural, though proceeding from God, contains no picture of God's mind, but only of such of His purposes as are preliminary to the revelation of his mind; is infinitely strengthened instead of weakened by the discovery that there is nothing in the lower world, below man, which could possibly be developed into that noblest and most characteristic of human sympathies which reverses the law of physiological, and not less the law of political economy, and makes our highest glory, to consist not in the succumbing of the weak to the strong, but in the self-sacrifice of the strong for the weak. In a word, grant Mr. Darwin's principle as the secret of physiological progress, and you establish that the lower is not the root of the higher, that the law of animal life and of selfish competition for wealth is not the core of that law of moral progress which has steadily tended to check and transform the physical competitions of the lower universe, by the nobler competitions of divine self-sacrifice. In other words, the supernatural is not a development of the natural, since the supernatural comes in to enrich the natural by conquering, subordinating, transforming it. I take this, of course, simply as one illustration of the view, that if we welcomed every new discovery in science, instead of starting back in alarm, we should often find new weapons for faith, instead of new stimulus for doubt.

2. As to Christianity. The greatest difficulty, I fancy, which besets the most cultivated sceptics of the day is something

of this kind. The Apostles and their contemporaries, it is said, had no real knowledge of the scientific improbability, or of the critical difficulties in the way, of much of what they believed. What we call "laws of nature" were unknown to them; criticism, as we have learned it, was alien to them. When St. Paul said that the bare grain which men sow is not that body which shall be, but that God giveth it a body "as it pleaseth Him," he never dreamt that organic chemistry could prove that this body must be subtracted from the earth and air in which the seed is placed. The Apostles had no idea of the strict conditions which God's creative will has prescribed for itself. They represented the divine volition as much freer to mould nature than God has permitted Himself to let it be. Thus they had no conception of the *a priori* difficulty of a miracle, of the principles of the conservation of matter and force which such a miracle as the multiplication of the loaves and fishes would seem to violate. Critically, too, the early Church had no knowledge of the suspicion with which the works pretending to the authority of great names ought to be treated. The Gospel of St. John was accepted without any of that minute investigation which we in our day should be compelled to apply to a gospel diverging so much from the earlier accounts. In a word, had we lived then, we should have felt a hundred difficulties, and applied a hundred tests of truth, of the mere existence of which the Apostles did not so much as know. Just as we should not accept a statement as to any incredible intensity of cold made by men who lived before thermometers were discovered, so we ought not to accept evidence of deviations from all known laws offered by men, in whatever good faith, and however intensely we might desire to believe it, who lived before scientific and historic criticism had begun to exist. If, instead of merely condemning this attitude of mind as sinful, we would appreciate it fairly, it would, I think, teach us a good deal as to the true mode of presenting our faith to the world.

It has been too much the custom to go far beyond the Apostles on the historical and miraculous side of our Christian evidence, while falling far short of their position in other respects. I think it is true that the Apostles did not in the least enter into the *a priori* difficulties which we see in miracle; and that, as ordinary witnesses of mere physical marvels, their testimony should not be received as of the highest weight. But then, on the other hand, they did not build on mere miracle at all, as we should do, and as our writers on Christian evidence have done, supposing it proved. It is a very remarkable thing that, in spite of the miracles of which the Gospel narratives tell us, the Apostles were never finally convinced that their Lord was above Nature till they had conversed with Him after His resurrection. The miracles of which we read in His life had little apparent part even in the Gospel they then preached, no such part as they would have had with any witnesses who had applied to them scientific tests.

What finally convinced them, hoping and hesitating before, that their Lord was above nature, and that they might trust implicitly all he told them of his life in God, was his passage through death and his victory over it. Of this they regarded themselves as the witnesses, and all the supernatural in his previous life fell into the shade beside it. St. Paul probably knew not one-tenth part of the details which we read in the Gospels. Even St. Peter alludes only to the transfiguration, in addition to the death and resurrection, of his master. The notion of canvassing minutely the historical details of Christ's life was quite foreign to the Apostles. They must have heard all sorts of variations in the incidental touches, or they could hardly have handed down to us accounts so different. Yet it certainly never occurred to them that the sifting and arranging of minute historical coincidences and confirmations would be desirable. They rested absolutely on two points, the image of a character higher than nature—a character impressed upon their hearts—a character whose inner movements were not determined by the moral accidents of life—a character which was as serene in the fierce conflict of the elements as amidst the violence of a cruel mob; and on the external confirmation of this image given by the fact that their Lord had passed through death, and was the same after as before the great mortal change. Now, surely, of these two facts they *were* competent witnesses. No scientific incredulity of miracle would have made them more incredulous of the resurrection than, from quite other causes, they certainly were. No fact in history is more certain than that they *believed* themselves to have held repeated conversations with their risen Lord, and this, too, in large groups; and that their whole future life was determined by those conversations. And the less scientific they were, the less they knew what future ages would expect from the spiritual and moral character of One standing out thus above nature. Yet that the character *was* such as to be in keeping with this superiority to the law of natural phenomena, we know by the image left in their traditions—an image far beyond their power to *conceive* had they not *perceived* it, and which is only the more remarkable that the details out of which we gather it were left floating carelessly, with no historical superintendence on the mind of that generation. I think we may fairly thank the sceptics for pointing out to us how widely we have shifted the point of view of the Apostles in our recasts of Christian evidence.

Did Christ overcome death? Was He spiritually and morally as much above nature as He thereby proved himself to be naturally? These are questions, surely, on which the Apostles have shown themselves to be competent witnesses. Why deny that beyond the answer to these questions, the historical detail is such as we ought to expect from the tradition of an unscientific age; that it is uncritically arranged, and, taken alone, would have been insufficient to have proved the existence of the physically supernatural, had it not been proved for us by the resurrection?

I think it has been the attempt to put ourselves on ground a great deal surer than that of the Apostles, which has produced so much doubt. If the earnest sceptics should lead us back to the ground taken by the Apostles—trust in the account of Himself and His own nature given by One who transfigured life and conquered death—they will, I think, have done us a great service. For me, I confess that study of the best modern sceptics has brought me, on the whole, more faith than the study of the best modern apologists.

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The following Paper, by R. LOWNDES, Esq., was read by F. NORFOLK, Esq.

From amongst the various phases of unbelief prevalent at the present day, I have selected for notice one form which is, perhaps, as dangerous to Christianity as open hostility. I mean the reluctant unbelief, on account of historical difficulties, of the man who wishes to think that Christianity is founded on a real basis of historical fact, because he believes it to be subjectively true—true, that is, in its moral and religious aspect.

The sceptic whose case we are to consider may go much further in his adhesion to Christianity than a simple admiration of its moral teaching. We may suppose him to regard what are called its peculiar doctrines—such, for example, as that of spiritual regeneration, or of a new birth of the soul through the purging away of sin—as being not less than the expression, under popular imagery, of deep spiritual truth. The evangelical doctrine of the atonement—even the Catholic doctrine of the Trinity—will thus appear to our sceptic, not notions which either contradict, or even transcend (in the sense of being aloof from) the conclusions of his reason, but as very profound and yet very practical truths. So far, then, as the internal preparation of his own mind is concerned, he is ready, gladly, and even eagerly, to accept, if he can, as plain historical truth, the assurance—strange and awful as it is—that God became man, and died to redeem mankind.

It is obvious that a frame of mind so favourable to the reception of Christianity must have been the result of much deep consideration. Our sceptic must have felt strongly, in the depths of his nature—first, the moral need of an external revelation; and, secondly, that the Christian revelation satisfies that need. I shall not now attempt to trace the steps by which that conviction may have been reached. The conviction itself implies that our sceptic has not been satisfied with that philosophy which professes to explain and piece together human nature, in its complexity, from a few first principles. He has recognized in the depths of this nature a mysterious inner force, which impels it, as by a natural

appetite, to strive towards a higher life, and to feel, at some stage in this striving, a necessity for throwing off, and separating itself from, its own past, not acts alone, but nature; for putting off, in the language of Scripture, the old man, and putting on the new. Further, he must have been in some way led to recognize his own powerlessness, by any unassisted effort of his own, to effect this moral regeneration which he craves. He must thus have discerned, by some internal process or the other, the need of a Redeemer.

The entire process, however, thus far, has been subjective only. His conviction reaches—and can reach, so long as it is confined to the meditation on the needs and characteristics of his own inner nature—no higher a point than this, that it is much to be desired that Christianity should be true. That Christianity is true in fact—that God has indeed become man, and lived and died to redeem mankind—is a question of historical fact, to be ascertained, if at all, by the careful and impartial study of historical evidences.

In the investigation of this question of fact, our sceptic finds great difficulties. The first question which he may be supposed to put to himself is this:—By what organ, or what faculty, am I to pursue my investigation? By my reason, or in some other way?

Let us suppose that, with the courage of inexperience, he begins by sounding out a track for himself. He will examine the evidences by the light of his reason. To investigate a historical problem does not appear to him a task transcending the powers of his own mind. Historical criticism is now a science; he will study the principles of that science, and apply them honestly to the work in hand.

Unfortunately, before our student has gone very far, he begins to find out that such an undertaking is beyond his powers. We will suppose that he has conscientiously studied the complex chain of reasoning by which learned men have satisfied themselves of the genuineness of the sacred books; that he has ascertained with precision, so far as precision is attainable, how near we come to the actual testimony of eye-witnesses to our Lord's miracles. We will assume that, with regard to every doubtful point, the verdict of his understanding is given on the side most favourable to the Christian evidences. Yet, after all, he is fain to acknowledge that the chain of reasoning is a long one, consisting of many links, as to each of which he has been compelled to decide on a mere balance of probabilities. The argument is cumulative, no doubt; and, were it merely a question concerning natural events, did less momentous issues hang upon the arriving at a right conclusion, he might perhaps not hesitate to say that the balance of probabilities lies on the affirmative side. But the problem is complicated for him by containing the element of the supernatural. He has to build his conclusion on the evidence of miracles. Then comes in the question, How much evidence ought he to require, to



establish the truth of a miracle? His new science of historical criticism renders him no assistance here, one of the canons of that science being that the supernatural is simply the fabulous. Here, then, our rationalist is left entirely to his own resources; and at this point, assuming him to be a layman of no more than the ordinary culture and ordinary powers of mind, his investigation comes, almost of necessity, to an ignominious break-down. In what scales is he to weigh the improbability of a miracle—an improbability which seems to grow greater with the advance of science—against the improbability of error in a conclusion arrived at by the balancing of testimony? Thus, a state of scepticism, or at least of great uncertainty, seems to be the inevitable result of an attempt to seek out conviction by this rationalizing method.

Shall we say to our sceptic, Do not reason, nor yet seek for an external authority; simply put forth an energy of your faith, and believe, without asking the reason why? To this our sceptic will reply: You bid me do a thing which is, unfortunately, impossible for me. I will tell you precisely how far a mere act of faith will carry me in this direction, and at what point, if I deal honestly with myself, I find an insuperable obstacle. I can believe, by an act of faith, everything in the Christian religion which does not involve a matter of fact; but when we come to facts, my mind seems to require proofs. I think I can, without external evidence, reach as high as the faith of Epictetus. I can place implicit trust on the goodness of Almighty God. I can feel sure that that goodness is not less, but more, than man has ever conceived it to be. If you tell me of so amazing an act of God's goodness as His sending His Son, one with Himself, to die for man's redemption, I can derive, from the very circumstance of such a conception's having entered into the heart of a man as possible, an assurance that it must to this extent express a truth—namely, that if God did not, in fact, thus die for man, yet God's nature and love to man is such that, were it necessary, He would have died for man. Such an assurance is no light thing. It is a thing for which, whether we are ourselves Christians or not, we owe to Christianity an almost infinite debt of gratitude. Thus far, faith without proofs can fairly carry me. But if you ask me to take one step further, and to believe without evidence that God did in fact die for man, I recoil. I could not do so without mental dishonesty.

Perhaps you will here say to our sceptic: Go, then, to authority. You wish to believe; you cannot reason yourself into believing; you cannot believe by a spontaneous act. What remains, but to believe upon authority—because the Catholic Church says thus, or because thus it is written in the revealed word of God?

Our sceptic, however, replies: You propose a course which would increase, not diminish, my difficulties. I wish to believe—yes; but I do not wish to play at believing. Rather let me frankly avow my unbelief, than cajole or drug myself into a state of faith.



It is premature to talk to me of the authority of Church or Scripture, until you have first provided for me a foundation for that authority, by proving the historical truth of at least the central facts of Christianity. Every difficulty which stands in the way of such a proof stands equally in the way of my accepting either of these authorities. You must first prove Christianity before there will exist for me either a Church or a revealed book. How, then, can these latter aid me to a proof of the former?

Is, then, our sceptic to be answered thus: Belief is not an act of your will; it is a gift of Divine grace. Either it is given we know not why, as some men are made clever and others stupid, or it is the reward of a certain moral condition. It is a supernatural communication from the Holy Spirit of God to the soul of man. Here, again, our sceptic is ready with his reply. This thing is possible—it may be so; but how am I to know that it really is so without some kind of proof? Is there any way by which I can distinguish, with any reasonable approach to certainty, between this Divine voice speaking within me, and my own fancies and illusions? It is certain that many men have fallen into the wildest errors by mistaking their own dreams for an illumination from above. How am I to know that that may not be my own case.

What has been said may suffice to exhibit our sceptic's point of view. There remains the question, How is such a reasoner to be dealt with?

His demand for objective proof of the main facts of Christianity seems to be reasonable. Religion must be something more than a philosophy, however spiritual; and Christianity professes to have a basis of fact, which profession it behoves it to make good by proofs. These proofs must be such as time cannot efface or enfeeble, for the religion is for all time; they must be such as require no rare scholarship or unusual powers of mind, for the religion is to be within the reach of all men. Proofs to answer these conditions exist for Christianity nowhere, unless it be in the recorded life of Jesus. If, however, in this life we find, on the one hand, a depth of wisdom and spiritual insight, not only beyond His, but beyond our time, and ever standing in advance of the most advanced civilization; and, combined with this, an element of the supernatural running through the whole, so inseparably woven in with every part that it cannot be rent away without leaving mere threads and patches; does not this combination itself carry with it a proof, against which even the obstinately rational scepticism we have been considering cannot hold out? Every attempt hitherto made to construct an intelligible life of Jesus on a merely naturalistic hypothesis appears to have been a failure. Have the legends of a wonder-loving age become encrusted round a beautiful half-forgotten life? But the beauty, the divineness, lies in the legends. Reduce this life to the biography of a mere man, circumscribed by ordinary human conditions, and it becomes simply

incomprehensible. Time will not permit, nor is it here needful, to draw out this argument in detail; but it is by this, I am persuaded, if at all, that the sceptic, whose position we have been considering, is to be led into the right track.

Should our sceptic, however, prove inaccessible to this last argument, I, for one, would implore him not to abandon his mental standing point, unsatisfactory as in some respects it is, unless he can do so whilst still holding fast all the truth of which he is at present in possession. He is strong in a two-fold faith; he places faith in the goodness of Almighty God, and he places faith in that inner light of reason and conscience which that God has given to him for his guide. It would be an ill exchange for these, or for either of them, to accept, on the supposed authority of Church or Bible, orthodoxy the most unimpeachable, if, all the while, an inner voice at his heart were continually upbraiding him: This religion of yours is one to which you have no right, for you have been enabled to take it up only by silencing the deepest, the most rudimentary, convictions of your own soul.

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## DISCUSSION.

GEORGE WARINGTON, ESQ.:—I conceive that I shall best serve the interests of this meeting if I confine myself to one phase of unbelief only, and deal with it in as practical a way as possible. I propose, therefore, to speak of the historical phase; and that not the extreme historical phase, which denies the most fundamental facts of Christianity, but rather that far commoner phase which doubts the ordinary narrative of Scripture, and which is found so largely current at the present day. Of the importance of such unbelief, its prevalence, or its source, I say nothing; the subject is too familiar to every one to need insisting on. I confine myself to the question, "how to meet it." These doubts in regard to Scripture histories are met with in two special forms—in open attacks upon different portions of Scripture, on the part of rationalists; and in a general under-current of doubt, on the part of intelligent educated men at large. Now, how are these open attacks on Scripture to be met? When a sceptic rises up, and says that he disbelieves a particular event, or rejects the authenticity of a particular book, how shall we answer him? Shall we appeal to the authority of the Church, and tell him that the Church has accepted that book as part of the Canon, and therefore it is to be received? If we do so he will probably turn round and say, "I do not mind that; what is that to me? I do not believe in Church authority. I do not believe the Church has any power to decide what books are authentic." Firmly convinced as he is that it is not an authentic book, the fact that the Church believes in it will only have the effect of leading him to reject Church authority more strongly than he did before; and so instead of meeting his unbelief, we have rather, by our wrong mode of argument, increased it. Shall we appeal then to inspiration; tell him that what he attacks is part of the word of God, and therefore must be true? He probably disbelieves inspiration also; or if he has any lingering respect for the Bible on this score, yet

to be told that what he holds to be false is to be received as true because of inspiration, because it is God's word—to be told this will only make him reject inspiration altogether, in regard to the whole Bible, as well the part he objected to. Again we have increased unbelief, instead of meeting it. No, when the sceptic brings reasons against any book, or event, or history, if we really want to meet his unbelief, and (if it may be) convince him, the only way is to meet him on his own ground, keeping out of sight altogether those arguments, which, though they may be excellent reasons for our own belief, yet will certainly never bring him to belief. Let me give an illustration of what I mean. All in this meeting will have heard of, most (probably) have read, Dr. Pusey's admirable defence of the book of Daniel. On what principle does the learned Professor proceed, in his reply to the rationalistic objections to that book? There is not a word about Church authority; though no one, surely, holds to the importance of this more firmly than he. There is not a word about inspiration. Nay, in his preface, Dr. Pusey even pointedly puts aside the testimony of our Lord in the Gospels, all-sufficient as that testimony is for his own faith. He puts all these on one side, meets his antagonists on their own ground, and with the strictest historical and critical arguments, such as they cannot but at all events respect, refutes their objections, and demolishes their whole position utterly. I would, my Lord, that all recent answers to rationalistic attacks had been after this pattern!

Then, in the next place, we should be careful always to admit whatever is true in a sceptic's arguments. In nearly every sceptical attack upon Scripture there is some element of truth; and it will often be found that in this true part of the objection lies the clue to its most effectual refutation. If we can but seize upon this true element, and use it against the objector, we shall be meeting him not only on his own ground, but, better still, with his own weapons. Let me give an illustration of this also. Most in this hall will be acquainted with Mr. Westcott's work on the New Testament Canon. It is a book directed against perhaps the subtlest and most dangerous form of German rationalism—that of the Tübingen school. One of the great characteristics of this school is the stress laid upon the *tendencies* observable in the different books of the New Testament; which tendencies are then made the ground for assigning these to different epochs in the history of the Church. How does Mr. Westcott meet this attack? Not merely by adducing direct evidence of the acceptance of the books at an earlier date than this theory would assign to them. He goes further; he admits the partial truth of the rationalistic position, he admits that there are distinct tendencies in the books, and then uses this admission as the ground of his answer. There were such tendencies in the early Church, but they are not the marks of distinct epochs, but were co-existent phases of thought in the very earliest epoch. Every one who has read Mr. Westcott's book will recall in an instant, with these few words, the masterly way in which he has turned the sceptic's weapons against himself. May I add yet another illustration? All are familiar with the recent assault upon the Mosaic character of the Pentateuch, by one whose name is too notorious to require mention. How was that assault, in the majority of instances, met? Traditional authority was referred to; the witness of the New Testament urged as final to the whole question; and with what result? Unbelief was not met, but rather increased. But how if a different method had been tried? What if it had been admitted that the objector was partly right; that the Pentateuch was, as he alleged, a compilation, and not the work of a single pen? It would be impossible for me, in the brief time allotted, to go into the reasons why such an admission should be made; but I will venture to say, in a few words, what the result of this admission would be. We should find, then, in the Book of Genesis, internal evidence, such as might be expected to convince even a rationalist,

that part of it dates back to the days of Abraham ; that a large portion was written during the sojourn in Egypt, and a still larger portion before entering the land of Canaan ; while there are no more than perhaps some dozen verses in all that can be assigned to a later period. What have we lost by our admission ? We have not destroyed the work or authority of the book, but rather exalted it ; only on a new ground—by carrying its date in part still further back. It is a compilation ; but not one of the days of Samuel, or of Nathan, or of Jeremiah, but of *Moses* ; a compilation of the highest authority. These are the sort of results we may expect, if those who take up the cudgels against sceptics would but use the sceptics' cudgels, instead of their own.

But now, to come to our second head. More formidable than these direct attacks upon Scripture, is the under-current of doubt which runs amongst educated people. They do not exactly say that Scripture is untrue, but there is a general feeling of haziness, a vague sense of doubt, a suspicion that there is something wrong about the book, and so forth. Now there is only one true method of meeting this. In the first place, wherever there is really ground for doubt in regard to any particular event, or doctrine, or book of Scripture, no matter how superficial such ground of doubt may be, let the Minister of Religion be the first to own it. Nothing is more consoling to such a doubter than to feel, "My minister appreciates my doubt, and yet he does not doubt himself." Then the mind of the doubter will be prepared to receive the explanation, or the argument, which the minister has to offer ; because he feels that he sympathises with him. Now, then, how is the doubt itself to be met ? The one true method of dealing with such a case is, I conceive, this :—Let men be made to feel more of the worth of Scripture History in itself. Let them be made to feel that, in giving up any particular book, or doctrine, or event, they would be *losing* something—something, too, that they cared to keep. I had hoped to have gone into this point more at length, and would not have dwelt so long upon some of the earlier points, had I known time was running away so fast. As it is, I must be content to leave the matter with this bare mention, as a germ which may, I hope, not be unfruitful in your minds :—that the great thing we have to do is to make people so feel the historical importance of every event in Scripture ; so feel its worth to themselves, as conveying a spiritual truth or lesson that they would be loath to lose ; that, instead of doubting, they may rather wish *not to doubt*, because doubt would risk that which was of value to them.

Let me illustrate what I was just now saying, with some examples. I will take, in the first place, Balaam's ass. If men doubt any event in the Bible, they are sure to doubt this of the ass's speaking. How are we, then, to make men feel that if they lost Balaam's ass, they would have lost something important ? Let us try and realize the scene. There is the prophet, riding on his ass, his mind intent upon earthly things, worldly gain and advancement ; so intent, that he discerns not the angel opposing his course. But the ass does discern him ; the ass's senses are more open to perceive Heavenly realities than the prophet's. The prophet, thus intent upon the earth, is planning how he may use his gift of speech for obtaining his own ends, in opposition to God's will ; he is about to abuse one of His highest gifts. Then the ass speaks, and why ? To show Balaam that, in God's sight, the brute he was riding on was more fit to speak than himself, because he would use the gift of speech after God's mind, and not for his own selfish ends. Balaam, by his earthly self-seeking, has degraded himself below the level even of his ass. Thus regarded, there is a congruity, a fitness, about the miracle, which not only explains it, but makes it the vehicle of such a spiritual lesson, as men who had once realized it would be loath to lose. Or, take another example—

Jonah's fish. Make men feel that it is not the mere grotesque miracle it sounds like, but that it involves a deep spiritual truth, and they will not be inclined to doubt it any more. How was it that Jonah's preaching in Nineveh was so effectual? A solitary prophet, a despised foreigner, walking through the streets of the greatest city of the world, and denouncing destruction upon it; what chance was there that its haughty, proud inhabitants would listen to him? And yet they did listen, and repent. Why? Surely it was because of the strange story Jonah had to tell of himself. The God who would so pursue His disobedient servant, who was so powerful, and would use such means to fulfil His purpose, and ensure the accomplishment of His word—this God was one whose message must be listened to with awe and fear. If He punished Jonah thus, would He not also punish them? But this God was one not only to be feared;—there was hope of salvation too. From the very midst of destruction He saved Jonah, when he repented; might He not save them too? Jonah, therefore, saved alive out of the fish, was a sign to them that repentance, and nothing but repentance, would save them. One thing only we must be careful of:—we must not limit such spiritual interpretations to mere typical analogies. If the only value of any history to us be its typical teaching, then there is nothing to hinder its being regarded as a myth; for if it be a myth, the teaching it conveys would remain just the same. What we want is to make people feel the worth of the events of Scripture history as *actual events*, and then they will not be disposed to doubt their truth. Let me add one further instance of a different kind, as an illustration of the way in which people may be made to see the importance of assigning particular books to particular dates. In the book of Genesis are three closely parallel histories, of the patriarchs, when sojourning in strange countries, denying their wives in order to escape destruction. Of course there were three distinct incidents of this kind, which we have here recorded. But is it not a strange thing that it should have been thought worth while to record all three, when they are so much alike? Look at the circumstances of the times. These narratives were written, partly during the sojourn of the Israelites in Egypt, partly during their journey through the wilderness, when they were about to sojourn in Canaan. They were thus coming in contact with heathen nations, in very much the same way as the old patriarchs did. Now here was the danger—lest out of fear of the consequences they should deny their faith, and profess to be other than they really were. The records of the patriarchs' deceit came home to them with an appropriate lesson. God had shown Himself to be mighty enough to protect these, and avert the feared destruction, without such devices; for had He not each time interfered and delivered them? Let the Israelites then trust in Him, hold fast to the truth, and not follow the evil example of their forefathers; God would take care of them! It was a lesson especially adapted for those times; therefore was it thrice repeated. It would be easy to extend the same kind of explanation to other parts of Genesis, and show that they also have a special fitness for the times when they were written. And let men once feel this—that it is of importance to assign this, or any other book, to a particular date; let them feel that in assigning any other date they would be losing part of the significance of the book; and there is little fear that they will encourage, or be ready to listen to, any objections or doubts that may be urged against their belief. Let but our preachers and publications, then, so set forth the worth of Scripture history, as to make men feel that in doubting any part of it they would be losing something they valued, and the temptation to doubt will be practically at an end.

The Rev. W. R. CLARK (of Taunton):—We ought to sympathize with the sceptics. Scepticism is part of the controversy which goes on in all ages as to



what is not and what is. I have no sympathies with those who profess to believe in the Church and yet deny its teaching; but with honest doubters without the Church, who are longing to know the truth and seeking it, I have sympathy. I have read many orthodox works full of doubt; and many sceptical books in which every line was full of truth and God. It is right that I should speak these things, for I have experienced them. Still, we need not only sympathy, but some knowledge. To hear a young gentleman denouncing the Rationalism of Germany and the unbelief of France, to hear an eloquent preacher talking about the unbelief of the present day, when perhaps his only knowledge of it is gained from his favorite newspaper, is not convincing to the sceptic, or encouraging to the believer. It would be well for the humble believer, who can testify positively, not to testify so much negatively. He had better leave alone those sceptics of whose writings he has no knowledge. We should use argument, purely and simply, and take care we have authority for each. Anathema is not convincing to the sceptic. We must meet him with argument on his own ground. We must not think that, because we are discussing religious subjects, our reasoning may be looser than on other subjects. If we discuss the *a priori* ground, we must meet it with *a priori* arguments. If a man says, miracles are incredible, we must ask him how it is that they have been always believed. If they generally tell us that the belief in miracles is dying out, we must ask them how it is that those who give up the miracles of the Bible are believing the miracles of table-turning. We may meet them on the historical ground. The critical school of Tübingen, with which Renan agrees, has tried the Pope in the balances and found him wanting. We must give a rational authority, or men will find an irrational one. The most eloquent voice which Rome has uttered for many a day, has told us that many things are Roman which are not Christian. Our disunion is the cause of infidelity. If Christians were united, we should have power. God is always the same; but the eyes of the mystical body of Christ are dim, and the hand of the mystical body of Christ is paralysed by divisions. The host is disorganized. The Bride of Christ is more like a woman forsaken, deserted, and left to wander alone, that all they that pass by laugh at her.

The Rev. Dr. SALMON (*Regius Professor of Divinity at Dublin*):—I mean to attempt to bring forward only one point, and that is one bearing on the question of scientific difficulties in the way of belief, namely, the importance of distinguishing between the *facts* of science and the *imaginings* of science. Whenever there is an alleged opposition between revelation and science, it will be found that it is between, not revelation and the facts of science, but revelation and the *imaginings* of science. Do not suppose I am using the word *imaginings* in a disparaging sense. It is to imagination science owes all its progress. The processes of demonstration are slow, and, if not guided by imagination, blind and groping. Imagination flashes on far ahead, and points out to demonstration the road which it must follow. The eye of genius, detecting some previously unobserved analogy, sees some principle which will group several previously unconnected facts into order. It points out the establishment of this principle as the work which demonstration has to do; and, long before that work has been performed, holds the truth of this principle as a matter of faith. The history of science is a history of the fulfilment of such predictions. But in some cases they are not fulfilled, and until they are, it is of the utmost importance not to treat an unverified generalization as if it were an established scientific fact.

The caution is necessary, because men whose turn of mind is rather poetical than scientific are apt to be overmastered by their imagination, and, if a generalization be grand, to count it as proved. Darwinism, of which Mr. Hutton has spoken, will illustrate the distinction on which I insist. I have not a word



of dissent to express from his view, that there is no necessary opposition between Darwinism and religion, and I admire the scientific caution with which he stated the facts of Darwinism. But Darwinism, as popularly understood, means a great deal more. It is supposed to profess to give an adequate account of the origin of all our existing species. In that sense, Darwinism is what I have called a scientific imagination, and not a scientific fact.

Take again the history of the discovery of the principle of attraction. The idea occurred to others before Newton, but in their case it was but an imagination, and consequently they are not reputed as discoverers; for he only discovers who proves. Newton turned it into a scientific fact, when he brought the matter to a numerical test, and showed that by the help of this principle the exact positions of the heavenly bodies could be deduced. And it is one of the most wonderful things told of Newton, so wonderful, as to be to me almost incredible,—that after he had seen that his principle would completely account for the forms of the lunar and planetary orbits, yet when on comparing the actual amount approached by the moon to the earth in a second of time, with the distance fallen by a terrestrial body in the same time, he failed to find between them the relation which, according to his theory, they ought to have,—he suppressed his theory for years, until a more accurate measurement of the earth's dimensions removed the discrepancy which had perplexed him. An example from the scientific history of our own time will illustrate how the grandest scientific imagination yields place at once to the smallest scientific fact. There is no principle that impresses itself more on our imaginations than that of the universal prevalence in space and time of the phenomena and the laws which are familiar to us now. It is belief in this universal prevalence which causes repugnance to admit the existence of miracles. The spectroscope makes known to us, in stars so distant that we cannot tell within a hundred million of miles *how* distant they are, the existence of elements identical with some known to us on earth. Geology enables us to trace back, for thousands of years, the operation of laws the same as those we see still at work. And the geologists of the present day are more reluctant than those of former times to believe in cataclysms, or great interruptions of the working of these laws. It is natural, then, to believe that the heavenly bodies have always gone on since their first formation revolving as they do now, and that they will always continue to do so. It was even supposed that it had been demonstrated they would; and the law of the stability of the planetary motions has found its way into works on Natural Theology.

Yet a very minute fact has led many scientific men to change their views. On comparing the rate of the moon's motion now, with what it was a couple of thousand years ago, a very small change was noticed, for which it was at one time thought the law of gravitation would not account. However, on carrying the calculations further, the difficulty disappeared; and I remember that, when I studied physical astronomy, mathematicians delighted in bringing this forward as an old "infidel objection" to the Newtonian theory, once formidable but now triumphantly refuted. But lately, Professor Adams came to the conclusion that there was more in this objection than had been acknowledged; that theory did *not* sufficiently account for the whole of the change of which I have spoken; and that to explain it we must assume a certain slackening of the rate of the earth's rotation. His conclusions were warmly disputed; but have now gained general acceptance, among those competent to speak upon such a subject. But the consequence is that we are no longer to look on our system as a machine constructed to go on for ever, but as a clock, which, however slowly, is running down. And other facts, hitherto not taken notice of, point to the same conclusion. I do not enquire

whether this new view does not suit treatises on Natural Theology better than the old one; for it may be argued that what has an end must have had a beginning; and that, if things will not go on always as they do now, the presumption is that they have not always done so. But my object has been to show how readily one of the most captivating of scientific imaginations gives way before a scientific fact; so minute, that it required centuries of observation to detect it, and the most abstruse mathematical calculations to make sure of it. When, therefore, there is apparent contradiction between doctrines held by the man of science and the religious man, the former has not a right to assume the superiority that knowledge has over faith. The conclusions of both are held by faith, the faith of one being grounded on familiarity with one order of facts, and that of the other on familiarity with another. And, one as much as the other, has need of modesty, when he ventures to pronounce on facts belonging to a sphere to which his experiments have not reached. I should have wished to enlarge on this topic, but the bell forces me to conclude.

The Rev. DR. TRISTRAM:—I am ashamed to confess, that of all men in the world we, the Clergy, are among the most unfit to meet unbelief in the present day. It is not because of our experience making us unsympathetic, towards men who are analysing and sifting these questions. We are too apt to meet investigation with denunciation. I think the statement that our dogmatic claim is the same as the claim of the teachers of science is unfairly put, and involves a sophism. They do not teach that which has not been demonstrated, or accepted as demonstrated. We are apt to forget that we must demonstrate our authority; and we are too apt to talk of things of which we understand very little. We, in the clerical world, do not generally accept the fact that the sceptics in the scientific world are searchers after truth, and passionately devoted to truth; devoted to it with a passion of which we have hardly any idea. The same principles are the basis of theology and of physics. What we call "facts" they may call "forces," and we can appeal from a common origin. Physics and metaphysics are, no doubt, different. Their lines are now separated; but they have separated from a common point. We ought to meet them synthetically, appealing to that which we have in common—appealing to that "Unknown God" to them, whom we can declare to them—appealing to their spiritual conscience. But it will not be by dogmatic statement, sacerdotal claims, or anything of that sort that we shall succeed. Many scientific men believe more than we are apt to give them credit for. I heard, at Norwich, one of the most advanced of the present-day men say—"I have gone as far as any of you in physical science and speculation; but I have never heard anything yet that has troubled my old beliefs, that I was taught at my mother's knee." In regard to the objection to prayer, tell the scientific men you are eager after knowledge. There lies behind the books of the Bible an intuition that they must be divine. May I not say to them I have as good a right to assert my intuition as you have to assert yours. If you cannot answer what is the scientific proof of consciousness, what can you prove?

The Rev. JOHN MACNAUGHT:—We must not take as un-christian disbelief the mere dissent from the crotchets of religious parties or individuals. It is quite possible that amiable christians may thrust away others from themselves, and attach to them the name of "unbelievers," while the opinions of those persons are not the disbelief of Christ and Catholic truth, but a dissent from the particular opinions and fancies that characterise ages like those of the Crusades, or individuals like Augustine. If we are to speak of unbelief, it appears to me we must mean disbelief of Jesus as revealing the Father, reconciling the sinner, sending the Holy Spirit, founding a great society or Church, and revealing the everlasting Truth. Such dis-

belief arises from very various causes. There is a disbelief of the Gospel as "too good." One would love it to be true, so much that in candour and sincerity one cannot accept it—it is too good. There is the disbelief that arises from only partial apprehension of the Gospel. There is unbelief that arises from seeing Christianity (so-called) taught by a Priesthood or a Clergy owning a vast extent of the property of the country, and claiming exemption from taxation, and dictating to the civil governors—such as the French Priesthood before the Revolution. Another source of disbelief is distraction,—that which comes from being absorbed in the material grandeur of the world and of art. While I yield to no man in admiration for the æsthetic, these things lead away from Christ and the Gospel. Then there is the distraction of concupiscence. These are some of the sources, and therefore of the phases, of unbelief. If I am asked how they should be dealt with, I should listen to some of the things spoken to-day, and add to them that every christian man—most of all, every christian clergyman—should have tenderness. If we would deal with disbelief and unbelief as that which forfeits, for the man who is so unhappy as to entertain it, the greatest consolations, and the best hopes the world can afford,—as the poison which converts death into terror, and deprives the immortal spirit of its endless hope,—it would lead us to the fitting tenderness. But not only so. We must add to tenderness, manliness of the intellect and of knowledge. Being infants in malice, we must be men in intellect. We cannot meet the scientific man or the historian on his own ground; but we must be able to give a reason to all for the hope within us. I have read of a Man whose authority was that he spoke convincingly—with truth and sincerity, intelligibly. His word came home with authority. We must speak with saintliness and devotion ourselves; and, above all things, we should speak by our acts and lives. It should be known of us that we are Christ's epistles, which can be read and known of all men. We should speak and live so that men may see our good works, and glorify our Father who is in heaven. And I would add to these general remarks: If we are to deal with Infidelity, it must not be by supposing that it comes out of wickedness, but out of intense searching after Truth.

The Rev. RICHARD YOUNG, B.C.L.—We learn from the Bible that the source of unbelief was that the devil taught our first parents to doubt. Contradicting and blaspheming, he set his lie against the truth. He is still doing this, and he is both older and wiser. We must not be broader than the Scriptures. Those who are broader than the Articles of the Church are the dry-rot in the timbers of the building. They are the Jonahs of the Church, conjuring up the storm which threatens to shake the Church to its foundations. If the Church is to be a sort of Noah's ark, and is to contain opinions belonging to all religions,—and even those representing no religion at all,—why then it will become a perfect Bedlam; and as Bedlam receives all lunatics—whether idiots or half idiots—lunatics of all kinds and sorts and colours, so will the Church. Amongst the phases of unbelief, there is the French phase represented by Renan; there was the "Ecce Homo" phase; there was the man-monkey phase; and the Darwin phase. These were all tending to Bedlam. The comprehension of vital error involves the rejection of vital truth. Then there was that monstrous lie of Transubstantiation. [The speaker had been repeatedly interrupted, and at length was stopped by the bell.] I have expressed my view of the subject.

The Rev. G. W. BRAMELD (*Vicar of East Markham*):—Unbelief, as I understand it, is something far more serious than any denominational difference from points of an established creed. This is a subject which ought to be taken out of the sphere of party. When we speak of the phases of unbelief, we do not mean the partial rejection of the articles of our own creed, but the denial of the teaching of

Our Lord and His Apostles. As all believers, of whatever name, lament it, all should be asked to unite in a hearty attempt to remedy it. I believe the remedy must be sought in the more general and intelligent appreciation of the New Testament. I differ from those who attribute the prevalent scepticism to the materialism of the age. I ascribe it, or at least a great part of it, to the uninviting form in which the New Testament is represented to the people. It is quite impossible that the epistle to the Romans, for example, as given in our version, can be understood by the masses. Educated men, on the other hand, are offended by the persistent retention of a corrupt text. So far as England is concerned, Tischendorf might never have lived. The Pope has cordially recognised Tischendorf's services, while we, as a Church, have utterly ignored them. Nor have our own great scholars fared better at our hands. We still read in our churches, — not without shame, though without protest, — such texts as the 1 St. John v. 7, 8. I trust, however, that the heads of the Church, and, if needful, able men out of it, will take this matter in hand, and give us not a modernised but a corrected new Testament.

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## SECOND SECTION.

THE RIGHT REV. BISHOP RYAN TOOK THE CHAIR, IN THE SMALL  
CONCERT ROOM, AT 10 O'CLOCK.

## RECREATIONS OF THE PEOPLE.

The Rev. J. ERSKINE CLARKE read the following Paper:—

The Recreations of the People is not a subject I should have chosen for myself, not that I doubt its importance, but because the evils that make its consideration suitable here, are so vast in *bulk*, and so appalling in character, while we can do so little to apply any adequate remedies, that I fear a paper on the subject is sure to be liable to the charge brought against our Congresses, that all the *talk* leads to no tangible action.

But the subject having been selected by those who arranged the programme, and they having desired me to open it, I do so.

There is a manifest, but instructive distinction between the words recreation and pastime, of which I would remind you at the outset. *Re-creation*—the creation anew of fresh strength for coming work—is wise and needful. *Pastimes*—devices to pass the time away, in a world where work that needs doing for God and man crowds on one at every point—this is reckless and foolish.

But our subject is the Recreations of the *People*, by which I presume is meant the rank and file of Labour's army; and on this, I would venture to say that the poor are not worse than the

rich in the vicious *pastimes* that pass current for recreations. The pastime of *Horse-racing* is upheld by the rich, and corrupts the national morals and life, under the name of 'Sport;' Bill Sykes, who breaks the teeth of the rats on which he tries his terrier, is no worse than the aristocratic gunners, who are said to have their pigeons blinded of an eye that they may fly in a particular direction from the trap. The *Dick Turpin* or *Starlight Sall* of the Penny Gaff are not worse than the *Traviata* or *Formosa* of Drury Lane. Therefore, when we censure the recreations of the *people*, we do not by any means imply that the recreations of princes and nobles are wholly commendable.

The subject, as I have said, is very wide—so wide that I propose to limit myself to one branch of it, the recreations of people in *towns*, where the physical condition of people, especially of the *children*, is much worse than in fresh country air. And the larger the town, the denser the population, the greater is the need of wholesome recreation, and also, alas! the *less* is the chance of obtaining it. London, which is exceptional in many things, is exceptionally bad in this respect.

Now, let me set out by asking, Where should the workman seek recreation after his day's toil?

If you say, In his *home*, then you are met by the fact, that very possibly his home may be in one of the airless, unwholesome slums of our cities, and that he is exceptionally fortunate if he has a single *room* to himself and family. In a recent Report, the Commissioner of Sewers gives figures which prove that thousands of men and women and children in London are herded together like brute beasts or savages.

So here, the question of recreation of the people brings us face to face, at the outset, with the urgent need for the improvement of the dwellings of the poor, that they may have the best and truest recreation, which is in a happy and healthy *home*.

But, if his home is unfit, what is the workman to do? He must go for recreation to some place of public resort, and that is provided by the publican at every corner; and, indeed, we may say that the one idea of recreation which possesses the minds of the vast majority of the *people*, is summed up in the words, DRINK and PUBLIC HOUSE!

Thus, the question of Recreation brings us face to face with *another* of the questions of the day that cry aloud for remedy—viz., the question of *Strong Drink*; and I am bound to say that the discussion of the recreations of the people would be more cheerful and much simpler, if *all* working folk were teetotallers; for it is strong drink, with its inveterate tendency to excess, which changes many forms of indoor and outdoor recreations from being harmless and healthy into baneful and dangerous ones.

THE OUTDOOR recreations of people in towns are sadly scanty, and time forbids my more than naming them.

*Gardening* in smaller towns affords a most healthful recreation.

*The Volunteer* movement has given wholesome recreation to an important section of the community.

Boat-races, cricket matches, and athletic sports gather together crowds, which are in the main free from the debasing adjuncts of horse-races.

The public parks give good opportunity for recreation ; but, unfortunately, they are generally at such a distance from the homes of the hard-working folk as to make them all but useless.

What is needed is, that there should be play-grounds in populous districts, convenient of access, open freely to all who will behave themselves while there. Light covered sheds might be provided for wet weather, and turned to good use in winter time, being fitted with gymnastic apparatus, lighted with gas, and supervised by the police.

Such play-grounds would promote the taste for those exercises which suit the British mind, and so would keep many men and boys out of mischief, who fall into evil courses because they do not know how to spend their time, and have no taste for intellectual amusement, and require indeed some place where to let off their animal spirits, in company with their fellows.

Before passing from the outdoor recreations of our town-folk, I would mention as suggestive, the fact that a Field-naturalist Club has flourished for ten years amongst the artizans of Sheffield, and continues to flourish, some of its excursions being made, at six a. m., a couple of hours before the workmen's breakfast time.

But it is the INDOOR Recreations of our town-workers which are beset with special dangers, and which we need to seek to purify or change, and these I desire specially to discuss in this paper.

In our large towns, where do working people seek their pleasure in the evening, when the day's work is done ? If not in the streets, you would have to seek a very large proportion of the middle aged and younger folk of a working neighbourhood, in the evening, specially on Saturday night, either in the PUBLIC HOUSE, THE MUSIC HALL, THE DANCING ROOM, or the THEATRE.

In respect of the PUBLIC House as a safe and permissible place of recreation, I would ask you, if you have any doubts about it, to read the opinions of Judges, Magistrates, Coroners, Prison Chaplains, Constables and others, in the Convocation Report on Intemperance, as to the character of these places, and the results of frequenting them ; and I think you will be prepared to accept the remedies, both non-legislative and legislative, which that Committee puts forward, and you will do this in the interest of the recreations of the people.

There is an ignorant cry that any one who points out the evils of the Public House wishes to rob the poor man of his beer, which some philanthropists seem to think is the only pleasure he can enjoy ; but the facts of this valuable Report ought to prove, what has often been proved before, that the Public House does



nothing for the true recreation of the workman, does much to debase him, to absorb the money which would procure him healthful pleasures, and to unfit him for their enjoyment.

Akin to the PUBLIC HOUSE — in fact a development of it—is the MUSIC HALL, which now puts forth its attractions in all our great towns. The drink itself not proving seductive enough, music, comic songs, acrobats, and ballet dancing are added, and the combination proves a focus for the profligate and the vicious and the weak.

As the country follows London in these matters, we may see what is the character of the music halls of our large towns, from the words of the Amateur Casual, in his recently published “Seven Curses of London,” who describes them as a prodigious stream of immorality, that floods the town with contamination.

He says of the music hall, “Its meat is other men’s poison; it can fatten and prosper, while honesty starves; the bane and curse of society is its main support, and to introduce the purging besom would be to ruin the business.” And he adds:—“He who would witness the perfection to which these twin curses (licentiousness and prostitution) may be wrought, under the fostering care of music, &c., must make a journey to Leicester Square, to the gorgeous and palatial Alhambra there to be found. What he will there discover will open his eyes as to what a farcical thing the law is, and how within the hour it will strain at gnats and bolt entire camels, without so much as a wry face, or a wince, or even a wink.”

At the same time the writer says, that many artizans with their wives and daughters are attracted to the Music Halls in search of harmless amusement; and he says, “Let them bless God for their ignorance of the world’s wicked ways, if they find it. It is not impossible, provided they look neither to the right nor left of them, but pay their sixpence, and march to the seats apportioned them, and direct their gaze and organs of hearing only towards the stage; if they are stedfast in this, they may come away not much the worse of their evening’s amusement. But let him not look about him, especially if he have his wife or his daughters with him, or he may find himself tingling with a feeling it was never his misfortune to feel before.” Such a description, from such a witness, is enough to condemn utterly the Music Halls as pestilent and profligate places of resort, and no true recreations of the people.

DANCING SALOONS attached to public house, or separate, are another pastime that may not be ignored. Dancing is one of the difficult questions that rise out of the consideration of Recreation. Dancing in itself is not wrong. It is an instinct of our nature as any one may see, who notices how even little children and old women begin to hop about when a dance tune is played by the band in the street or at a harvest home. For persons whose work is *sedentary*, dancing seems the very recreation they need. I

knew, myself, a respectable young married stained glass painter, who learned to dance for this very purpose.

But alas! the casinos, the dancing academies, the public house dancings, are so manifestly demoralizing, both in company and surroundings, that every thinking man must hold them in utter abhorrence. An attempt was made to utilize dancing as a healthful and harmless recreation at Aston Park, Birmingham, but with partial success. I have heard, also, of a similar effort at Clay Cross works, but the apparent impossibility of excluding drink, and the licence allowed by working-class parents to their young folk, in such matters, seems to make public dancing in towns hopeless, as a source of recreation for the people.

Some brave attempts have been made in country parishes to purify the popular dancing at Festivals, and bring it under religious control. The most notable of these, of which I have heard, is at Great Glen Feast of Dedication, where an earnest Clergyman boldly puts the recreations of the Feast under the sanction of religion. After earnest exhortation touching the Sunday Services and the Holy Communion, he announces, "On Monday, Divine Service will be at 10 o'clock, that the foot-ball players may have opportunity to worship God before they begin their game. On Tuesday, the Evening Choral Service, and Feast of Charity afterwards, will be as usual. On Wednesday, St. Andrew's Day, there will be a lecture after Evening Service, on Discoveries of the Microscope and Telescope." On Thursday, he announces, the Tea Party and Dance; adding, "It is never without fear that I invite you to dance; again I entreat you to remember well what you were made in your Baptism, that so your dance may be kept blameless." The result of such an experiment is most interesting, and Mr. Dodd says, after a four years' trial—"The people have shown excellent feeling and willingness to have their pleasures purified, and I saw nothing to regret in their manner of dancing; but I certainly do think, that, to prevent this particular amusement from degenerating, and that rapidly, into vice, the presence of their betters, and especially of the Clergy, is absolutely necessary, and also a good deal of preparatory exhortation in Church and out. I should not have dared to introduce dancing, but I found it *the* popular amusement, and I had no alternative but either to condemn it as *all sinful*, or to go into the midst of it and try to keep it free."

The following extract from Mr. Dodd's address to his parishioners (in 1857), puts the case excellently—"We are not zealous for dancing, but we think it better than dissuade you from all dancing whatsoever, to content ourselves with exhorting and warning you, and that we do very earnestly, to dance in no dangerous places, such as beer shops, and with none but virtuous company, and never but in the presence of your fathers and mothers; and then, ourselves to give a dance occasionally where these conditions shall be if possible fulfilled. We hope and trust that,

even in dancing, you will not for one moment forget the respect you owe to yourselves, and to one another, as baptized persons, nor the account you must one day give."

Ten years after the issue of this address, Mr. Dodd writes, "The feast still goes on here. I cannot write enthusiastically about it, but I believe it does good, and gives a great deal of pleasure."

Mr. Dodd sets his face against "mixing up Foreign dances of bad style with the old English contre-danse"—to which might be added the Scotch reel, as giving the maximum of disciplined exercise with the minimum of familiarity.

It seems a pity that the old English morris dancing should have sunk down into a mere pence-collecting street exhibition; and it would be worth an effort to try and redeem the practice, as being at once a harmless recreation to the performers, and a picturesque spectacle for the looker-on, of which we have too few.

I may not pass from the subject of Dancing without noting that at Boston, in America, there has been for many years a large Sunday School, which had among its week-day institutions a dancing class, in which teachers and scholars met together for an hour's recreation; and it is stated that this had an excellent effect on the tone of the school, and that very few of the scholars have become entangled in the vicious circles of the city. I fear, however, that there are few schools indeed in which such an experiment would be possible with us; and that all the associations of dancing in our towns are so debased and vitiated, that it is one of the pastimes, which must for safety sake be banished.

Pass we now to an almost equally vexed question, that of the THEATRE, as a recreation for the people. If only it were compatible with Christian sobriety, most people, I suppose, would allow that the Drama would be the most complete and interesting of all pastimes. It is specially the recreation of the *people*—those who are too wearied for pleasures that require the mind to be active. In the theatre, the mind is passive, is acted on through the eye, without conscious effort. There is no strain on the attention; therefore one regrets that the theatre has fallen so low that anyone is liable to be misunderstood who sees any good in it, or has any hope for it.

As it is at present represented in our large towns, the theatre is no true recreation of the people. It is closely linked with drinking and licentiousness. The plays of the so-called high-class theatres, that are most popular, are vicious and immoral; while the penny gaffs of the poor act out on their boards the "blood and murder" tales that are so attractive in the cheap vicious literature of the million.

"The Amateur Casual" says that there are above twenty of these dangerous dens of amusement within five miles of St. Paul's—that these hotbeds of vice are crowded nightly with boys and girls from eight to fourteen years of age, who work from six to six,

and whose parents only care that they come home in time to go to work next morning.

I confess to deploring that so powerful a means of influencing the young and illiterate, so real and genuine a source of pleasure to anyone, as a healthful drama, should be wholly handed over to those whose only care is to make the theatre pay.

I could wish that some of the money spent in fantastic benevolences could be applied to make a steadfast trial at elevating the drama for the recreation of the poor in our large cities. If such an effort could be made by religious people for a religious end, and we could have a theatre under a firm committee of supervision (such as manages the Polytechnic in London, one of the healthiest schemes for the recreation of the people which exists); if in such theatre, severe taste, early hours, short performances, exclusion of vicious company and of all drinking, should be the rule; if it were one where there would be no danger of disgusting singing, or meretricious dancing, or vulgar jests being thrown into the performance; where managers would not allow, nor the audience tolerate, viciousness or vulgarity in word or gesture; I think that such an experiment, not given up on the absence of immediate success, but persevered in till it had overcome the natural prejudices of the religious part of the community, would be a valuable contribution to our knowledge of the way to purify and elevate one of the recreations of the people.

If it be objected that by such a theatre you foster a taste for play-going, I reply, that *if* the drama be a *pure* source of recreation, so much the better if you do; but it need not do so. Acting charades, which are just impromptu theatricals, with the additional interest of a riddle to solve, have never been condemned by serious people, nor created any passion for the play; and it does not necessarily follow that the acting or seeing of pure theatricals should excite a craving for the impure.

In Germany, the Pastors, and even most strictly religious people, cannot understand our religious prejudice against Dramatic Entertainments. They rather look upon the Theatre, which generally begins at half-past six, and closes about nine o'clock, as a School of Morals, to which young people should be taken, as a part of their education.

Wherefore, I submit that, at least for one great class of our people, and those who need recreation most, pure theatricals, under firm control, severed from drinking and licentious temptations, *might* be, not only harmless, but healthy recreation. Feeling this, I the more deplore that the theatre, as at present existing amongst us, is one of the most fearfully powerful of our schools of vice.

Even this brief contribution to one branch of the wide subject before us, leads me to make some practical suggestions, with all deference to many wiser and abler than myself.

(1). Let us do what we can to improve public opinion about Recreation. Let the Pulpit and the Press plead for recreation

of the people, as a religious duty to be enjoyed religiously. Let us claim for the God-fearing, Christ-loving, duty-doing people, that they may re-create their jaded faculties with innocent recreation, without sin, and with God's smile on them.

Let us reiterate our belief that a love of music is no sin ; that a hearty laugh is no proof of depravity. Let us insist on it, that God does not provide all the bright things of earth for those who despise and dishonour Him.

At the same time, let us plainly and boldly enforce the limits where the pastimes of *rich* or *poor* cease to be recreations, and where recreations in measure and manner become dangerous to the character or consistency of the religious.

And let us not forget that moderation and right feeling would often be secured in various public forms of recreation, were the richer to join with the poorer, at fitting times and places.

(2.) Let us keep prominent the fact that *Strong Drink* is the worst foe in this land at the present time to real recreation of the people. Let us encourage as we can, especially amongst those who need recreation most, Total Abstinence from strong drink, on reasonable and religious motives in themselves, and with charity to those who differ from them.

Teetotallers, though they are often abused, have done very much, in London and elsewhere, for the direct recreation of the people. They have had large halls in various of the lowest quarters of London, and have provided evenings of music, song, and speech, which have been enjoyed by thousands of the poor.

I wish that much of the money now wasted on indiscriminate alms-giving, which directly fosters drunkenness and vice, could be applied to provide bright *Cafés* and concert rooms for good music, which alone is really popular, and which, not being a money speculation, could afford to refine and educate the people.

This might be done on a smaller scale in parishes.

A great opportunity, as it seems to me, has been let slip, in the way Penny Readings have been vulgarized, and allowed to sink into mere comic concerts.

In the desire to make them *pay*, and to draw full rooms, patriotic and pathetic ballads have been pushed out of the programme by the idiotic vulgarities of the music halls, which directly prepare the audience for the pot-house, on evenings when the school-room is closed.

If you say, People won't come to anything else, I answer that then I would sooner give them nothing at all, than deprave my position as a Christian minister by sanctioning such vulgarities.

But I believe that the audience is *made* by the entertainment. I don't believe there is any parish in which if a Room were opened, bright and warm, on a Saturday night, some good short readings, given in a clear voice, even without dramatic effect—interspersed with three or four good ballads, and it may be an instrumental piece or two—closing with the evening hymn, and

taking care that nothing in the course of the evening made that closing unsuitable, I think there are few town parishes where a good audience would not be gathered in time, and held together and educated up to higher readings and better music, if those who directed the entertainment had **faith and firmness** to bear the lack of immediate success, and had tact and genial common sense in managing the audience and the performers.

At any rate, I say that if you have done that, you have taken away all excuse from the younger people of the parish if they seek vicious amusement.

It is to be observed that *Saturday* night is of course an inconvenient one for the Clergy; but for myself it is the *only* one in the week that I should think it worth while to spend on such a purpose, because it is *the* night when working folk look for special relaxation; it is the publican's great night—(a sure test for our purpose)—and, moreover, I am persuaded that in many cases a *Saturday* night well spent leads to a Sunday well spent also.

Scotland is specially credited with what are called Sabbatarian views, and therefore I am glad to quote Dr. Guthrie, of Edinburgh, in reply to those who feel that Saturday night is "the preparation for the Sunday," and in some sense to be held sacred.

Dr. Guthrie says:—"The men and women who earn their honest bread honourably by the sweat of their brow have no room for pianos and organs in their humble homes, nor can they afford the time or the money for forenoon concerts; and their only evening for relaxation is at the end of the week. Get them another. I should approve of *that*; but let us rejoice in everything that gives them a share (after all it is a scanty one) in the benefit which their more fortunate, not more deserving, neighbours possess."

In connection with this subject, it is needless to say that all who care for the pure recreation of the people will encourage *music*. I was interested to hear lately of a concert in Birmingham, the whole hall being filled *with performers*—who paid entrance money for the pleasure of singing together—without having any listeners, for whom there was no room.

Town parishes and schools will find choral singing classes, brass bands, hand-bellringers, and even the drum and fife band, useful and valuable, giving pleasure not only to the performers themselves, but to their neighbours in the streets, or in the school-room on festal evenings.

There is one other recreation, akin to Penny Readings, which I think might well be more systematically encouraged by Churchmen, that is *Oratory*, as distinguished from instructive or scientific lectures.

In America, I believe that *public speaking*, apart from the interests of political parties, seems much more used as a recreation than with us. The names of Gough, and Ward Beecher, and others, are to them synonymous with an evening of intellectual Recreation.



The working-men's meeting of this very Congress is a movement in this direction, as it is to give the men an opportunity to hear the most eloquent speakers of the Church—to their *profit* doubtless, but also to their pleasure and Recreation.

Among us there are a few professional orators, who draw together large audiences in our towns, and who speak on social as well as political or historical questions. The attraction is the *oratory*, rather than the *opinions*; and I think that some Diocesan *Public Orators*, ready to give an evening's *good* speaking in any Hall or School-room of the parish, would often afford a wholesome addition to the recreations of the people.

I have one last practical suggestion, though it is difficult to fence oneself from being misunderstood in the few minutes remaining.

Ought not, might not, the Church, at any rate in towns, be a scene of high recreation?

When the tavern door is never shut, the publican's gas ever flaring, and his fire blazing cheerily; while the publican's pulpit is always preaching, and his seats seldom empty, — why are Churches so often closed?

Is not the hearty week-night service, in the bright courts of God's house, with common prayer, with stirring songs of praise, the truest recreation and refreshment for jaded, over-worked bodies and brains?

Is it wholly visionary and fanatical to talk of the Church being a place of which people may still say, as of old, "I was glad when they said unto me, Let us go into the House of the Lord"?

I do not undervalue *preaching*. It is a glory of our Church that she is a preaching Church. Yet, I think that *services* apart from *sermons*, with a ritual comely and devout, without being novel, theatrical, or sensational, would be to very many of the people a most real recreation.

Many, doubtless, have seen the thorough enjoyment with which congregations little used to Church have joined in those Harvest festivals, which are a happy feature of our revived spiritual life.

It may be objected that you should not provide services for those who do not know or care about God.

I answer, Surely all those who have passed through our schools—and the mass of the labouring poor have—should know enough of God to come into His House and learn to love Him.

I am well aware that *sermons*, not *services*, are our best instruments for *evangelizing* the wandered and ignorant; yet I do believe many a backslidden soul might be won back by the associations of such singing of old Hymns in the accustomed Holy Place.

I admit that there is danger of a superstitious and careless use of services for the sake of the beauty of the sight, or the sympathetic heartiness of the song; but I hold that this is a less danger than that the souls of thousands should be ruined and wrecked in the flaunting gin shops and music halls, while, within a stone-throw,

the Church stands, cold, locked, unlighted, only sending out its life-boat, as it were, on Sundays, or at eleven o'clock on Wednesdays and Fridays, when the clients of gin shop and music hall are in their shops and factories, earning the wages that they will spend in these ghastly semblances of recreation.

For the *young* who are trying to serve God amid manifold temptations, and who have all the spirit and sympathies of youth stirring within them, I think it would be worth a trial to see whether real recreation of the people is not to be found in the Church itself, as well as in the School Room and Lecture Room.

The recommendations of the Ritual Commissioners seem likely to give an authorized liberty in the use of shortened daily services; and I hope that in many town parishes this will lead to attractive, hearty, simple Week-night Services, being added to the possible recreations of the people.

Finally—few of the town Clergy ought to have time for much interference with mere secular forms of amusement. I wish the Church Laymen would “tackle” them, though it is a difficult and thankless task, as the demand creates the supply. But I surely think that it is bounden on us, as religious teachers, to claim the right of the religious to recreation! If Laymen fail to purify the ordinary sources of secular amusement, so that we can point our young folk to them and say, “There is a place where you may go without danger of contamination,”—then I think we must, if we have strength and spirits, which all have not, provide, through our Church-helpers, some form of recreation, which shall offer an antidote, if we cannot dissipate the poison of vicious pastimes, and in so doing I believe we shall add *reality* to our teaching, by proving that in our eye there is no divorce between religion and recreation, but that, even in this nineteenth century, “Light is still sown for the *Righteous*, and GLADNESS for the upright in heart.”

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The Rev. J. C. CHAMBERS read the following Paper:—

We may ask ourselves, as persons to whom a certain important position in society has been assigned, whether we trouble our heads at all about the Amusements of the People? We, no doubt, all of us have borne our parts in the religious or secular education of those with whom we have had to do; but what have we done to teach them how to amuse themselves with propriety and innocence? Heathen Governments have provided their subjects with games and spectacles, as the Colosseum at Rome, and the Amphitheatre of Nismes still testify: Christian Princes have entertained their people with jousts and tournaments, pageants and processions, all

as a mere matter of state policy. We may inquire, therefore, whether it is not high time for our rulers to pay some attention to this matter. Commons and waste land have been inclosed, without any regard to the recreation of the inhabitants of the country. And if, in the towns, squares and gardens have been formed, it has been more for air than for amusement. In like manner with our children and domestics; there is ample room for paying more attention to their pleasures and enjoyments. Nothing casts a gleam of sunshine upon the gloom of declining years of sadness, so much as the recollections of the early dawn of a bright, happy home. As to the latter, it often is a subject of astonishment, how many servants of all work exist in their solitary confinement to a basement floor, without any excitement beyond a chat with the tradesman's boy, or that great benefactor of the species, the postman. Is it any wonder that they should be the chief supporters of those cheap serials, which continually hold up the chance of some well-dressed admirer, who will turn out to be a lord in disguise, coming to make the poor and virtuous maiden his bride.

I verily believe that there is a large class of persons, who theoretically set their faces against any amusement beyond that of a grim joke, or at least barely tolerate it. They do not seem to believe that amusement is as necessary to the greater part of mankind as eating, drinking, sleeping, or medicine. Some are wholly immersed in the contemplation of the Supreme Being, and in the momentous, irreparable, and engrossing business of salvation. Some, like St. Bernard, pass by the most beautiful scenery, unconscious of its charms; or, like St. Jerome, flee from the attractions of the town to the wilderness, for safety against temptations. While even convents and monasteries have their recreation times, some are found there more sublime than their fellows, unwilling to abstract even these hours of relaxation from the overwhelming thought of eternity. Nay more; a student and a statesman, devoted to intellectual culture and historical researches, who has not many years since passed away from us, said that he thought life would be happier if there were no holidays. Hence the devotees of some religious schools have little idea of pleasure, beyond the groove in which their particular tendencies run. The High Churchman has little enjoyment beyond a choral service or a grand function. Those who claim the title of Evangelical, find their relaxations in teas or bees, in Missionary or Dorcas meetings. Foreign travel, or a month at the sea-side, is oftener excused as a necessity for an overworked brain or body, than admitted as a pleasant variety.

Now, I am as convinced as any one that sorrow is better than laughter, and that it is better to go to the house of mourning than to the house of feasting. Some of us may have had practically to realize the wisdom of Job's precaution, when he offered sacrifices in behalf of his children, lest haply in their joy and gladness they sinned, and were cut off in the midst thereof. None of us forget

that our Great Master and Pattern is never recorded to have smiled, whilst remembrance is made of his tears. Yet, as we read of His sitting down at feasts with publicans and sinners, the most ascetic and ecstatic may learn a lesson at least of toleration and of condescension to the weakness of others, who find life too dreary and sad without some vicissitude of diversion. And though He predicted of the children of the bridechamber that they should fast so long as the bridegroom should be absent, yet the Church has, in tenderness to her children, prescribed a limit to their mourning in the maintenance of the Quadragesimal Fast.

We assume, then, that we are allowed to view the spirit of Christianity as endorsing the idea that amusement ought to be to the life of man what salt is to food. As without salt food is insipid, while the excessive use of it renders food unpleasant, so we may say that amusement in moderation is necessary to most men, but in excess is injurious to all. And as all food does not require the same seasoning, so mankind need, some more, some less relaxation, according to the nature of their occupations, and to their greater or less tendency to melancholy. Hence it is so difficult to draw a very rigid line between the pleasures of the religious and the non-religious, of the converted and of the unconverted. I understand perfectly the assumption—if a certain number of people aim at a higher state of perfection than that to which ordinary christians are called, that they should voluntarily abstain from many pleasures in which the most of mankind indulge. But I do not understand why they are to call upon all men and women, without exception, to abnegate all pleasure in like manner. It is a species of levelling up, which, when pressed too severely makes men hypocrites and unreal. And it is certain that the separation of serious christians from ordinary society and ordinary amusements has by no means tended to elevate and improve society and its amusements. Thus it is averred, concerning our theatres, that the best and purest dramas fail to attract an audience; while the *Normas*, the *Don Giovannis*, the *Rigolettos*, the *Traviatas*, the *Lucrezia Borgias*, the *Fausts*, the *Sonnambulas*, and the *Formosas*, with all their gilded loathsomeness of sin, command crowds. And we may observe that it is only since the theatres have been put under ban by religious people, that managers have been permitted by the Lord Chamberlain to open their doors to the public even in Holy Week.

It may be questioned how far it is not selfish or cowardly, as well as unadvisable, to aim at the extinction of certain amusements, because of certain drawbacks attached to them, until we have quite convinced ourselves of the impossibility of exercising any direction or control in regard to them. To look solely at certain evils with which they are fraught, is to ignore the fact that every thing in this world tends to deteriorate. The good Abbot was convinced of this fact, in regard to the Monastery which he was building, when he professed his contentment if it should last sixty

years, for in that period of time, said he, the best things would decay and spoil. And there is nothing more the subject of complaint and denunciation, than the Carnival on the part of mediæval preachers, on account of the Bacchanalia or Saturnalia, which seemed in it to be reproduced. Persons have been amongst ourselves moved, like Blackburn in his Confessional, to hold that "the festivals of Christmas and the like, had better be abolished from our Kalendar, than that the brutal, paganish, profane, and therefore wicked pastimes and disorders should have any connection with these events." All the more that we isolate ourselves from the world, and fail to impart a tone to what is going on around us, the faster will decay and corruption proceed. Our theatricals are but Miracle or Mystery plays, and Moralities in decline, and the players are no longer ecclesiastics, and the stage no longer a Church. Even our Punch carried away by the devil is but a relic of the old Moralities, whose object was to point out that the iniquity or the evil always meets at last with the doom it deserved. Cards are said to have owed their origin to the desire of amusing an insane French king; and it would scarcely have been conceived that Bowling Alleys became such nurseries of vice as to have been suppressed accordingly. Minstrels and gleemen were among the humanizing elements in early English times, but we find them in the sixteenth century put down by statute as rogues, vagabonds, and sturdy beggars. And if we turn to literature and intellectual culture, as developed in this nineteenth century, we may ask, with no small regret, whether any deeper gulph of wickedness remains unfathomed and unstirred by poets and novelists? Our journals cannot be trusted to the promiscuous reading of our households, lest our daughters be bemired by some literary scavenger. Imperfect as we ourselves are, we must not be impatient with the imperfections which are exhibited in the modes wherein our fellows chase away the carking anxieties which corrode the brightness of humanity.

But the tendency of our religious schools is to narrow the stream of our relaxations; and while it is said that Religion never was intended to make our pleasures less, it must be conceded that we have fewer means of diversion endorsed as proper and correct for Christians, than our forefathers. What has become of all those which Burton, in his "*Anatomy of Melancholy*," rehearses in the seventeenth century? For Londoners, "pageants or sights, as at a coronation or wedding, a reception of a prince or ambassador, with masks, shows and fireworks." For country folks, "May-games, feasts, fairs and wakes, and Whitsun ales; ringing, bowling, shooting, playing with keel-pins, tronks, coits, pitching of bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, playing with wasters, foils, footballs, balloons, running at the quintain." Where are "the rope-dancers, the jugglers, the singing, the dancing, the idle games, jests, riddles, catches, cross-purposes, questions and

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commands, and merry tales?" "Many things," says he, "are to be winked at, lest the people should do worse." As for the Clergy, can it be with any face pretended that playing croquet is more pious than hunting, shooting or fishing? — a cry got up in the middle ages against the inferior Clergy, because their recreations trenched upon those of the squirearchy; or that for their people going to see the races is less religious than outing in vans to play kiss-in-the-ring, with the chance of a battle royal about sweet-hearts before the day is over. It must be borne in mind also that their outing in vans is often a great encouragement to improvidence, accomplished as it is in many cases only by the aid of the pawnbroker, and with the prospect of starvation before the end of the week. As to dancing, one might as well attempt to "expel nature with a fork," as extirpate the innate readiness of the London girl to rise up at the sound of the organ in the street. In this respect there is little change from the twelfth century, when the damsels in the city spent the evenings of holydays in dancing before their master's doors. Stow laments the abolition of this open pastime, which he remembers to have seen practised in his youth, and considered not only as innocent in itself, but also "as a preventive to worse deeds within doors." As the London girl grows up, there is no provision made for a harmless and open indulgence of her predilections; there is only the threepenny-hop of the cheap dancing academy and saloon. Few, I imagine, will say that they prefer seeing the public-house thronged with drinkers, to the village-green with cricketers, even on a Sunday afternoon, or the gin palaces open in the towns while picture galleries are closed. Where there is so little absolutely and exclusively good in this world, we cannot afford to do more than consider what is relatively best and most beneficial.

English amusements have been from time to time the subject of legislation. At one time, as under the later Edwards and Henry VIII., the object was to discourage all that had no relation to the martial spirit, which it was the object of the State to encourage. Gambling with dice or cards has been prohibited, as well as such barbarous diversions as bull-baiting and cockfighting. But the only statutable encouragement to such diversions as were not unlawful by reason of the knavery or cruelty which accompanied them, is to be found in the much-abused "Book of Sports." There we find some provision attempted to be made for popular recreations, while at the same time due regard was to be had to days and hours of Divine Service. Meanwhile our historical writers cease not to revile the "Book of Sports," but they are unable to inform us what improvements have followed upon its suppression. At present there appears to be no other alternative offered to towns-people but Railway excursions, or lying in bed, and boozing when they get up. It is certainly singular that while the Sydenham Crystal Palace is closed on Sundays, it is specially opened for a pseudo-religious service on Good Friday.



We have before us the fact, that a large proportion of Christians in the present day, have no taste for any absorbing and exclusively religious system. They are not, as the Journeyman Engineer assures us, "actively or avowedly irreligious; they neither question nor deride the teaching of religion, and shew no special lack of the charity, brotherly regard, and toleration which are the prominent characteristics of all true religion." It must be borne in mind that the working classes have no other day for social gatherings but Sunday. It is the only day on which they can enjoy bands of music in the park; it is the only day on which picture-galleries and museums could be visited by them; it is the only day (except to such as are able to be votaries of Saint Monday) for outings to the sea or to the country. A wet Sunday is their chief opportunity for such correspondence as they have on hand, always requiring of them, in most cases, great exertion. If this class is to be gained over, it will not be by ignoring, isolating, or anathematizing. They may be won over by something more refining, more elevating, and more spiritualizing, but they will not be driven into it by sour austerity and unsympathizing disdain.

It is, therefore, a grave question how far the Clergy can be said to discharge their obligations faithfully in this respect, if they do not interest themselves in the recreations of their people, and try, as far as may be, to regulate and direct them. Parson Killjoy, it seems to me, would have more influence with his men and lads, if he were known to countenance their cricketing and boat-racing, their wrestling, and their racing, their glees and their theatricals, and if he were not entirely taken up with the idea of cramming them with goody tracts and books. All that tends to health of mind and body is a handmaid to moral and religious culture. Even mere athletic diversions may impart a salutary tone to moral constitutions, which else become morbid and depraved. It is not always the sedentary quiet student that takes a wholesome view of morals and religion.

In our parishes, there are men and lads, who have little opportunity for amusing themselves in ways more or less unexceptionable. Of the six modes of diversion which have prevailed, two are, of course, undeserving of toleration—those which encourage barbarity, and those which are closely connected with gambling, and were called by John of Salisbury, long ago, "the damnable art of dice-playing." Four sorts of amusements may be usefully accepted—*Martial, Athletic, Sedentary, and Childish*. For the two first, and the last in part, we should require a piece of land at our disposal, and for all, a house, or part of one. To this end it is desirable to form a club, with honorary members, to assist in providing the necessary funds. The *Martial* element would develop into Rifle and Drill grounds. Even school-boys, it has been suggested, might profitably be exercised in this way. The *Athletic* might rival the Turner Societies abroad with gymnastics,

and have its cricket and foot-ball, its wrestling and leaping, its running and quoits. The club-room, in winter time especially, with a fairly selected library of books and journals and magazines, games of skill or chance, might bring its comforts of fire and light to rival the "free and easy" of the public-house, especially if classes were added for instruction and improvement. Now and then penny readings would be introduced, which have been found to be very successful in their attractions. Glee clubs, or dramatic entertainments, or acting charades, together with some musical instrumental performances, would enhance the character of the amusement. Such diversions would in time assimilate themselves to those in Germany, where a number of people thrown together, readily improvise a dance or music or singing, and make a pleasant evening, without excesses of any kind being the result. Drum and fife and even brass bands would form a department of themselves, and take with many lads, whose tastes lie less in reading or study. If to these we add a smoking-room, and a cup of coffee or tea by tariff, together with other refreshments, we should establish a formidable rival to the tap-room and gin-palace parlour.

To these suggestions I would add, that encouragement should be given to cultivate plants and flowers, as promoting habits of care and love of the beauties of nature, and to keep birds and animals, as promoting kindness and affectionateness. Annual exhibitions have been found useful in stimulating a friendly rivalry, and it is not necessary that prizes be costly and expensive, in order to excite greater interest on the part of the exhibitors.

Finally, I would urge that it is not by setting our faces against the Recreations of the people that we can hope to raise the standard of them; where we think them dangerous to virtue or morality, we should show them a more excellent way. Let us at least convince them that our objection is not to the use, but to the abuse. By gathering our people together, showing our sympathy with them in their joy, as well as in their sorrow, suggesting harmless and pleasant amusement, bringing people together who have been estranged, making their boys and girls happy, and the elder folks more contented, we shall do something to bring back the times when our country was known, not as the land of gloom, and care, and money getting, but as "merry England." Then the ale-house and the gin-palace will cease to be the only bright and comfortable places of recreation; the skittle ground and the parlour; the village green, and the town parks will be the resort of cricketers, ball-players, wrestlers, leapers, and runners; the rivers will be studded with boaters, swimmers, and fishers; the malls and the butts will regain their clients. The parish club will be the centre from which all plans of recreation will proceed, whether excursions by land or by water, cricket or shooting matches. When winter comes on, the club-room, with its cheerful fire and light, books and papers, games and other like diversions, balls and teas, penny readings and lectures,

will help to drive away the demons of vice and melancholy, which prowl around the family one-room in the town, or the dull rheumatic cottage in the country.

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## DISCUSSION.

JAMES CROPPER, Esq., said:—It has been said of old that ‘the end of labour is to gain leisure;’ and it is sometimes well to remember this, for it is possible that the pressure of our bodily needs, as well as the acknowledged danger of our idle hours, make us think too much of labour as in itself a good, and think too little of the leisure, and of its necessity as well as its advantage. We should no doubt keep men from many outward offences if we could make their work and their sleep fill up their whole time. But, except as machines, such workers would be of little value to others, and their lives would pass away with little profit to themselves. A man’s real nature is formed and exhibited much more in his time of recreation, than in his time of labour. At work he learns but little of himself, and has comparatively but little exposure or responsibility (I speak of the mass of our population). The sense of responsibility, the opportunity for self-control, comes with the time of leisure, as well as the choice of friendships and of pursuits. It is evident that the spare time of the people is the time when those who love them can most influence them, and our object to-day must be to gain from each other’s experience some fresh knowledge of the ways of employing spare time in such a way as to be a recreation, and at the same time some sort of cultivation too; and I think, indeed, that it would be hardly worth while to discuss the subject of recreation at a Congress such as this, unless we take into account that every hour which is made more pure, more healthy, more elevated in its occupation, is an hour in which man is drawn so much the nearer to God; and so, while we speak of recreation to-day, we mean recreation which is hallowed by some true benefit either to mind or body.

We of more leisurely lives would do well to consider the effect of the extreme dullness and monotony of life of many of those around us. How much there is in the lives of most labouring men to depress and to irritate them; how much the same scenes, the same associations, the same faces recurring endlessly, to a man who has no freshening intercourse with books or with nature, lower his level of ideas, and in some sort his moral nature.

We must remember also that with each of us there is need of good habit and arrangement, to make the employment of our spare time of value to us, and that one of the saddest effects of a life of constant drudgery is that the reaction from it only makes the coarse nature of the man more prominent, and that thus his recreation proves an injury to him instead of a blessing.

Our age seems especially to have adopted the idea of the necessity of recreation. Short hours are demanded, and gradually gained, in every branch of labour. Even in France an agitation for more leisure is just now on foot, and the Sunday holiday, which has never yet been the rule in that country, is claimed for workmen, shop-boys and mechanics. The claimants in Havre urge, in words which seem strange to us here, not the Divine argument for Sabbath rest, but that, as they say, “work on the seventh day is anti-social in its essence, and opposed to the constant aspirations of man towards liberty.” Also—and the way of putting

it is original at least—that the Sunday rest is “based on democratic principles, and that the claimants will devote their day to amusements purely instructive and moralizing.”

It is suggested in France, and seems not improbable,—and it gives, I think, a valuable lesson to some of our advocates for change in England,—that in the end employers will bargain separately with their workmen, allowing each man who must have his day's rest to take it on such day of the week as he can best be spared. It is easy to conceive how long such a bargain would remain in force.

In England under the new Factory Act, only now just come into force, five full holidays in the year are made compulsory, in all places where the work of women and children is needed, and at the same time each day's work is limited to ten hours, and each week's work to five days and a half.

The effect of such a law is gradually to spread itself over all branches of labour, even where there is no actual connection with the Factory Act; and if all this free time is to be made a blessing to the people some actual training in recreation is essential, as well as much guidance and companionship on the part of those who love them and wish to do them good; and then it is easy to see that all recreations of this sort must have frequent variety to recommend it. A very little too much of the element of instruction takes away its character, and so the friend who expects much evident result will be disappointed. He must have much forbearance, he must be one who “hopeth all things,” and he must have the zeal and the flow of spirits which infect others with their own nature, and which have the blessed power of drawing their own fresh supply from contact with the very life they have created. Others will describe, with more experience than I, the best means of recreation for our large masses, and so in the little I shall say, which is not general in its application, I shall confine my remarks to the subjects of Excursion Trains, Evening Readings, and Music. And first I wish to speak about railway excursions.

Excursions seem to all of us now-a-days a needful part of our recreation, and while we who have more time take wider journeys, the poor man enjoys his trip and its variety just as truly as we can do, at any rate he thinks so. I live where thousands of people pass before my eyes in excursion trains every summer, and though the close, stuffy railway carriage may seem a strange way of enjoyment, yet I am sure the excursionist gains something by his change, and I very strongly stand up for its advantage.

Acquaintance with nature even under such circumstances is something for a man's mind—is better than none at all. The saddest pictures which our sensational writers bring before us are those of young creatures whose experience has been only of the street and the din and the crowd, and to whom all other images are vague conceptions. It must raise such a one to know even by passing experience, what it is to “lie in green pastures” and to be “led beside the still waters.” It must help his conceptions of the power of God, and of man's weakness, to have seen even for an hour “the sea and the waves roaring,” or to have found himself in the presence of the everlasting hills. Every movement of nature, from the springing of the seed to the falling of the leaf, is a novelty and a refreshment to those whose daily life is spent only among men and their works, and may be made attractive to them by a word of comment from a friend, even if it fail to bring its own interest before them. These are not imaginary results, but such ideas do impress themselves on the simplest minds, and do widen the field from which the moral teacher may draw his lesson.

Of course, it is easy to blind these higher perceptions, and it is too common to carry in the excursion train the associations of the street or the alley. But is not

this the very place where the people's friend may step in to their help? Any organization for the trip is an immeasurable help to the ignorant excursionist; even discussion of it does something. Left to himself, the cheap-tripper too often lounges about the places where he leaves his conveyance, or drifts into some public-house. But with some little organization, still better when, as is often done, the clergyman or teacher accompanies the trip, real pleasure and real success attend it. Let me mention here the kindly thought of a gentleman at Windermere, who has printed a penny guide for such excursionists, in which their day is mapped out for them in a simple and effective way, and thus time saved and trouble spared to the excursionist or to his adviser; and let me recall the remembrance of the kind, loving attendance of teachers or clergymen who seem to throw themselves fully into the holiday, and make the cheap railway trip or the holiday pleasure van a time for exercising true christian self-devotion.

But these forms of recreation, much as they afford room for guidance and self-devotion on the part of leaders, are comparatively simple, and can but be rare in their recurrence.

A far more difficult form of recreation is in the evening gatherings, and the inducement which can be given to the unoccupied and the thoughtless to attend meetings where amusement is meant to bring some elevation with it. For some years past, most parishes, in town or country, have had their penny readings and musical entertainments; and a whole shelf full of books of selections for such readings might be brought together, to show the demand which has been felt and the sort of supply which has been provided. I dare say most of those present have had some experience of these readings, and it is well if they have not ended their acquaintance with them in weariness and distaste.

There is trouble in selection of pieces, and disappointment sometimes in the want of attention and appreciation, but the main difficulty is in the management. I believe it vain to attempt to do good by such readings, except where the power of censorship over both readers and subjects is in one hand. Any committee will become lax, and look rather to filling the room than to benefiting the audience; and the taste for coarse humour lowers more and more the character of the performance, till the unhappy chairman, sitting all the time in misery, either objects to the matter introduced, and so damps the whole entertainment, or goes away with the feeling that he has tacitly sanctioned what he thoroughly disapproved all the time.

This is especially the case with singing.—I sometimes think that there is a sort of sacrilege in mingling music with comedy at all, for the comic song seems as if it could not steer clear of vulgarity, even if it escape irreverence and coarseness; and there is sure to be a comic song suggested, and too often a series of such, growing less and less bearable each time. I believe myself that no one should adventure upon a penny reading unless he or the clergyman of the place has full management of the undertaking; and that a young clergyman will do well to resist all compromise on this point.

I know of one town where the penny readings developed into a periodical dramatic entertainment, ill performed but sufficiently attractive, where would-be actors, dressed up for the night, recited extracts from plays on an extemporized stage.

But with this proviso as to management, I think everything is to be said in favour of the endeavour to make readings and music popular, and that it is really worth the trouble. There is trouble and difficulty in the selection of pieces, as well as in the control of the meeting; and I want very much, for my own sake as well as for that of others, to invite suggestions from all present as to books and extracts suited for public reading. Great variety is, no doubt, a help,

but it is sometimes possible to give one lengthened reading, and for such I have found much satisfaction in the following, which I name, not as exhausting the subject, but as specimens of what I mean, and as a sort of stepping-stone from the jumble of an ordinary penny reading to the instruction of a more lengthened book.

Myers's admirable *Life of Columbus*

*The Siege of Cawnpore*, by Trevelyan.

*The Story of a Life-boat off Margate.*

*The Wreck of the "London."*

Smiles's *Biography of James Nasmyth*,

Dickens' description of London Life in "*Household Words*."

As well as many pieces from Mr. Clarke's Parish Magazine, especially his history of Admiral Hawkins and the slave trade. These are, as I have said, but a few specimens, and might be greatly multiplied, especially where shorter readings are desired; and I believe that to hear such reading, people will come, and that they will gain profit as well as pleasure. Only we must expect, and this it is important to acknowledge, that there will be variation both in the attendance and the attention. They come for recreation, and only a few will regularly attend for long together. The reading must be simple, and must recommend itself readily to the feelings; and there must be that about it which makes attention certain, and which does not throw the man altogether out, if some passing circumstance for a time distracts his mind.

I have alluded to music, and would once more turn to it. To my own mind it is of all mental recreation the best and safest. I am more and more struck with the way in which music recommends itself, and with its good influence both on young and old. It seems to me specially to fulfil the necessary conditions of real recreation, for it brings a change of occupations, while it at the same time refreshes the mind, and brings it into contact with the conceptions of higher and more cultivated spirits.

I have seen its influence on rough boys gathered into a band, when even the least considerate of observers noticed its good effect, and where the effect remained long after the boy changed his place and left the band. I know too how village workmen, both manufacturing and agricultural, will gather together for musical meetings, and will keep up their practice and find in it a thorough recreation. But here, as in other forms of wholesome recreation, a leader is required, and if possible a leader with much more knowledge and refinement than the rest of the band. The actual teaching may be commonly obtained by some slight payment, but there needs some intelligent mind to give a direction and a zest to the pursuit; and I believe that, of all forms of intercourse between the educated and the ignorant, this will be found the most ready and the most welcome.

Time warns me to conclude, and I would only say further, how much I feel that all the means of recreation, and all the secondary advantages which we may afford to those who depend on us in any way for their guidance, are as nothing without the ennobling and elevating influence of faith in another and a better life, both as hoped for in the future and as experienced now. And that I think we ought, in dealing with our poorer and more ignorant neighbours, to count upon their perceptions of a higher nature, and to make each recreation we provide as an alternative to their daily routine contribute in some way to their *ideal* of happiness.

For in truth, the lowest do not think their dirt and squalor the right and natural state for human beings. They do not think their broken joyless lives the life for which they were created or intended. There seems always in the lowest minds some ideal to which we may appeal, some ideal of happiness and beauty and



goodness, which is like the tuning-fork by which we set a musical instrument. The instrument may be out of tune—it may be lowered in tone—it may seem impossible to raise it, but still the standard of right is admitted, and each admixture with what is high and loving in man or in nature—each pure form of enjoyment, each true time of rest, helps to bring the standard nearer, and to make men believe more in the possibility of being themselves partakers, in what is pure and what is holy.

Captain HENRY TOYNBEE:—Having spent my life in the marine service of England, I think this is the right time, especially in such a port as Liverpool, to say a few words with regard to the recreations of seamen. And the first thing, my Lord, I would ask for is, that they may have a time of recreation; that is their Sundays. It is customary on shore, to give the workman half of Saturday and the whole of Sunday. It is necessary that seamen should work part of Sunday; but it is a very common thing for them to be kept employed during the whole, or a large part of Sunday, at unnecessary work. Now, the ladies and gentlemen around me may have some influence, in inducing shipowners to request their commanders to give the men under them as much of Sunday as they possibly can, and I hope they will use it. Having commanded a ship for many years, I am able to say, that it is quite possible to give them the greater part of the day. On my voyages to India, I have made it a practice to give my men the Sunday—I cannot call to mind more than one or two occasions when they have been deprived of it—and I maintain that it is a great benefit to them. Our friends in England hardly know the nature of their amusements in foreign ports. I will take the port of Calcutta, with which I am well acquainted. In that port there are usually from two to three thousand seamen. Now, all of you know that a ship is not a place for recreation. The fore-castle of a ship which has to pass round the Cape of Good Hope, is not the place in which to enjoy recreation in a tropical climate. The men go ashore, and seek recreation in the haunts of vice in Flag-street and Chunam Gully. It is a mistake on the part of landmen to suppose that the Sailors' Home provides for their wants in the matter of recreation. The Sailors' Home is for the few men who live on shore, and a very good institution it is; but what I wish to see is an institution where steady married men, and young lads who have left home for the first time, may go and sit down and enjoy themselves. Lord Lawrence gave a play-ground for the seamen in Calcutta, and he said he saw no reason why there should not be an institute for them also. If an institute had been provided, it would have been a splendid example for other foreign ports. A play-ground without a good building, is not of much use, though I have seen the seamen enjoying many a game of foot-ball and cricket there. A movement was commenced for the building of an institute, but the cyclone prevented its being carried out. I left Calcutta, and soon after my arrival in England I received a letter from a very good man, a friend of mine, in which he said, "You have set the stone rolling, we have changed its course." He had got them to devote the money which had been collected, for the building of a new Sailors' Home in place of the old one. Can it be wrong to ask the Government to grant a piece of ground, and to place upon it a building where our seamen, who are the veins and arteries of our commercial intercourse with India, can obtain rational amusement? Having a large ship and a large saloon, I lighted the saloon up in the evenings during our stay at Calcutta, and threw it open as an evening school; and out of thirty men eight came to my evening class, after a hard day's work in the tropics, to learn reading, writing, arithmetic, and navigation. Many persons say "Sailors are such queer creatures we can do nothing for them;" but having spent thirty-three years amongst them, I know they are just as good as people on shore. I have in my pocket two letters from the boatswain's mates of a ship just arrived at Southampton,

in which they express their entire concurrence in my views, as published in a little pamphlet entitled "Sailors' wants and how to meet them." They ask especially for their Sunday. They say, "Why should we be kept washing decks, squaring yards, and putting the ship in order on Sunday, when the working man on shore gets half the Saturday and has nothing to do on Sunday?" I must say that there are some shipowners who are excellent men; and in that very pamphlet I mention one belonging to Glasgow, who wrote to me to say that he was desirous to afford his men recreation, but his great difficulty was to get his commanders to enter into the subject. I think, if we put our shoulders to the wheel, we may get both shipowners and commanders to do more for the recreation and improvement of seamen; and I am sure the men will thoroughly appreciate our efforts in their behalf. They are very honest spoken; and to those commanders who take an interest in them they say, "If you consider what we have to meet at both ends of our voyage, what is the use of preaching to us in the middle?" The provision of suitable recreation, working with religion and up to religion, would, therefore, I think be a great boon to our seamen.

JAMES FORT WATSON, Esq. (*Secretary to the Church of England Temperance and Band of Hope Society.*)—I shall begin my remarks by making a statement of what I think I have proved, by twenty years' parochial experience amongst the working classes in large towns. And that is, that it is my candid opinion that thousands and tens of thousands of young men who are baptised and confirmed in the Church of England, have been entirely lost to her, in consequence of the Clergy not taking up the recreation of the people and putting it upon a pure basis. I think the Rev. Erskine Clarke, in his parochial experience will have been often asked the question—"What becomes of our senior scholars in our Sunday Schools? What becomes of our young men and young women who have been taken to the font and baptised, and have been taken before the Bishop to be confirmed, and yet when they come to the age of fifteen or sixteen, pass away from under the eye of the Clergyman and the Sunday School superintendent?" A great deal has been said in past years, and is said at the present time, about reaching working men and women—the husbands and wives; but I maintain that if we, as a Church, intend to hold our way, we must direct our attention to the young men, who will in a very short time become the fathers, and the young women, who will in a short time become the mothers. I think that one of the most important movements of the present day would be one which would enlist into the service of the Church, in some way or other, the rising generation—the thousands of young men in our large towns from the age of fourteen up to twenty. Take a parish in Liverpool containing 10,000 souls. In that parish there will be 500 youths between the ages of fourteen and twenty. Does the parochial Clergyman know the 500 youths? They go into offices as Clerks, or they go into shops, and they come into contact with young men who are in the habit of attending singing saloons, and other similar places of amusement; and you would be astonished to hear them talk about Dick Turpin and highway robbers, and about theatres and places of that description. What are the Clergy doing for that class? One of the most important practical suggestions arising out of the question would be the establishment of a Youth's Institute in every parish of 10,000 souls. It is my conviction that no parish can be thoroughly and systematically and effectually worked, unless there is some such institute established in connection with the Church. It has been stated by the Rev. Mr. Clarke that it is very important to have the Churches open during the day. I grant that it is exceedingly important to have services during the week, and to preach to the people; but the people want something besides preaching after they return from their daily work, and if there is no other place to go to, they will go to

the public house, which, in a certain sense, does meet a want. Then I maintain you ought not to have simply a national school. Some people say Working Men's Institutes have failed; and I will tell you why. A number of philanthropic men say, "We will have an Institute;" and they convert an infant school into an Institute—a dark, wretched, miserable looking place, with one gas-light in it. Well, a man goes there with his white linen jacket on, and he puts his sleeve on an ink pot in one of the desks, and gets it covered with ink; and his wife hates the Institute. You must have a separate building, well lighted, well aired, and well seated, and make the working man comfortable. I think Mr. Clarke paid a great tribute to the temperance movement. If the National Church had taken up the question of temperance twenty years ago, we should not have had the drunkenness we have in Liverpool. It is a great national question, and the national Clergy ought to take it up, and stand in the fore-front of the battle. I am an advocate for Bands of Hope; and I think we can never prosper unless we have an Institute next door to the Church.

THE REV. JOHN SCOTT, (*Vicar of St. Mary's, Hull, and President of the Hull Church Institute*):—The last speaker made a very important remark, and asked one or two important questions. The one which struck me most was, "What are we doing for the young people—those boys and girls who, after being in our day and Sunday schools, and after being confirmed, are slipping away from us altogether?" I am happy to be able to give you some idea of what has been done, and may be done by better and cleverer persons than myself, in the work of endeavouring to keep a hold on those young people. This is a work which I think should be taken up by the laity rather than by the clergy. I will speak presently of the way in which a clergyman can join in the recreations of the people—a subject which has not been much touched upon yet; but now I would speak more of what the laity can do, if they will, towards taking care of those who are leaving our schools. In my parish we have converted one school-room—not a dirty, dingy, infant school, but, on the contrary, a large, handsome boys' national school, as big as this room, with an open roof—into a gymnasium, for the use of the boys at night. I know there is some objection to gymnasiums; but the reason we have done it is, that at every music hall in Hull there are acrobatic performances, which attract large numbers of young people, and who are thus drawn by those performances to scenes of debauchery. You may think we are training these boys to have a liking for these places; I think not; I think we are really keeping them away from such places. I happen to have among my Church Work Associates a layman, who has devoted himself entirely to this sort of work, and he has fitted up our school-room with trapezes and bars; and I believe he has even, when I have not been there, gone as far as boxing gloves. The effect of this is that on winter nights—on alternate nights with the night school—you may see fifty or sixty boys in the room in all attitudes, spending the whole evening in the place. We keep this strictly in connection with our Sunday school. We never allow non-members of Sunday school to be members of the recreation club; so that by that means we keep them, and teach them something better than gymnastics, on Sundays. I think something of the same sort should be done for girls. Do not, however, misunderstand me. They might, I think, have some work given them to do for some particular mission, or something of that sort, during which time some one might read to them, and the evening might be concluded with gymnastics of a very mild type, in the shape of skipping-ropes, or playing "puss-in-the-corner," and they might have a little quiet dance by themselves—by themselves, mind! This I think might really be put into practice with a little care. I should like to speak briefly of the way clergymen might join in the different recreations of the people; and first I will

take up the subject of excursions. They are a necessity for our town people, bred in alleys and living there in rooms in which they can hardly breathe. We have had two this year, in one of which the clergy took a more special part; the other was confined to the laity. Having a number of people associated together for Church work, we have been enabled to hand over to a committee of them the whole management of anything of this sort; and the other day we took our Sunday schools and the parents and teachers, to the number of five hundred, by a special train some distance into the country on to the hills, and brought them back without a mishap, finishing up with a tea-party. Every particle of the work, to every little matter of detail, even to collecting the money for it, was done by lay helpers. There was not a single slip or mishap; nothing had been mismanaged, and nothing was left undone. People had been told off to attend to different parts of the work, and they had done it well. We have, as I have mentioned, a Church Work Association, which also went an excursion. We thought that this excursion should be rather more of a religious character, if possible, than the School excursion. We therefore arranged to go to a place where we could have the use of the Parish Church of the village, at the end of the day; and by leave of the Clergyman, we were enabled, before coming back to the train at night, to use the Church for Evening Prayer. One very energetic associate himself took all the surplices for the choir, and we took our psalters, and we were enabled to give this little village, with its beautiful, restored Church, a full choral service; which was not only very much appreciated by the people of the village, who came in to hear it, and not only excessively delightful to our own people, who engaged in it, but also very agreeable to the Vicar of the Parish, who helped us in the service, and said kind words of welcome, and wished us to come again. Some people may doubt as to the expediency of ending in that way a day devoted to pleasure. Some said, before we went, when the idea was suggested to them, "How very nice," and others said "How very funny;" whilst others said, how very unpleasant it would be. Well, I think the unpleasant people did not come, and the funny people agreed with those who thought it was very nice; and those who thought it would be nice thought it was very pleasant. The result has been that we have had a request that we shall never have another excursion without being able to get the use of a Church, in which to have a service at the end of the day. I must apologise for apparent egotism in my remarks, but I thought practical experience might help those who are feeling their way to something of the kind better than anything else.

The Rev. WILLIAM GLAISTER.—My Lord, it was with no slight feelings of satisfaction and pleasure that I observed that the *Recreations of the People* was one of the subjects appointed for discussion at this year's Church Congress. I consider it a liberal and timely concession to the taste and requirements of the age; and I believe that a large number of the younger Clergy have shared this pleasure with me, for I feel persuaded that my senior and elder brethren, whom I see around me, will be ready to admit that it is we juniors—the Curates of the day—who are most concerned and most personally interested in the amusement and recreations of the people. If the seniors devise recreations, we juniors have to carry out their plans. I speak then, my Lord, as a junior, as a Curate, and so crave your indulgence and forbearance. Now, my sympathies are with the young, and it is about their amusements, and in their behalf, that I now address you. Old people can amuse themselves, or have other interests to occupy them, but young people must be amused; and I suppose, my Lord, that as I find this subject down on your Programme, you uphold the principle that it is one of the duties of every Clergyman, if not actively to engage in, at least actively to interest

himself, in all the games, sports, amusements, and recreations of his Parishioners. I hail this principle with unqualified delight. Nothing to my mind is more injurious to the welfare and well-being of a parish than an obstructive policy on the part of the Clergy with regard to the people's amusements. Now, I don't think there is any recreation that is popular among us as Englishmen that is bad in itself; and there are very few which, if properly directed, are not very good. The evil is this, that the amusements of the young people of the middle and lower classes are not sufficiently countenanced by their social superiors. They are ignored by them, they are left too much to themselves, and so their amusements either run into riot or become tasteless and insipid. I will tell you what they are like. They are like a pie without any salt or seasoning; and, my Lord, I hold it to be the duty of those people, who think they are the salt of the earth, to throw in their seasoning into this humble pie. Now, amusements are either out-door in summer, or in-door in winter; and I think it to be the test of a good out-door amusement, that it be manly, healthy, and invigorating. There is no game of any sort or description which fulfils these conditions like cricket. The best local Board of Health is a cricket ground, and the best moral club a Cricket Club, ten times better than all those clubs which call themselves "Young Men's Christian Associations," and the like, which are not very invigorating, either to the mind or muscle; in fact, on the contrary, rather debilitating. We have got one Christian Association, which is a good one—the Church—and we have no need of any more of that sort. My Lord, the time allotted to me will not allow of my pointing out to you how the salt of good manners, good morals, and every manly virtue is to be found in the cricket field, and gives a tone to every good cricketer; but this I will say, that I fully believe that the county to which I belong—Nottinghamshire—is largely indebted for its high standard of morality to its numerous cricket clubs, and the great interest taken in cricket in that county by all classes. Well, you will say, "Cricket is a good school for boys and men, but what about the girls; they can't play at cricket." Then, I tell you, I have seen them play, and not badly either; but for my own part, I don't think we want to offer any inducement to girls to leave their homes more than is necessary. We must bring their amusements to them in the shape of books or otherwise; but I will say this much, that I could never bring myself to discountenance, nay more, I will say I sincerely advocate, that good old custom of a country dance on the village green or cricket field. I know a great many people have the strongest objections to dancing, and hate it with a will; but I can tell them that nothing can be more unreasonable. Just look at the counter attractions they set up instead—Drop Handkerchief, Kiss in the Ring, &c., &c. Bah! I can't bear to speak of them, and call them innocent, forsooth! Why, only look at the riot in these games, the shoving and pushing, the kissing and squeezing. It is the lowest of the low; but I never saw anything except the greatest decorum prevail whenever the simplest folks began to dance. The reason is this, that in dancing they have a model in their betters, and they endeavour to imitate it, and dance in the same way; but where the proper model is to be found for the decorous playing of "Kiss in the Ring," I never could discover. Perhaps some of the advocates for these counter-attractions will be able to tell me. Now those monster galas, which are so common in some of our large towns, I detest and abominate. They do an immense deal of mischief, and their effect upon society is altogether pernicious; but if you would only have an annual dance at home, on your own cricket grounds, I am sure your people would never care to go to these monster galas, or to endure the overcrowding, to say nothing of the danger, of those Excursion Trains, which bring them back at a very late hour of the night, if ever they get home at all.



All the music of the country is in the North. Again, I think it of very great importance, as bearing upon the recreation of the people, and especially of girls, that every county, or division of a county, should have a Book-Hawking Society. The bookseller's shop is the rich man's shop. The poor man never enters one. There is a sort of aristocratic flavour about it which he doesn't like to face. If a good book-hawker goes round to the villages and farm houses, the sale of books is very great. People will readily buy books, when brought to their homes, who would never think of entering a bookseller's shop. I don't think the good, cheap literature of the day has reached the homes of the poor. The publishers of trashy periodicals have got their works into circulation, and I think we ought to get the better class of magazines circulated amongst the poor. There are many instructive and entertaining magazines, which poor people would be ready and willing to give their money for, if they could get them without going into a bookseller's shop for them. The delight of a poor man, if you will lend him a book, is very great. He will read it over and over again. Book-Hawking Societies are very successful in the South. There is a society in the South East of Sussex which, I believe, sells nearly £800 worth of books every year by means of two hawkers, and the books are almost entirely bought by the labouring poor. There is a society in the North of Lincolnshire, which sells from £400 to £500 worth of books in a year; and I think, if every county had one of these societies, great advantage would result. Of course, there must be a Committee of Laymen and Clergy to select the books; and, if the societies are properly managed, they are self-supporting.

The Ven. ARCHDEACON EMERY:—I take a great interest in the subject of recreations of the people. Before going into it, however, I wish to say that I am persuaded that in future Congresses, we shall have more of these sectional meetings. It cannot but be perceived that in this sectional meeting we get more discussion than in the large meetings in the other room. I am not against large meetings; I think it is essential to have a large meeting every day; but when an immense number of intelligent persons come from various parts of the country, with their varied experiences, you want to hear what they have to say, and they are afraid to get up in the large meeting, whilst they are not afraid to get up here. The fact is, I should be frightened to get up in the great hall, but I am glad to speak here. I should like to talk about the way to make the commons useful for recreation, about theatres, and about acting charades, which good people who won't go to theatres indulge in; and I should like to talk about music, and vindicate the south; and about glee singing; but I must keep myself to one or two particular points which have come within my experience. I may say that I think recreation is a most religious question; and I think the reason why so many of our people don't attend our public religious services is, that we don't consider sufficiently the recreations of the people. We go about with long faces, making religion look miserable, and so our working classes, who are confined all the week long, say, "We can't go and be made miserable on Sundays;" whereas if we did our best to show them that we took as much interest in pleasure as they could wish to do, and that we wished to consult their best interests on the week day, by promoting recreation, they would say, "What fine fellows these parsons are; what a fine, social, happy religion that Christian religion is; we will not give all our time on week days to work and on Sundays to miserable pleasure, but we will give some portion to God, who has put over us a set of teachers who think of our bodies as well as of our souls." Mr. Clarke has defined recreation as something very different from pastime; and in speaking of the people as being the rank and file of labour's army, he brought to my mind a movement in which I have taken a great deal of interest, and which I think has provided a most recreative amusement for our people, namely, the



Rifle movement. It may seem rather curious that a clergyman should take much interest in that movement. People may say at first sight—"Why, it is connected with war, and a clergyman is supposed to be an advocate of peace;" but I maintain that this Rifle movement—which at Cambridge began in my rooms in 1859—has had a most important bearing on the people, producing for them real pleasure, bringing together all classes of the community, softening class differences, and affording healthy amusement to the young, whilst wiser and older people have taken a great interest in it. It has produced happiness in this country, and I believe it has also secured peace to it. Ten years ago, one was ashamed to hear people talking in this way; "What a dreadful thing it would be if the French came into this country. The French would come in at one side of London, and the guards would run out at the other;" and if somebody abroad said something or other, down went the stocks and many of us lost money. But the moment we got the Rifle movement, and strangers began to see we could defend ourselves, everybody said, "What a fine-hearted people they are; we will not go and attack them." A clergyman, therefore, has a perfect right to speak of the Rifle movement as a peace movement. But he has also a right to speak about it as a recreation. I don't think any movement during the last ten years has had more effect in improving the morals of the people. It has improved the morals of our University men, drawing them away from billiard-rooms and other places which did them no good. You want your young men to give a good portion of their time to study, and a portion to out-door exercises, to keep their bodies fresh and vigorous for study. The Rifle movement does this; and it has also caused a great increase—perhaps in our Universities to a large extent—in the practice of other out-door exercises, such as jumping, foot-races, cricketing, boating, and so on. What we have now to do is to try and encourage all these things, but to take care that they don't run into excess. I was going to give a little history of the Rifle movement, but I am quite sure I shall not have time to do that. Don't let this Rifle movement fail. From time to time the Government are trying to bring back a little of the red-tape system; they sometimes try to exercise rather a false economy; and they are sometimes inclined to make the movement not a pleasure but a burden, by increasing too much the discipline. Now, I say let clergymen speak to the great military authorities of this kingdom, and say to them, "Don't you ruin a movement which has had great effect in supporting the country, and giving it a high tone with respect to other countries. Don't you, by making it too much of a discipline for people, make it a burden, and so ruin it." Look at our country parishes, and see how very often our country rustics are dull and stupid, and—I am sorry to say too often—full of vice. That is partly due to their bad accommodation, to the miserable dwellings in which they live, and to other influences; but it is also due very much to their not having some amusement which would bring them socially together; and I cannot conceive of a better movement on the part of the country than to encourage the Rifle movement amongst our rustics. There is another matter in connection with the Rifle movement. When we started the movement in Cambridge, one very good man supported us for a time; but after a while we said, "We want some music"—Southerns like music, too—and we went to him and said, "We want money for a band." He replied, "No. You are stupid people. I thought the Rifle movement a capital thing, but these brass bands are ridiculous, and I will not help you at all." Now, these bands are most important as means of recreation for the people. There is a certain churchwarden in my Archdeaconry who has reformed his village, by forming the boys of the village into a band. It was a most depraved village. The poor boys had no amusement; they were not brought together under good social influences, but they went about by themselves, ragged and dirty and

worse, and this good man—who is a fine, hearty, spirited yeoman, and very musical, though a Southerner—determined he would organise a band for their amusement. Well, he collected a small sum of money and raised a band; and he has now twenty or thirty boys who practise, and occasionally go about to the neighbouring villages showing their skill; and he says, the alteration in the tone and manners of these boys, the respect which they show to their superiors, and the readiness with which they do their work, is remarkable when contrasted with their former behaviour. Therefore, I say, let clergy and laity all through the country try to keep up this Rifle movement, and have plenty of music connected therewith. I pass from the Rifle movement to another movement in which I have taken some interest; that is Choral Festivals. I maintain that Choral Festivals have a most important bearing upon the social happiness of the people. The moment I became Archdeacon of Ely, I called together the clergy of my Archdeaconry, and I induced them to start Choral Festivals. A few of the clergy objected; but it is rather a good thing that we should have a few narrow-minded men, for I do believe their opposition is a wonderful help. The majority of the clergy of my Archdeaconry agreed to have them; but one of them—a very good and excellent man—was kind enough, on the Sunday before we were to have our Choral Festival, to denounce from his pulpit the Dean of Ely and myself, who were to be the preachers on the occasion. What was the grand result? Our church was overflowing. We have never had such an offertory since. Of course, the good man never preached against us again. And what has been the effect of these Choral Festivals? Why, they have joined together the clergy and the laity. They have brought out money—which is a very difficult thing to do sometimes—from the farmers' purses. And they have done something else. Farmers, somehow—I believe farming has something to do with it—don't like to give money, but they are very often willing to give materials; and we see at our Festivals the farmers' waggons coming in, full of their labourers and poor people, and, I am glad to say, of the wives as well as the men; and thus these festivals, socially, have had a most important bearing in smoothing the way and reconciling the majority to labour heartily, according to God's dispensation, for those whom, in His Providence, He has put over them in the world, and in making farmers regard their labourers as human beings like themselves, one with them in Christ, brethren whom Christ loves and whom he came to redeem, and to save, and to elevate. They have also had a most important influence—in my Archdeaconry, at any rate—in joining together clergymen of all shades of opinion. These are very important points—the gathering together of the laity with the clergy, the softening of class differences, the promotion of a musical taste, and the stirring up of a deeper interest in religious worship and religious praise. The people have gone away from our Festivals back to their villages, and, becoming ashamed of their miserable tunes, they have insisted on the introduction of choral music into their Church services. Every now and then they have had an anthem, and, even in churches where the clergyman did not like to introduce monotone, they had said sometimes, "Don't you think we might imitate the Choral Festival, and some Sunday evening have one for ourselves?" Therefore, I say, let the Clergy of the Church of England take an interest in what may be called social recreations, such as the rifle corps, cricket clubs, boating Clubs, and things of that sort, and let them also take a great interest in the more religious recreative amusements, such as Choral Festivals. One word, in conclusion, as to our Universities. I trust the people of England will take care that what has been the glory of this land—the fine, open, honest, religious, and social feeling of the Universities—is not narrowed down. It will be making them the very pest of the land. We don't want to have them mere places of secular education; but we don't want to have them made

places of education where our young men are to be divided from one another—Baptists from Wesleyans, and Wesleyans from Church of England men—acquiring all sorts of differences of feeling, and then going down into their parishes or chapels or districts, and carrying their miserable differences with them. No; if we are to have an expansion of our Universities, don't, I say, let us break up our present system. Let us keep all our men together as much as possible in education, social and religious. I believe that in that way you will perhaps diminish your great differences, and, at any rate, you will have your clergy in future, what they have been in the past, the great leaders of the social as well as the religious movements of the land.

The Rev. JAMES IRVINE :—When I came here, I had no thought or intention of saying a word upon the subject which has been brought before you, but I found the sentiments expressed so entirely in accordance with those I have long entertained, and which I have seen practically carried out to some extent, that I was induced to send up my card, in the hope that the testimony of an aged man, who has grown grey and blind in the service of Christ, may be of some use to my younger brethren. There is one thing which we should all guard against, and it is this. We hear sentiments expressed which we approve, perhaps admire; we hear plans detailed which we think exceedingly good; we hear men telling how they have succeeded in their plans, and we cheer them; but then, too often, we go away and do nothing ourselves. Will you pardon me for saying that the Clergy have a great deal to answer for, especially in large towns, for the known loss of the working classes to the Church. We must take other steps than we have done heretofore. I am glad to hear recreation and amusement spoken of as things to be considered as religious. I have always thought them so. I have taught my young people—and I have had a number of young people under my care—to regard amusements as part of their religion, and to show by their conduct whilst engaged in amusements, the power of religion upon them; and it has given them a refinement which nothing else could possibly have given them. Bear with me whilst I state to you briefly what I have done in my own parish. I approve entirely of having a place for amusement—a place where our working people can meet any day of the week, and any hour of the day; but we have not always the means of getting such a place, and therefore we must make the best of what we have. I was sorry to hear infant schools spoken of as dark and dingy and dirty places. I hope that is a libel. I know my own schools are kept perfectly clean. It is true that a drop of ink may be spilt on the desk; but if a man stained his white jacket with it, if he would only come up and tell me, I would say to him, “Just go to James Gaskell, he has got some stuff which will take it out, and he will take it out for you in a minute.” I try to keep all my young people under my immediate care. They are my children. They feel that I have been to them a father, and they love me as a father. At thirteen years of age, I take all the children of the Sunday Schools—perhaps we have a thousand Sunday Scholars—and I form them into classes for religious instruction. They come once a week at first, afterwards once a fortnight; after confirmation, once a month. I keep them from the first. I am afraid that unless I do that they will go to the bad; but by taking care of them I very seldom lose any. No one is confirmed who does not intend to become a communicant, and who does not promise that he will regularly meet me once a fortnight, or once a month, according as I can find time for the purpose. All the young people under instruction for confirmation have certain holidays; and on those days we have tea and dancing. On New Year's Day, the Sunday School teachers, all the communicants who care to come, and all who have been under instruction for twelve months, have a tea party of their own, with

dancing and singing after it. In the early part of the day we have Holy Communion, and a considerable number of our young people always come to Holy Communion. In fact, all our amusements are associated with religion. We have no day of amusement without religious services. Well, I mentioned that we had a party for our young people training for confirmation. Easter Monday is their day. All those who are communicants are allowed to come to it, if they like. We have large parties on these occasions. The room we have in connection with the Parish Church will hold several hundreds; and there are two schools, not quite so large, in different parts of the parish, where the same thing is going on. Then, at Midsummer, we collect all the children of our schools, and they have tea in the school, and various amusements in the fields; and after that they come back to the school, and have dancing till a rather late hour. Some may perhaps condemn the late hour; but I have indulged them in the wish to stay together, for one reason, out of many, that I am sure that, if they tire themselves with dancing in the school, they will not care to go to the public house. It is a great grievance to any of them to be refused admittance to these parties. We have no excommunication now in the Church as a necessary part of our discipline, but I find that excommunication from our social party answers all the purposes of excommunication by the Church. One of our rules is that no one of our young people shall enter a public house on any account whatever. If any of them do, and don't give up the practice when told of it, they are at once informed that they don't any longer belong to us; and in most cases that is an effectual check. As regards the Temperance movement, I don't think I should enter upon it. I have taken a wider view—and I wish all would take this view—that we should try to get our young people to keep out of the public house; and I think, if we could succeed in that, Temperance would be promoted to a vast extent. There are many men, young and old, who will not take the pledge, nor give up their glass of beer; but if you get those men practically to pledge themselves not to enter a public house, I think you have done a great work towards reforming the people, or rather, I should say, towards preventing them falling under the curse of that dreadful vice, drunkenness. As regards dancing, somebody said he would have girls dance by themselves. I would not care a girl who would dance by herself; and I should be ashamed of a young man who would sit by and see two girls dancing together. I was some time before I agreed with dancing. I had had no experience: but when I first undertook to look after young people, I found that the amusements which were common were so very rough and unpleasant, that I resolved that I would try dancing; and when I found young men sitting whilst the girls were dancing, I would turn round to them and say, "Why, you young fellows, do you allow those girls to dance alone? Get up each of you, and go and find a girl to dance with you." As regards the kind of dance, there are some which really appear to me indecent, and I have prohibited them. I said, "You must have country dances, and nothing else." They seem instinctively to know how to dance a country dance. I think there is a round dance, of the polka kind, which does not seem so objectionable, and therefore my veto against that has been removed. What I want very much is that all my brethren would take their young people under their care, and give them amusement in various ways. For I might have mentioned more amusements than I have. Once a month, in the winter months, we have play acting, to a certain extent. We take pieces from Shakespeare, and other proper authors; and they are very well acted, remarkably well acted. These amusements are interspersed with singing. As regards bands, I think that where they can be had they are very excellent indeed; but where you can't get a band you should take your young people and make them sing. I take them and make

them sing in Church. Our services are all Choral, and in this way we are able to take up a number of the young people of both sexes, and to keep them from many of the evils to which young people are exposed. But the secret of all success is this—that the Clergyman becomes the father of his people, and loves them as if they were his own children. And if he does so, his love will be requited a thousand fold. I never knew, until I was obliged to leave the parish, on account of the loss of my sight, how much love there was in the hearts of working men and working women, and in the hearts of young women and boys of the working classes. Surely, if we will only do what we ought, God will bless our labours, and we shall soon cease to lament that so many of our people are lost to religion and to the Church.

The Rev. T. GRIFFITHS :—As coming from the far end of England, I wish to say a few words on behalf of our southern work, as well as our southern amusements. I may say that it is with the greatest possible satisfaction that I have heard to-day the feelings that have been enunciated, and the truth expressed boldly — that religion and melancholy are not synonymous terms. I think it is quite time we should believe that, and preach it, and teach it to our people. I think the Clergy, as a rule, are tolerably awake to the necessity of encouraging the recreations of the people. The great hindrance which they have, I think, consists too often in a clique among their people, who look with gloomy views upon any effort on the Clergyman's part to encourage recreation in others; and it is a great advantage when a Clergyman can feel that his people look upon him as doing his duty, as much when encouraging cricket clubs, and singing classes, and penny readings, as when engaged in what appears to be his more definite duty, of preaching on Sunday, and visiting during the week. With regard to penny readings, the great difficulty we have always found has been the necessity of bringing into those readings a certain number of people, lest they may be offended. You have to ask this person to sing, and that person to read; otherwise their friends are offended and won't support the institute. I quite agree that there should be one person—if possible the Clergyman—who should decide who should read, and what should be read. I believe the introduction of comic songs, which, as a rule, are vulgar without wit, is destroying our penny readings. I can only express my thankfulness at hearing such principles enunciated as I have heard to-day, and supported by so large and influential a meeting. I am delighted that the Clergy, young and old—and, no doubt, the hardest work will fall upon the Curates—can go forth in their mission of encouraging the recreations of the people, and feel that they will be backed up thoroughly by the Laity in doing so.

The Ven. GEO. A. DENISON, (*Archdeacon of Taunton*) :—I was very glad to hear my reverend brother from the county of Nottingham, because I was a county of Nottingham man myself. I was born north of the Trent, though I have lived a great portion of my time in the south. But he didn't say quite enough for the county of Nottingham people, because everybody knows that they are all born with bats in their hands. With regard to what he said about Music, I am sure he has never been in the south, at least, if he included the south-west, because there is not a more musical people in the world; and if he will come down and see me, I shall be most happy to show him that he is a little wrong in that particular. Let me say a word for what I have not heard anything said about among the recreations of the people—Harvest Homes, with which I have had a great deal to do. It fell to my lot to be the first man who set harvest homes going in the south-west of England, thirteen years ago, and I am happy to say they have come very much into vogue. I have heard it said it is a very hard thing to get money out of the farmers. I have no difficulty at all. This year we raised £140, to carry on our



harvest home, and I have got a balance in hand. What do I do? Of course I do as has been excellently said by my reverend friend who has just addressed us with so much feeling: I have everything associated with religion. I begin in the morning with matins and holy communion; and, having had my matin service, I make my own harvest service, because I have a distinct right to do it, so long as I take it out of the Prayer Book and Bible. Well, I don't allow anybody to preach more than twenty minutes. When I ask the Bishop to preach, I say, "Mind I must have you out of the pulpit in twenty minutes;" and I never allow the service to occupy more than an hour, singing and all together. Then we have a large tent, decorated, and after our dinner and our tea, in which every parishioner shares,—for we don't excommunicate any, unless they are so badly conducted that they excommunicate themselves,—we do in the evening, what I am happy to hear so much said for—we dance; and the other day, I stood at the side of the tent, and saw a hundred and fifty couple dance in a country dance. I did not dance myself, because I did not know but perhaps it might have done some mischief, but I really should have been very glad to do so. I get a great many letters about harvest homes, and do all I can to tell people what we do; and I had a letter this morning from a gentleman who has just had one in the north, and he says—"I am so much obliged to you, because I have had one according to your plan as much as I could, and it has been very successful." I think of all recreations, nothing is more legitimate than the Harvest Home. It is the ingathering of the fruits of the year. It is the one thing in which all people—high and low, rich and poor—are most deeply interested, and at such a time they can come together and share in the expression of thankfulness, in a manner which perhaps nothing else could give occasion for. I have no difficulty with them. There may be a thousand people dancing in my tent at ten o'clock, and at twenty minutes past there will not be a soul left; because when I choose to think it is time to break up, I say—"Now we will all go home," and we go. It can be done, if people will take it in hand and look after it themselves. In 1832, when I began my Curate's life, the first thing I did was to regulate cricket for my parishioners between the services on Sunday. I said—"Mind, I will have no cricket before morning service, I will have no cricket during service, I will have no cricket till after the services; and I will be there and will look after it myself;" and I must say that I never saw any thing which had a better effect, which did more to bind the people together, and keep them out of the public house. In the South of England, we are not as they are in Nottinghamshire: we are not born with bats in our hands. We don't know much about cricket, though it is getting on there now; but we have our games and our amusements; and I should be glad to see the harvest homes making a wider spread in the North of England, than at present. I was anxious to express my great delight that so much has been said in defence of what many of my brethren seem to think a very great fault—dancing. One reads, you know, in Holy Scripture about singing and dancing, but you never hear of singing without dancing; and why people should like singing, and be so horrified about dancing, I, for one, was never able to understand.

The Rev. NEVISON LORAIN :—I think no one who knows any thing about the subject can for one moment doubt that the clerical profession is a very busy and a very industrious one; and I hope we are altogether past the time when English clergymen will feel inclined to be less energetic, less industrious, less interested in everything calculated to promote the general welfare of the people. If, however, we are to undertake the very varied, and in some instances novel duties, that at this Congress it is proposed, with remarkable generosity, should occupy the attention of the Clergy, then I can only say, Clerical Education must be conducted on a



much wider basis, since the energies of the Clergy are to range over a much wider domain of life..

Whatever may be said, however, my Lord Bishop, as to the necessity of expediency of the Clergy adopting some of those schemes by which it is proposed to promote the efficiency of Church work, I do think it is incumbent upon us—clergy and laity, the whole Christian Church—to take a deeper and more practical interest in the amusements and recreations of the people. The remarks that have been made hitherto, however, have dealt chiefly with recreations that can be adopted in the country; whilst it seems to me that the great difficulty is to provide suitable amusements and recreations for our great town parishes and districts. Where you have green fields and ample space, you have great natural advantages; but with ten or fifteen thousand people crowded into a very limited area, it is a most difficult thing to provide suitable recreation. Yet I do hold, and have long held, and taught from my pulpit, and I take the opportunity whenever a suitable one presents itself, to urge that it is our duty as Clergy, and that it is the duty of the great body of the laity also, who are interested in the spiritual welfare of the people, to endeavour to do all that is in their power to promote popular amusement and recreation, not looking upon these as something divided from religion, but as part of our whole religious work, and, therefore, a part of our regular Church machinery. Our Cottage Lectures, Mothers' Meetings, Penny Banks, and such agencies form part of the machinery for effective Church work. and I think we ought to connect with these, as part of our regular parochial machinery, some suitable arrangements for the recreations of the people; that, truly comprehending the width and compass of our Christian work, we should at least endeavour, with energetic vigour, to gain a new influence over public amusements, and give to them, by kindly sympathy and encouragement, a higher and more serviceable character.

We have heard some remarks this morning, my Lord Bishop, that seemed, in their tone, somewhat depreciative of gymnastics as a healthy recreation. Now, if I may be permitted to say so, I think these remarks arose out of a misunderstanding of the character and aim of well-conducted gymnastics, which are not, as was implied, to teach people to stand on their heads and hang from their heels; but to stand on their feet with more firmness, and to use their heads and hands with more vigour. And in our great crowded towns, where there is so little room for healthful exercises, and thousands of our people are engaged in sedentary occupations, this work of physical education deserves and demands more attention and encouragement from enlightened Christian people; and I don't know any one way in which the innocent, happy, healthful, profitable recreation and amusement of the people could be more effectively promoted than by the multiplication of gymnasia. I wish one could be so provided in every parochial district—or by the combination of two or three neighbouring districts—for the free, or at any rate the cheap use of residents, and under the control of a mixed committee of Clergy and laity. And I venture to recommend to the attention of visitors to the Congress, and especially the clergy, an institution which we have in this town for popular amusement and recreation, rivalled by few, I am sure surpassed by no similar institution in Europe. I allude to the gymnasium in Myrtle Street. Any evening of the week you may see there hundreds of young men enjoying a real recreation; an amusement furnishing innocent employment for the time being, and at the same time supplying stores of healthful vigour for future work. As Christian philanthropists, we cannot fail to feel interested in such recreation, especially when we remember how much not only the intellectual energies, but also the moral tone, depends upon a sound and vigorous physical health.

But now, my Lord Bishop, I must be permitted most respectfully, but most

emphatically, to dissent from the remarks of the Venerable Archdeacon Denison, with regard to cricket on the Lord's Day. I frankly confess such a proposal shocks my moral sense, and offers violence to what I conceive to be a christian instinct. With all my thorough-going interest in the amusements and recreations of the people,—and I don't think the Christian Church will ever understand her mission and fulfil it perfectly, until she interests herself far more in these recreations than she has hitherto done,—I do yet hold that with most determined front we should preserve the sanctity of the Lord's Day, as a sacred trust committed to us by Our Divine Master Himself, and to be dutifully reserved for the sacred purposes of rest, and the spiritual improvement and cultivation of that higher life that is within us. But, if we are going to do that, we must do it by showing that it is not done from an ascetic and puritanical interpretation of religion, but that we can sympathise with the social needs of working people in great towns, and are disposed to promote in every lawful way their recreations. Therefore, let us encourage the half holiday movement, not only by supporting the agency which seeks to further it, not only by talking about it, but by refraining from shopping and occupying those who would otherwise have a half holiday; thus showing that, whilst we will not, may not, spare one hour from the higher duties which ought to occupy us on the Lord's Day, we will yet endeavour to secure the half holiday on the Saturday, and to further all reasonable amusements. But the whole responsibility of this work cannot be put on the shoulders of the Clergy. If these things are to be done, they must be done with the help of the laity. The Clergy are a busy people; but if we are going to take up all the work you are cutting out for us, we shall be a much more busy people in the future than we have been in the past. We must be Admirable Crichtons indeed if we compass all the variety of work that is proposed. If we are to do anything successfully, it must be by the hearty, even-handed, united co-operation of the clergy and laity.

I believe, if the Clergy will only impress upon the people that it is their duty—the duty of all those who have means and opportunity—to make provision for the proper and legitimate recreation of the people, they will come out to the help of the Clergy, and we will show that our religion is a many-sided and most joyous religion. Did not our Master say, “These words have I spoken to you, that my joy might be in you, and that your joy might be full”? The man who causes religion to be considered a gloomy, monotonous, burdensome thing is doing damage and dishonour to religion; but the man who gives, by his life and conduct, the true impression that Christianity can alone make this life pure and bright, and the next life joyous for ever, is doing a great work, for the glory of his Divine Master and the good of his fellow men.

THE CHAIRMAN :—With regard to the connection between religion and recreation, I would just quote a passage from one of the prophets, in which the prosperity which God would give His beloved city is thus described :—“the city shall be full of boys and of girls playing in the streets thereof.” So that we see that it is when there is that healthy recreation on the part of the people, that there is true prosperity in a city or a nation.

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**AFTERNOON MEETING, WEDNESDAY, 6th OCTOBER.**

THE RIGHT REV. PRESIDENT TOOK THE CHAIR AT 2 O'CLOCK.

**EDUCATION (INCLUDING SUNDAY SCHOOLS).**

The Ven. Archdeacon FROULKES read the following Paper :—

Sunday Schools are often spoken of as “necessary evils”—which means that they would be unnecessary if parents would only do their duty to their children on Sundays. I prefer looking upon them as an expansion of the old system of catechetical instruction, required by the Church on all Sundays and holy days, which thus brought all the children of every parish under the instruction of the Curate, and enabled him to ascertain whether they were properly grounded in the Christian faith by their parents and teachers.

No doubt, in their earliest days, Sunday Schools were chiefly valued for teaching reading, in consequence of the scarcity of daily schools. But in the present day, when there is a manifest tendency in our daily schools to become secular, almost as a natural consequence of Government Inspection, they are no less needful now for maintaining the truth of the Gospel; and, if rightly used, may secure the education of our children in “the faith once delivered to the Saints.”

This then should be our aim, in the use and management of Sunday Schools now. I cannot say they have accomplished this purpose; on the contrary I fear that they have grievously failed. I have seen it stated in the public papers, that the Chaplain of Manchester gaol has reported, that “of 700 Protestant criminals in that gaol, 81 had been Sunday School teachers; and out of 649 criminals, 593 had been in Sunday Schools as scholars, on an average of six or seven years each.

Among the causes of this failure, I would enumerate the following :—

1. The want of a good system of religious instruction.
2. A want of discipline.
3. Difficulty of obtaining efficient teachers.
4. That no test was applied to ascertain the quality of the teaching given.
5. Parents sent their children to Sunday Schools, more for the sake of getting them out of the way, than for the sake of Christian teaching.
6. The schools were allowed to become substitutes for Divine worship; and where the children were taken to Church, they were not sufficiently instructed how to worship, and the service was made a burden to them.

The system proposed in this paper aims at a remedy for these and other defects; and has been found to have these advantages—

1. It secures lessons well learnt, and learnt at home; and conveys to every child a large amount of religious instruction.

2. It is successful in the hands of very moderate teachers, and thereby obviates one of our greatest difficulties.

3. It acts powerfully on the children themselves for discipline, and as a stimulus to learning, while it is less wearisome to them than other school systems.

4. It draws in the parents to co-operate with the teachers.

5. It brings every child under special examination, at certain fixed times; and so tests the child's knowledge, and also the efficiency or neglect of its teacher.

The system, then, is one of *lessons and rewards*. Many may think the latter objectionable; but surely the principle is admitted in all our highest schools, and even the Universities; in some cases the reward representing merely an honorary distinction, as Classes; in others having a real money value, as Scholarships. But we have a greater authority to appeal to than these; for if the Almighty has been pleased to set before us the rewards of a future state, as a stimulus to exertion and obedience, it cannot be wrong to offer to our poorer brethren some trifling pecuniary advantage in return for their co-operation in the great work of Christian education.

1. As to the Lessons. A graduated system of religious instruction is provided, which all are required to go through, irrespective of their attainments in secular knowledge. This begins with private prayers for morning, noon, night, and Sunday; grace before and after meals; prayers before and after Service; instruction in the simplest truths of the Christian religion; and rises up to the more difficult books used by the higher classes, *e. g.*, Catechisms on the Bible and Prayer Book, explanation of the Church Catechism, with special preparation of candidates for confirmation; and books for adults. This supplies a regular system of religious instruction, and is found much less wearisome to the children than the usual routine of Sunday Schools, as they are chiefly occupied in looking over lessons, while others are saying them, and receiving an additional stimulus, every now and then, from every fresh ticket gained.

2. As to Teachers. Each class is provided with a bag containing one of each of the books used by the class, with a card detailing all needful information for the teacher, as to their use. So that any one that can read (or even a stranger put in charge of a class in the absence of the regular teacher,) may easily know how to teach it; his chief duty being to hear the lessons that have been learnt, and to fix new lessons for the next Sunday; an efficient teacher will see that each lesson is thoroughly understood.

3. We next notice the tickets by which the reward is earned. For every lesson well learnt, a ticket is given. In some cases a ticket is taken away, if no lesson is learnt. Tickets for attend-

ance are given only to servant boys and girls, and very little children. A certain number of tickets, varying in the different classes according to the number of lessons that can be learnt, entitles a child to a reward. But this again is so regulated that no child can earn a reward oftener than twice a year; on the other hand, if the child is a year, or several years, in earning a reward, he is able to secure it as soon as he gets the required number of tickets, and when so obtained, it often gives a new life to the child's exertions, and acts beneficially also upon its parents.

For bad conduct in Church or school, or for absence from either, tickets are taken away. This promotes very effective discipline. I may here say that all are required to attend Church once a Sunday, and if possible to be with their parents while there. In the morning, all the younger children are sent out of Church under the charge of a monitor, at the end of the Litany, only the elder ones remaining for the Communion Service. They are also required to attend the evening service, if living within a moderate distance, but often more attend than are required to do so.

4. With regard to the rewards given, much must depend on the funds that can be obtained for them. They are given in books or clothing. The latter of course has a special value in the eyes of the parents, who are thus drawn to take an interest in the lessons to be learnt at home, as well as to attend to the child's daily prayers, and its general good conduct.

The interest thus created in these home lessons and prayers has been found to act beneficially on other members of the family, *e. g.*, an elder girl, not in the Sunday School, has been known to learn daily prayers by hearing her brothers and sisters learning theirs.

If it be objected that the cost of such rewards would be too great for many parishes, it may be sufficient to say that there are few parishes where there are not some Christmas charities; and if the portion of these intended to assist parents with families, were allowed to pass to them through this channel, it would probably supply all that was wanted, with this additional advantage, that the parents would be required to do something in return for those gifts of clothing; and that something would be, what is often otherwise neglected, the doing of their part towards securing a religious education for their children.

It was from this source that the first rewards in clothing were given. A lady, who previously had clothed six poor children annually, gave the value of that clothing in rewards in the Sunday school, when the system was first begun.

5. Two other auxiliaries must be noticed, which add greatly to the efficiency of the system. Once a month the conduct of every child is publicly reviewed, when notice is taken of all bad marks that have been placed against its name, for bad conduct in school or Church, or absence from either, and tickets are accordingly taken away, much to the chagrin of the delinquents, and often to the amusement of the rest, who then also learn how transgres-

sions of various kinds are not suffered to pass unnoticed. It is remarkable how this part of the system has been found to act most beneficially, in keeping the children from seductive attractions, in the way of excursion trains on Good Friday, or camp meetings and other excitements on Sundays, and has added beyond expectation to the steady working of the school.

The other important aid to the efficiency of this system is, that whenever a child has obtained its full number of tickets for a reward, and comes on some fixed day in the week to receive it, it is examined carefully as to its progress since it has been in the school, or since it last obtained a reward. This is done by the Clergyman, or some one appointed by him. The examination has special reference to the knowledge of the catechism, daily prayers, prayers before and after Service, and, in the case of very little children, to the repetition of hymns. If the child fails, it is sent home, and the reward deferred till these are relearnt. Thus every child is individually brought under examination at fixed intervals, and its progress noted, while at the same time the examiner is able also to test the amount of attention that has been bestowed on the child by its teacher; so that the efficiency of the latter, or the contrary, is brought under the notice of the Clergyman in a way that is most serviceable to him.

In conclusion, it may be well to add, that the above system has been at work for more than twenty-five years, in different places, and with equal success; it has thus been proved by experience to be as efficacious as a system of religious instruction, as it is also a most ready means of inculcating sound Church principles, in a way best suited to the capacity and apprehension of the children.

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The Rev. Dr. BARRY read the following Paper:—

I use these words, because in them I would bespeak new and special attention to a subject by no means new—I mean the subject of National Education.

I hold that no man has a right to occupy the time of his fellow-men—certainly not of such a meeting as the present—without having something to bring forward, new in itself, new in its circumstances, or new to his hearers. Our Congresses may do the greatest service. Powerless to act, they may be powerful to suggest; powerless to supply the place of a regular Church assembly, they may be powerful in preparing the way for the Church's future self-government; but it is on one condition only that they can be so. We must come together, not to strengthen foregone conclusions, not to repeat worn-out cries, not to dwell on that which is ideal, theoretical, or obsolete, but to connect the new with the old, to deal with the real difficulties, the special emergencies of our time.



It is not likely that what I have to advance is new in itself, or new to my hearers, but I believe that it does fulfil the other requirements. It is made new by change of circumstances; it is directed to what is, if not the greatest, at least the most pressing question of the day.

We are undoubtedly at a crisis in the history of National Education—and I rejoice to believe that it is so, for a crisis is wanted. Two great forces have been at work in the field—the force of voluntary exertion, almost entirely Christian, and mainly belonging to the Church, and the power of Government in encouragement, inspection, and control.

They have been at work in what we, most of us, believe to be the right principle. Education is, *ex vi terminorum*, a spiritual work. It is right for the spiritual agency to be the real worker in it; it is right for that body, which disclaims all pretensions to spiritual agency, to act simply in removing external obstacles, supplying material power, controlling, and, as it were, banking in the stream, that it may flow rapidly and deeply, and so fertilize instead of inundating. The spiritual power has supplied the soul of Education, the temporal power has given it body, with all the limitation and all the solidity that belong to body. It is but fifty-eight years since the National Society was first founded. It is but thirty-eight years since the Educational Committee of the Privy Council was formed. The results are simply marvellous—sufficient to show thorough vitality in the agency; sufficient (I think) to show right principle and sound common sense in the system.

But still, great as the results are, they are plainly insufficient—insufficient in their collected sum, still more insufficient by the partiality of their action. I cannot, and probably I need not, go about to prove this insufficiency. The experience of all who hear me will bear out the statement. The certainty that some great Educational measure will mark the next Session of Parliament shews that the country demands some completer system, and that its rulers are prepared to meet the demand. Thirty years ago the State took its first great step; in ten years the number of scholars in Church schools alone was more than doubled; in the next ten years, the number was increased only 33 per cent.; in the last ten years only about 33 per cent. again. The proportionate increase is stationary; the population is rapidly increasing; the necessity cannot be overtaken by our present machinery. The time is come for another great effort. The time (that is) is one of Educational Crisis.

Times of crisis are, as the very name tells us, times of division—division and distinction of principles—division (I fear also) of persons and of parties. Such a time is this. Two great principles are already raising their heads in another struggle of their long antagonism; they are already gathering round them two great rival camps of those who care for Education. The question simply is between Secular Education, and Religious Education. The two

camps are those of the Secular and what is called "Denominational" Educators.

I speak of *two* camps only, for I fear that they represent the only two practicable alternatives. It is felt that, as a National system, what is called "General or Unsectarian Religious Education" is impossible. It may exist in a certain section of schools, good and even excellent schools, under the shadow of the Denominational System; but alone it will prove a mere stepping-stone to Secularism. One by one, all distinctive features will be objected to, till the result is a mere *caput mortuum*, not worth fighting for; or even a sham, which it is better to sweep away at once. It is, I think, our shame—it is certainly our misery—that it should be so. But it is so. Our enemies know it, and *we* must not shut our eyes because it is painful to open them.

I repeat then, with firm but sorrowful conviction, that the issue is simply between Secular and Denominational Education. The State will certainly give more motive power; probably it will strengthen local influence, and increase local burdens; still more probably, it will introduce compulsion (not, I suppose, direct, but indirect, and yet efficient compulsion) to bring children to School. The question to be tried is this—Is this new power consistent with our present system? or must we sweep all that exists away?—"make a solitude, and call it peace?"—get rid of the great problem, by cutting what we cannot untie?

The answer which the people of England will return to that question, depends mainly on the attitude which the Clergy and other Ministers of Religion, but the Clergy especially, assume towards it. Let them refuse to recognise the need of modification, and the whole system will be swept away; the machinery will fly under the greater power, because no safety valves are opened. Let them accept the real facts of the case, and make the system conform to them, and I believe it will last for years, perhaps for generations.

We (I speak as a warm adherent of the present system)—we have two enormous advantages, if we only know how to use them.

We have the advantage of possessing the ground. A gigantic fabric has grown up, gradually, and therefore firmly; it is instinct with life,—life from the spirit of duty and of charity,—life from that higher influence, in which alone duty and charity can live. The public faith is in great measure pledged to it; the power, which sustains it is a wide-spreading and deep-reaching power. It is impossible that English statesmen will depart from the one precedent, which has made our Constitution stable and energetic, while so many ideal Constitutions have been torn to pieces, or have perished by want of inner vitality. It is impossible that, unless we drive them to it, they will in a mere passion for symmetry, or mere petulant anger at difficulties, destroy that which has proved its power, to set up that which is as yet unknown and

fantastic. Possession is, as was once said of nobility, a cypher, if it exist alone; but it gives ten-fold value and power to any real figures with which it is associated.

But, behind this advantage, there is another, greater in itself, and, though less capable of demonstrative proof, equally true, I think, in point of fact. I believe that the people of England, when the question is put to them, will choose (as they have chosen before) Religious, and not Secular Education. I do not undervalue the strength of the hostile forces. There is a party, a small, compact and determined party, of Secularists on principle. There is a larger body, especially of Statesmen, who are so wearied out with our religious strifes and divisions, that they throw up the attempt to maintain religion in utter despair. There is abroad, we cannot deny it, a temper of doubt and perplexity as to religious creeds, and of discontent at the comparative weakness of religious powers which once shook the world. But, under all, and through all, I still believe that the public opinion of England is religious at its core. Nay, I trace religious aspirations and feelings even in those who are still seeking a creed.

The experiment of Secular Education has been tried in the United States under the most favourable circumstances—favourable, because the schools are excellent, and the people more alive than we are to the value of Education—favourable, because in America the reading of a fragment of Holy Scripture, and the utterance of a short prayer at the opening of school, do much to cloak, something, perhaps, to leaven, Secularism. But what is the result? Mr. Fraser's able and most candid report will testify, that there is a great, a growing, soon probably to be an overwhelming feeling, that at any cost, even of sectarian bitterness, definite religious training must be had; and yet in America there is no National Church. There are no traditions of authority; there is endless diversity of creeds; there is an inordinate love of individual liberty. I cannot believe that the public opinion of England is less religious, with so many chastening influences which America knows not of. I am still convinced that when the veils of subterfuge are stripped off—when it is shown that, in spite of home influences and extra religious lessons out of school, non-religious education is (what our own language tells us it is) eventually "irreligious;" the mind of England will pronounce itself, and refuse to accept the lifeless symmetry of a secular system, for the vitality, irregular and restless though it be, of Religious truth.

These are priceless advantages. What is needful to enable us to use them? What is the one condition on which our machinery will stand, and our system live?

It is the recognition, *ex animo*, liberally and not grudgingly, of religious liberty; it is the acceptance, almost the welcoming, of a real "Conscience Clause." Let us accept it now, the time may come when we shall sue for it in vain. The agitation on the subject has done some service in one important respect. It has rightly

claimed to have the clause made definite and practicable, lest what is liberty to the taught should become a bondage to the teacher. But otherwise, I confess that I cannot look without deep regret on the attitude which so many of the Clergy have assumed on this great question.

Consider what the Conscience Clause is in that last Bill, which, I suppose, embodies the principle of legislation for the future by the present Government. I mean the Endowed Schools' Bill (section 15). It provides (in day schools only) that any parent may claim "exemption of his child from religious lessons, from prayer and religious worship," if he will; it provides against any treacherous (for I hold it to be a treacherous) attempt to "teach systematically and persistently," through other lessons, any religious doctrine from which exemption has been claimed. The provision does not fetter the freedom of religious teaching; it does not interfere with that religious tone and atmosphere of a school, which teaches even more efficiently than direct instruction; it is, what it claims to be, a protection only for religious liberty.

We cannot, indeed, say that its necessity is not an evil. Unhappy, indeed, it is to reproduce in school the divisions, which are our curse out of it. True it is that the exemption, even of one single child, throws a shadow over religious teaching, and raises perplexity in every mind. All this we grant; but I contend that the Conscience Clause does not create those evils. They exist, and it does nothing but recognise these existing facts.

There was a time, when Church and State were co-extensive—the same body of individuals under different names, bound together in the one case by a temporal, in the other by a spiritual bond. Then a Conscience Clause would have been monstrous, because then it would have been absurd.

There was a time, later still, when the Church, as established, and considered as distinct from the State, was alone recognised by the State; when those without its pale were held to have no rights and no legal religious existence. Then a Conscience Clause would have been, not monstrous, but inconsistent and impossible.

But those times exist no longer. The Church is, doubtless, the stronghold and centre of all the Christianity of England; but it does not embrace the whole body of Christians. It is the only body to which the State gives privilege, but it is not the only body which the State recognises. One by one, all secondary aids are being stripped off from it; it is left more and more to rely on its own intrinsic life, on the intrinsic power of the free, unfettered teaching of the Truth, without the means, and, I trust, without the will, to constrain the religious liberty of others. And this is the position which the Conscience Clause recognises. It says practically, "Teach what you will, offer it to all, press it upon all, but force it upon none." If it says this, we cannot, we ought not to reject it.

Nay, I will go a step further, and say that, granting the existing state of religious division and secularism, we ought to be glad that such a clause is asked for. We have a right to suppose that the mass of those who dissent from the Church dissent for conscientious reasons. It were as shallow as malignant to doubt it. We are bound to suppose that those who claim secular instruction hold, however unhappily, that it is the best for their children. This being so, ought we not, if we prize conscientiousness and truth above all things, actually to desire that they should be shewn by the parents for their children; that men should say, "This is, I think, not true; and I will not, for any bribe of good general instruction, have it taught, in God's name, to my child"?

But, let us accept the necessity heartily and honestly, and we shall not find in it all the evil which we fear. It is the right of exemption, which is everything; it does not follow that it will be exercised. I have said, and I believe all experience bears me out, that the attempt to cull out an eclectic system of religious truths, which will satisfy all, is hopelessly vain. But I do believe nevertheless, that in the religious teaching of the great mass of Christians,—such religious teaching, I mean, as belongs to a school,—there is very much in common, though it cannot, in any case, be torn out and separated from its context. I believe that the teaching of our Church in particular, as it speaks to the young, is broad enough, and moderate enough, to be accepted by very many, who unhappily stand without; and I feel sure that in her prayers, no one who calls himself a Christian need refuse to join. And this being so, I cannot doubt that, with the protection of a Conscience Clause, ready to be invoked, if schools are made, what they ought not to be made, places of religious propagandism, the great mass of our religious-minded parents will accept the simple teaching of our Church Schools. I speak not wholly on theory; for it was my lot, some years ago, to preside over an old Endowed School in the North. I found two duties imposed on us by its founder,—the duty of Church teaching, and the duty of extending the benefits of the school to all the inhabitants of the town. I ventured to invent a Conscience Clause of our own, long before the very name was known; and the result was that we had more than a hundred Dissenters in the school (some of our best boys among them), and hardly 5 per cent. of these took advantage of the Clause, without which, nevertheless, I believe, very few of them would have been there. There is no reason why this experience should be singular. Probably, there are many here, who will testify that it is not.

But, be this as it may, it is certain, and we have it on the highest authority, that the recognition of religious liberty is the one condition of denominational education. Rejoice at it, or sorrow over it, as we will, the fact remains.

We must expect that in the future, aid will be given to schools

wholly secular, and will be given, as it is given now, to schools of general undenominational religious teaching. Be it so; we need not fear this, if the old system is still retained, and aid fairly given to schools denominational,—that is, mainly to Church schools.

If we believe that in our schools we have a bond of unity, not elsewhere found; that we have a religious tone, which it is difficult otherwise to secure; that we have the power of teaching as we best know how the Truth which can overcome the world; then we need not fear the rivalry of other and less perfect systems. Only let us be wise in time; settle the question now, when everything leads us to conclude that it will be settled fairly.

I rejoice to see that there is spreading far and wide, a resolution so to settle it. In opposition to the Secular Education League, there is growing up in Manchester a National Educational Union on these very terms, which I have ventured to sketch out, and all information with reference to which will be given by the Secretary (Rev. W. Stanyer, 116, Cheetham Hill, Manchester). I trust that I shall not be going beyond my rightful province if I venture to urge its claims to the attention of all who love education, who love freedom, but who love still better the true faith of Christ.

It is because I feel that the crisis is a great one, and fear that, in mistaken zeal for truth, and reluctance to face the real circumstances of the case, we may make it a fatal one, that I have ventured, as one whose life and thoughts have been given to religious education, to lay these few thoughts before you. “I speak as unto wise men, judge ye what I say.”

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The Rev. JAMES BARDSLEY, of St. Anne's, Manchester, read the following Paper:—

The great pressing question of the day is, Whether the present Denominational System of Education in England shall be supplemented or superseded; and as certain statistics in Manchester have given a great impulse to the agitation, we will, for a moment, examine the foundation upon which they rest.

It has been asserted that there are more than 50,000 children in Manchester, whose education is neglected. This conclusion has been arrived at in the following manner. They say there are more than 90,000 children in that city, between the ages of three and twelve, needing education; and as there are only 41,000 found in school, it is inferred that the education of the other 50,000 is wholly neglected. A very little reflection will show that there lurks in these statements most transparent fallacies. In the first place, there will be thousands of children, whose education does not



commence at three years old, yet of whom it cannot be truly predicated that their education is neglected; while, on the other hand, there are thousands, whose School Education is concluded before the age of twelve, who cannot be put in the same category.

This calculation sets out with this assumption, that the term of School teaching for every child is nine years; whereas, with respect to the children brought up in National and British Schools, it is universally admitted that their term of education, on an average, extends only, in round numbers, to four years and a half. This one consideration, it will be seen at a glance, disperses one-half of this 50,000. Moreover, this calculation took no note of numbers of children that must be absent from school from sickness in families, and other domestic emergencies. It took no note of the Upper and Middle classes, who for the most part are educated in Boarding Schools, which schools, I need hardly say, are not likely to be found in a great workshop like Manchester. Lastly, it gave the number of private schools, without adequate examination; for example, it credited the parish of St. Saviour's with one private school, while the Directory for 1864 gave the number of eleven. The experience of Clergymen in other parishes enables them to affirm that the number of private schools had been greatly underrated.

It will be seen from these considerations, and others might be easily adduced, that these Manchester statistics, got up, I admit, from the purest motives and best aims, are so grossly inaccurate, as to render them absolutely worthless. Yet they have been transcribed into every newspaper in the Kingdom, and quoted upon every platform; and, it is not too much to say, have had a perceptible influence upon the Educational agitation of the day. A Right Honorable Gentleman, at a meeting in Stockport, not three years ago, did not hesitate to say, "In Manchester, half the children of the working men are receiving what may be called no education whatever; there is no regular provision for schools, and teachers, and school materials." "No regular provision for schools and teachers, and school materials!" Besides the Non-conformists, who have numerous schools efficiently carried on, the Church of England alone, in the old parish of Manchester, has seventy-five commodious schools for boys, girls, and infants, conducted, almost in every case, by certificated Teachers, and assisted by a large staff of Pupil-teachers. If the information of this Cabinet Minister upon the subject of the Irish Church were as accurate as upon the subject of Education, no wonder that that institution was condemned.

The Rev. Joseph Nunn, the Vicar of St. Thomas's, who has given much time and thought to the investigation of this subject in Manchester, gives the number of neglected children in our city at from 10 to 15,000, and his statement is confirmed by the judgment of persons of equal experience. But it is important to remark that even these children are in the streets, not because there is no room in the school to receive them, but because their

parents neglect to send them. There is accommodation in existing schools for double this number.

No doubt, there are various reasons to be assigned for this neglect, but the principal and prevalent cause, unquestionably, is the intemperance of the parents; it is that which wastes school-pence, and pawns school clothes. With respect to the 1,000 children in St. Anne's Sunday Evening Ragged School, during the winter months, the uniform testimony of the Superintendent and Teachers justifies me in saying, that it is the presence of so many drinking places, and the existence of so much drinking, which create the necessity for Ragged Schools.

It is this neglect on the part of parents, which has decided multitudes, who take an interest in this great question, to espouse compulsory education. This feature in the question has not now to be introduced into England for the first time; there are already eight acts on the Statute Book, beginning with the Factory Act of 1844, and ending with the Workshop Regulation Act of 1867, every one of which contains indirect compulsion. Indeed, there is hardly now a form of industrial employment that does not come within its reach, so that what is so urgently needed at the present time, is not merely new legislation in this direction, but the stringent enforcement of laws already in existence. If the Bench of Magistrates, the Boards of Guardians, and other officials who have to do with the administration of law, will only rigidly carry out the Labour and Vagrant Acts, the moral nuisance which now disfigures our streets will be almost entirely cleansed. Perhaps this principle might be extended so far with advantage, that every young person shall possess a certain amount of education, to render him eligible for employment. Such a provision as this, cautiously introduced, and gently carried out, would be an immense advantage to all parties concerned. In the meantime, the Clergy, if united and earnest, can do much to promote the solution of the Educational problem. This is not the time to assume the attitude, as though our schools were mainly designed to be nets to catch the children of Nonconformists.

I am not prepared to say, with Sir Stafford Northcote, that we should have an universal Conscience Clause, but I am prepared to say that we should have a comprehensive Conscience Clause. If in our schools we can secure, in its integrity, Church teaching for Church children, we ought be entirely satisfied, and ready to make use of our schools to forward the great work of general education.

But while we show that we are not anxious to embrace every opportunity to thrust Church Formularies, incomparable as they are, upon the children of Nonconformists, we should maintain with the utmost resolution the supremacy of Holy Scripture; we should refuse to give up the word of God in its entirety in our schools, and should regard it as the indispensable basis of all safe and sound education. The social condition of America, as portrayed by its

own citizens, with its system of mere secular teaching, ought to be a lesson to warn us, not an example to invite us.

The whole history of education in every country goes to show that to attempt to teach public morals without christian motives, is like attempting to plant trees with their roots upwards. In enumerating the educational agencies which are at work in this country, whoever should omit to particularize the Sunday school, would be like the astronomer who broke his telescope into two pieces while investigating the laws of the starry heavens.

It is a great fact that England has in its Sunday schools three millions of children. The influence which this must exert, in the formation of the spiritual character of the rising generation, cannot be exaggerated. It was Archbishop Sumner who said, more than thirty years ago, while Bishop of Chester, that Sunday schools "formed the spiritual salt of Manchester." I have always thought it a singular Providential coincidence, that the origin of Sunday schools, and the invention of machinery in Lancashire, should have been synchronical; and that, while its inhabitants were increasing three and four, and in one or two cases five or six times over, during the last quarter of the last century, that the doors of the Sunday school should have been, in this emergency, thrown wide to receive this teeming population.

It is not speaking too strongly to say that the Church in Lancashire, amongst the working classes, has not much to show independent of the Sunday school. The answer to an inquiry addressed by myself to a great number of Clergymen four years ago, as to what proportion of their communicants, who were of the working classes, had been brought to the Lord's table through the agency of the Sunday school; the answers showed an average of 78 per cent. It is not my statement, but that of the Commissioners on Education and the Inspectors of Schools, that the strength of the Church in a parish is generally to be estimated by the extent of the Sunday school. They almost invariably assert that the day school rarely changes the religious profession of a child, and that it is the Sunday school that fixes the creed and stereotypes the religious character. If this be so, and it cannot I think be successfully denied, it is a grave consideration for Churchmen to reflect, that, while it is gratifying to know that 76 per cent. of day scholars are in church schools, yet 56 per cent. of Sunday scholars are to be found in the schools of Dissenters; and that, though the population is rapidly increasing, yet it appears, from the careful and elaborate tables of the National Society, the number of scholars in church schools during the last twenty years has been stationary. This is a grave and significant fact. One great reason amongst others is, that many clergymen amongst us have disparaged, if not discouraged, the Sunday school. By all means let everything be done really to improve these institutions, and to place them in closer union with the Church; but I am sure, from personal observation, that they have been canvassed in no friendly spirit, and arraigned at the bar of the most incongru-

ous and ill-considered statistics. If the Church is to be tried by the same test, Sunday schools have not done anything nor has the Church. It ought not to be forgotten that nearly one-half of the worshipping population of this county is outside the pale of the Church; so that, if the Church is to be tested by the same rule as the school, they will both have to be thrown into the same grave. There is doubtless a tendency in young Clergymen, when first ordained—we have all felt it in ourselves—to seek to govern rather by the authority of office than by the influence of character; and because they have sometimes found in Sunday School Teachers an unwillingness to receive their utterances upon all subjects as the perfection of wisdom, they have been betrayed inadvertently into disparaging the institution itself. A Clergyman who was at Oxford with my sixth son, showing thereby that he is no patriarch, asserted at a metropolitan meeting, “that it is the glorious prerogative of the laity to listen and to obey.” I hope that the day is very far distant when Laymen will not respect the well-considered opinions of the Clergy, but I am sure that the day is very remote when they will receive their *ipse dixit* with cringing and unreasonable servility. There is nothing that matures and develops the character of the laity; there is nothing that gives them more wholesome and useful employment, than Sabbath School teaching. If Dissent has sometimes ministered to the lower part of our nature by giving its adherents too much to do, the Church has always, in my opinion, erred in giving its people too little to do. I read in a Blackburn paper, three weeks ago, of a gathering of eight hundred Church of England Sunday School Teachers, assembled to listen to an address from Mr. Heald, of the Church of England Sunday School Union. Eight hundred Church of England teachers in one town! What a blessed instrumentality; what a power for good; what a buttress for the Church? We have in this pregnant fact, without doubt, the secret of that enthusiastic maintenance of Church and State which has so distinguished Blackburn, even amongst the Lancashire towns.

If I have spoken with too much earnestness, and with an apparent optimism, of Sunday Schools, it is not only because from personal observation I see their immense value to the Church and to the country, but because I am not ashamed to say, that what I am in time as a man and a minister, and what I hope for in eternity, through the infinite mercy and merits of my Saviour, I owe to the patient, the persevering, and prayerful labour of a humble, but now sainted Sunday School Teacher.

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## DISCUSSION.

Mr. Alderman HUBBACK:—The subject of Education embraces an extensive area. It is not my intention, in the remarks which I purpose making, to touch upon

more than a mere section, though a very important one, of that area. I presume that it is in consequence of the interest which I have shown for some years in respect to the education of the neglected children of Liverpool, that I have been invited by the committee of the Church Congress, to join in this division of their discussions. My remarks, therefore, will be confined to that which is known as elementary education only. To any one who has any knowledge of the lower strata of the society in which we live, a striking feature of its condition must seem to be that of deplorable ignorance, and the effects arising from such ignorance. All the returns which have been issued from the various institutions of the country, whether the police-court, the prison, or the workhouse, show that the great majority of those who are brought to crime and poverty are uneducated. I shall not trouble you with statistics, for, as a rule, I believe very little dependence can be placed upon figures. Surely, however, irrespective of all figures, every reflecting person must be aware that there is a mass of ignorance existing in the country which is a disgrace to the age we live in, and the constitution under which we are governed. When such ignorance, and its effects, are brought palpably before us, we cannot but as Christians exclaim, "Our people perish for lack of knowledge." By elementary education I mean the ability to read with ease and intelligence, to write with some degree of facility, and to know the simple rules of arithmetic. Coupled, however, with such acquirements, I maintain that to fit children, as they grow up, to lead a proper life, they must at the same time have a moral and religious training—be taught to fear and love God, to love their fellow-creatures, and to be schooled in industrious and cleanly habits. Now, does anyone suppose that if all our people, before they had reached the age of manhood and womanhood, had possessed such knowledge and training as I have here indicated, there would be so much crime, drunkenness, poverty, and early death as now overshadows the land? Unhesitatingly I say, Impossible!

Let me now, in the first instance, direct your attention to what I consider to be the causes of the existing ignorance: and, secondly, what, in my humble opinion, we ought to do to cure it. 1st. The chief cause of the ignorance I believe to be the almost total indifference which has long existed, and even now exists, among the majority of educated people in respect to the sad condition of their uneducated brethren. They have hitherto too often looked upon their condition as a matter of course, and by such indifference have virtually said, "Am I my brother's keeper?" Many have gone so far as to say that, having had excellent servants totally uneducated, education is, therefore, not requisite for good conduct; and, consequently, there is no necessity to make any effort to extend it, under the idea that by doing so you will make people better. How any one professing to be a Christian, and enjoying all the mental gratification which is derived from being able to read and to write, can hold such views, is a mystery to me. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" Although this passage from Holy Writ seems to allude to man's physical wants only, I do think it may be applied also to his mental requirements. Why, what is the first emotion of a Christian convert? Is it not a strong desire to convey the truth to others, and to share with them the blessings of every kind which he or she enjoys. Would that every individual who now hears me did but ask himself or herself, "What have I done, and what am I doing, towards the education of the ignorant?" I ask then, Is it not possible, irrespective of party or creed, by a united effort to remove, or at all events to lessen materially, the ignorance which exists? To effect such an object the work, however, must be undertaken in a thorough spirit—that is, the mind of the nation will have to be made up that at all



costs, and at all hazards, the rising generation shall, for the future, be properly instructed in their duty to God and man. All narrow, bigoted, and sectarian proclivities must be given up; our individual responsibility must be fully realized; and every one interested in the subject ought to unite and call upon the Legislature to assist us in grappling with this vital subject—and this, too, without delay.

Another cause of the existing ignorance I can trace not so much to the want of schools, as to the many inefficient masters and mistresses, and, consequently, to the imperfect mode in which too often instruction is imparted to children. Schools, to be of real practical use, must be made attractive. All who have taken any interest in, and watched the progress of, elementary schools cannot but be aware that the education of many children, either from their irregular attendance, or from the want of aptitude on the part of the teachers for the duties they have undertaken, has failed to realize the results expected. How often do children attend schools for a short period, make some progress in learning, leave, and after an absence return almost as ignorant as on the first day they entered, the whole of the previous instruction which they had received being lost.

I now approach the second division of the subject—What shall be done to cure the ignorance? Believe me, I offer my views on this head with the greatest diffidence, knowing right well the difficulties which surround the task.

First of all, I contend that it is the duty of every enlightened Government to see that its people are properly educated. Schools should be provided, and made in their management thoroughly efficient. If children will not attend, we must go into the highways and byways and compel them to come in. Compulsory education, the principle of which has been already established in the Industrial Schools, Factory, and Workshop Acts, ought to be extended. To bring about a system of elementary education in every respect suitable for the wants of the country, first and foremost, there ought to be appointed a qualified and responsible Minister of State, with a seat in the House of Commons. He should be considered to have charge of, and be responsible for, the education of the people. From his office the machinery for the work required would be directed. The country would have to be divided into districts, with a head inspector in each, together with a board of education elected by the ratepayers—with sub-inspectors of various grades, according to the requirements of the population. Let me suppose such machinery started. The first duty to be undertaken would be to visit every existing elementary school, report upon its efficiency and future requirements—and also as to the necessity of additional school accommodation for the wants of the neighbourhood. Such a report would be invaluable, and form the basis of future action. The business of the State Education Department ought to be, to see that the education of every child throughout the kingdom is looked after and cared for. So long as parents attend themselves to the education of their children, no interference on the part of the Government is required; but there is a stratum of society where dark and degrading ignorance prevails. It is to that dismal portion of the community I would urge the attention of every thoughtful man and woman. What is to become of the mass of neglected little ones which crowd our streets, if not now looked after? Wretchedness, crime, and poverty must be their portion to the end of their days. I maintain, therefore, against all cavilling, that the duty of the Government is to step in, and at all costs see that such children are looked after, and educated; enforcing from the parents or guardians, if able to pay, a portion of the expenses for their education and maintenance. I would suggest that the management of existing schools, in respect to their connection with the various religious bodies should be interfered with as little as possible. I am strongly in



favour of the Denominational system, but I would make secular knowledge the sole test upon which Government aid is granted.

It is well known that there are now three classes of Inspectors—the Church of England, the Nonconformist, and the Roman Catholic. I think there ought to be but one class. At present no Government aid is given to any school unless it is in connection with a religious body. The Conscience Clause is required to be adopted in all Protestant, but not in Roman Catholic schools. How much simpler it would be were the Government to leave the religious teaching of each school to the managers only, her Majesty's Inspector looking after the efficiency of the teachers, and the result of their labours in respect to secular knowledge, regularity of attendance, and cleanliness of habits among the children.

I hope I shall not be misunderstood in respect to the observations I have now made. I am decidedly opposed to any system of purely secular teaching. On the contrary, I firmly believe that, to fit children for their duties in life, and to enable them to withstand the temptations which surround them from day to day, they must be religiously instructed. Seeing, however, that it is impossible to order and enforce this religious teaching by putting forward one particular creed only, there ought to be no objection to leaving each religious body to carry out in the school which it may have established, and with which it is connected, its own mode of instruction. Depend upon it, this necessary teaching is much more likely to be faithfully inculcated through a committee of management, and by masters and mistresses belonging to a known religious body, than when left to any kind of latitudinarian board, having no clearly defined faith or fixed religious mode of worship. Thus much in respect to making the existing schools as efficient as possible. When done, the inspector of the district should report what additional school accommodation is required in the neighbourhood; and intimating that, should the various religious bodies connected with the existing schools be unprepared to supply what more are required, he will, after a certain date, call upon the Board of Education to provide the want at the cost of the ratepayers, supplemented, of course, with the usual Government aid. Schools, thus established, I see no objection to being purely secular, open to all sects—proper arrangements being made for religious teaching being imparted as may be agreed upon by the various denominational bodies with the Board. By some such course as this, school accommodation would in time be provided for all, and a wholesome rivalry established between what might be styled the Denominational and the Open School; and depend upon it, which ever was best managed, to that school the majority of children would ultimately go.

Now comes a difficult point. What, you will ask me, do you purpose doing to ensure the attendance of children at either one school or the other? My plan is this. In connection with the Inspectors, I would have in every district what has been styled a "boys' beadle," that is, a person who will look after the attendance of children at school. Parents should be made liable to a fine if it can be proved that their children, while in good health, do not attend a school which they shall name, a certain number of hours per week. When parents are notoriously wicked and improvident, then the children should be taken from them, under the provisions of the Industrial Schools' Act, and the parents, as at present, made to contribute, according to their means, something towards the cost of maintenance. Industrial schools should be largely increased. I fear, however, this will not be done so long as it is optional on the part of the community, whether additional schools shall be built or not. When a thorough knowledge of the requirements of a district is obtained, it ought then to become the duty of the Inspector to compel the authorities to provide the necessary accommodation.

One word as to what I deem to be the elements of a successful elementary school, and the sources from which means for its support should be derived. The voluntary principle should be maintained, and, as far as practicable, some industrial occupation should be introduced whenever possible. No school should be of such an extent as would prevent the master or mistress from individualizing each child. As a rule, large elementary schools are not so efficient as those which do not contain more than 150 or 200 children under each head teacher. Hitherto schoolmasters and schoolmistresses have had no provision made for them in their old age. A superannuation allowance ought to be provided. No higher occupation exists in respect of the future of the country, than that of educating and training the young. The present salary of teachers precludes all chance of their saving. As age advances, the manner in which the duties of such people are performed must, of necessity, be materially affected if they have nothing but the workhouse to contemplate as a rest from their labours. A system of superannuation allowance, similar to that which exists in all the principal State departments, ought to be extended to the masters and mistresses of all schools which are aided by grants from Government. At present, the majority of elementary schools, which are under Government Inspectors, are maintained from three sources—from Government, one-third; voluntary contributions, about one-third; and children's pence, about one-third. This I think a very fair division; but, unfortunately, there are many schools which are not receiving Government aid. There ought, therefore, to be a greater elasticity given in respect to the mode of making the grants, so that all may be embraced and encouraged to work up to the common end. The open schools which may be required to be established, after being built by the rate-payers, if not supported sufficiently from the three sources I have referred to, would, of course, have to be supplemented by rates.

In conclusion, permit me to say that, although feeling deeply sensible of the weakness with which I have advocated the cause of Elementary Education, I cannot but express my opinion that, among the various subjects which may be discussed at this congress, none ought to hold a higher position in the thoughts of Churchmen and Christians of every denomination than that of the training of the young. In fact, everything connected with the future progress, position, and prosperity of this country must, in a great measure, depend upon the manner in which the rising generation are instructed.

The Rev. CHARLES PERKS (*Incumbent of Richmond, Victoria*):—My apology for presuming to address this large assembly must be the fact, that I have spent many years of my life amidst circumstances very much of the nature to which some of the addresses this afternoon have pointed. I would say a few words on the subject of Day Schools, and chiefly because we have had to pass through the precise kind of battle that seems now to be threatening you in the home country. I am going to speak to you about a part of the world where some thirty-three or thirty-four years ago only fourteen Christian souls were found. It has been a country of rapid development, and on the great subject of education every system has been tried that our means rendered possible. To some extent we have succeeded, but our work is by no means perfect; neither, perhaps, shall we be allowed long to retain the ground at present occupied. For some years we worked with two systems—what is known to you at home as the Irish National System, and what is known as the Denominational System. These worked side by side for several years, and the effect was the multiplication of small schools at a very great cost to the State, giving a more or less imperfect education because of their number, and of the small size of the schools themselves. A few years back the two conflicting systems were got rid of and

combined in one, which we—I speak now of the Clergy of the Church—are for the present satisfied with and thankful for. We have a kind of Conscience Clause, and, indeed, have had for some years previous to the amalgamation to which I have just referred. Our clause runs somewhat to this effect: “No child shall be compelled to attend any religious instruction to which the parents object.” We have worked on that for some years; and I desire to say to my clerical brethren that there is not so much to fear from a clause of that kind as some persons may think who have not tried it. Perhaps I shall be allowed to avoid giving names, because I don’t forget that whatever is said here flies very rapidly to the colonies; but I will speak of a school which last year contained a thousand children, and has contained a number somewhat approaching that for several years; and I can state without fear of contradiction that in that school, in eighteen years, we have not had eighteen cases of objection on the ground of the clause I have just quoted. There are children of all denominations to be found in that school, chiefly, I believe, because it is the best school in the locality. It is not the only school, but it is by far the largest, because very great care is taken in the appointment of teachers, who are thoroughly efficient; and what there may be of objection on the part of parents on religious grounds they gladly waive for the sake of having their children under the influence of good and moral teachers, and having them thoroughly instructed in the subjects in which they are taught. We are somewhat in advance—if I may be permitted to say so without any pride in the matter—of the English standard of education. The inspection is with us carried on by the officers of the government. We inspect them for our own satisfaction, but we don’t inspect them officially. Our children are examined in five subjects—reading, writing, grammar, geography, and arithmetic; and the government capitation grant is paid on each one of those five subjects. The teachers receive a much larger sum for the children than the teachers at home do. For instance, the school I have been speaking of would probably yield—including the fees paid by the children and the government grants, in the way of stipend, capitation, and allowances for destitute children—about £1,800, to be divided among eleven teachers. The head master would get about £350, the head mistress of the girls’ school about £250, and the head mistress of the infant school about £200; the remainder being divided, rateably, among the assistants. With regard to destitute children—in order that there may be no excuse on the part of parents for keeping their children from school, the government of the country pay a reduced rate—about half the ordinary rate—for the education of all children certified by a magistrate or clergyman to be destitute. This renders it important for the teachers to look after those children: they get something for them. In our country, Sunday schools are not a social evil, but an incalculable social blessing; and I don’t exaggerate when I say that, whereas, as I have said, there were, thirty-five years back, only fourteen souls in the whole country, we could now, from one of the principal towns with its suburbs, fill this hall, and fill it well, with Sunday scholars of the Church of England. There are many reasons why the Sunday school is not merely a requisite but a necessary there. The circumstances of colonies are peculiar. The colonists would give attention to their children—but in many instances they can’t, because they are scattered far and wide—and it is a great comfort and blessing to them to be able to take advantage of the Sunday school. I would say, before I sit down, that if we don’t appreciate Sunday schools those outside the Church do. If we allow our children to slip through our hands, there are others waiting outside the Church who know the value and the power of Sunday schools, and will gladly take up our children in their arms and run away with them from us. I don’t speak of a matter of theory, but of what I have seen and

known. The question is asked—"What good do they do?" I know one, not a very old one, from which three Ministers have gone out—and able ones—into our ministry. By all means, and especially if you are likely to have your education secularised, attach value to your Sunday schools. If they are too low for the middle classes to take advantage of them, raise them up. You can have nothing to fear from the sound scriptural teaching of our holy and beloved Church. Pardon me if I attempt to say one word to strengthen the admirable paper read by Dr. Barry. His anticipations and his fears are both well-grounded; and if the wise words he uttered to this meeting to-day are allowed to have that weight which, I say from experience, they are entitled to, the education of this country will be retained where I think it ought to be, and where I trust it will be to a very large extent—in the hands of her Church.

The Rev. HENRY MEYNELL (*of Denstone*):—My lord, it has been publicly said, by one who ought to know, that Church Congresses in general, and the Liverpool Church Congress in particular, are things filled to the brim with unrealities. I trust that during the ten minutes allowed me I shall not deal with an unreality. I wish to speak to you of the real work that has been done by a real man, and I want to ask you to join with us in doing that work. The Bishop of Lichfield, when first he propounded his scheme for those Diocesan Church Conferences, which have been held with such success at Lichfield and Stafford, was met by an opposer, who put to him the following question—"What is there for Church Conferences to do?" "What is there," he answered, "to do! There is half our population to be won back to the faith of our fathers." That is our work, and that work must be done at once. Now, how has this come to pass? How is it that our Church has alienated from her the love of these thousands of her children? Because they are sheep scattered as having no shepherd. The great commission was given to the Church, to feed the sheep and to feed the lambs. This commission the Church has to some extent neglected. She has not fed the lambs. It is with that point I am concerned now. The strength of Dissent lies with what are called the middle classes. Those classes have been neglected by the Church. For the aristocracy of England she has provided schools and colleges. The education of the children of the upper classes has always been in the hands of the Church of England, and the upper classes, the aristocracy, are, on the whole, attached to the Church of England. During the last twenty years, with the help of the National Society and other voluntary agencies, the Church of England has done a great work towards the education of the poor; and the poor, I believe—and I thank God for it—are fast returning to the Church of their fathers; but the Church of England has done little or nothing for that vast class, and that most important class—that back-bone of England, which lies between the very rich and the very poor. She has taken from them their schools: she has not supplied them with other schools. Hence it is that they are alienated from us. Now we all begin to feel that it is so, and we begin to cast about for a remedy. But there is one man who felt this twenty years ago, and found a remedy; and now, the real work I want to speak to you about is the educational effort that is being made by St. Nicolas' College, and the real man of whom I want to speak is Mr. Woodard, the Provost of that College. Mr. Woodard had charge of a parish in London, St. Peter's-in-the-East, at the time of the great chartist troubles; and going about amongst his parishioners, he found them almost to a man disaffected to Church and State. They were middle-class men—small tradesmen, small merchants, and others. He asked them their grievance, and they named several; and one which struck him as a real one, was, that the aristocracy had stolen from them their schools, and they had no public schools, worth calling such, to which

they could send their children. And, like a real man, having heard the grievance, he set to work to find a remedy. He went to Sussex, and began by educating a few boys in his own dining room; and now he receives £40,000 a year in school fees. He has gathered round him a number of men interested in this question of middle-class education, and has founded a college, which owns some hundreds of acres of land, and buildings and property to the value of £150,000. That property and those buildings are in the hands of trustees, three of whom are present at this Congress; and to show what the teaching at these schools will be, I need only name two of them—Mr. Hubbard and Mr. Beresford Hope. There are schools for each grade of society. His theory is, that society may be divided into upper, upper-middle, and lower-middle; and he has provided magnificent buildings for each grade. First, there is an upper school, at Lancing, where the sons of gentlemen are educated at a cost of £55 to £85 a year; next comes a middle school, at Hurstpierpoint, where a thorough public school education is given to more than 300 boys, at a cost of 27 to 30 guineas; and then he has a lower-middle school at New Shoreham, where nearly 400 boys, sons of tradesmen, small farmers, mechanics and others of limited means, are boarded and educated at 14 guineas a year. How it is done is a marvel, but it is done, and made to pay. Seeing these great works going on in Sussex, we in the Midland and Northern Counties turned our eyes to him, and wished that he would come and do for us what he has done for that part of England. I need not enter into details as to how he was invited, or state who made that liberal offer which brought him amongst us. It would pain one in this room, probably, if I were to do so. Suffice it to say, there is now rising at Denstone, in Staffordshire, a noble pile of buildings, which will be a sister school to Hurstpierpoint in Sussex. It will be a public school in every sense of the word, and in strict connection with the Church of England; for it is, perhaps, a distinctive feature of Mr. Woodard's scheme that each school has a Chaplain, whose duty it is to see that the boys are Christian boys; and the result is that Mr. Woodard, year by year, is turning out noble-hearted young fellows, all that we could wish to see—Christian gentlemen in the truest sense of the word, and thorough Churchmen. I say this with confidence, that from no schools in England have so few young men gone over from the ranks of the Church to the ranks of either Rome or Dissent, as from Mr. Woodard's scheme, simply for this reason, that they have been well-grounded and trained in the principles of the Church of England. This is what we wish to do at Denstone; and I ask you to help us. If you will send me back to Denstone with £6,000 in my pockets, we can go on building that portion of the school which remains to be built before we can accommodate 200 boys. All that we are building at present is a wing for 200 boys, not for the total of 400; and we want to sign a contract at Christmas for another wing, of what will be called Lonsdale Buildings, in memory of that large-hearted man the late Bishop of Lichfield, whose last public utterance was on behalf this school. I appeal to you to help us; and if you will do so, I challenge the Archdeacon of Taunton, or any other man, to say that this Liverpool Church Congress is an unreality. At any rate, you will have done one thing that is real, tangible, practical and *ad rem*.

GEORGE WARRINGTON, Esq.:—I should not have ventured to trouble the meeting with any remarks this afternoon, but for the opening paper. I speak before you simply as a Sunday school teacher, and as having been connected with Sunday school work for sixteen years. I confess, when I heard of Sunday schools as described to us by the Archdeacon of Montgomery, I almost failed to recognize the thing I had known for sixteen years. In the school which I heard described, however excellent it might be in some respects—and I apprehend there were points in it from which ordinary Sunday schools might take example—I failed to see a single distinctive



element of a good Sunday school. I would not have ventured to make so bold a statement, if I had not had the actual experience of a teacher in a Sunday school, which perhaps enables me to do so. The scheme sketched before us lacked this above all things—that it gave to the teachers no opportunity of getting a personal influence over the children committed to them, as the teachers in ordinary Sunday schools unquestionably have. Any one who has been engaged practically in really teaching, and not simply reading lessons, will know the kind of influence which is obtained over the children—how they flock round you, how they love you; and that that influence does not end when their school days are over, but that it lasts very far into life. If there is one thing I should look upon as more essential than another in these days, it is that those interested in Church work, and the upper classes especially, should get a personal hold upon the poor children around them. It is not enough that we should teach them wholesome doctrine: that is not enough; but we want so to bind class and class that they shall be a real whole. I do think Sunday schools have a great deal to do in that direction. But, then, secondly, I failed to see where these children were to get an intelligent apprehension of the truths they were taught, if they were simply to learn so many lessons by heart, and to go to school and say them. I remember, in my own young days, I used to learn things by heart, and I know I understood very little about them; and I suppose I was not an exceptional boy for dulness. Therefore, it may be reasonably imagined that, if learning by heart in my own case did not give me much insight into Theology, or Scripture, or anything else, it will not be likely to give much to the poor children who attend our schools. What we want is to teach them so intelligently the things they are taught, that they will really understand them and take them home to their hearts; and I doubt whether any system of learning by heart will do that effectually. But I would not have it thought for an instant that, in the scheme sketched to us, there was no element of good. There was one element which I may select out of the rest as especially worthy of imitation; that was, the doing away with the compulsory attendance at Church of the children as a body. It was my ill-fortune for several years to have to mind children in Church; and I can venture to say that, both for children and teachers, a more irksome occupation than such attendance at Church cannot very well be imagined. If we wish really to attach the children of the lower classes to the Church of England, we must do away at once with the system of children's galleries—of long rows of children kept in awe and silence, attending a service under the most uncomfortable circumstances possible, the service in itself unsuitable to them, dragging out the weary hours, counting the stained glass windows in the Church, or perhaps counting the words in one part of the Prayer Book. This is the kind of training we give them, and how can we expect they will do anything else, when they get old enough, but give up Church at the same time that they give up school. Most assuredly, if we want our Sunday scholars to go to Church, there is but one principle on which we should allow them to go, that is, with their parents. If that were insisted upon, and schools refused to take the children at all, but leaving that for the parents to do, I believe that in a great many instances they would be taken, and parents would go to Church who don't go now. But we must not stop there if we want our children to be intelligent worshippers. We must train them in intelligent worship. "But," it may be said, "surely you would not have all these children attending no Church up to the time when they shall become intelligent worshippers?" Assuredly not. Let them have such a service up to that time as they can enter into. Then you will not only have taught them what is the higher worship they are to have through life, but you will have trained them into the spirit of worship in their earliest childhood. We don't want to have merely a collection



of prayers from the Prayer Book, but we want prayers of which the children can understand every word, which they can enter into, and which will express their own childish wants and feelings. Then I think the children will be found to have got as intelligent an idea of public worship as can be given in any other way.

EARL NELSON:—My Lord and fellow Churchmen, I wish very shortly to bring back the attention of the meeting to the great educational crisis, referred to in the paper read by Dr. Barry. It is, indeed, a great educational crisis; and we must not be content, as a Church, in congratulating ourselves upon what we have already done, but we must be prepared to acknowledge deficiencies; and be prepared, if we are really, as we ought to be, the national Church of this country, to take a prominent lead in dealing with those deficiencies. I don't expect to have—I am afraid I shall not have—the sympathies of many with whom I frequently act, but it is my duty to express what I fervently believe to be the case; and I would say that I consider the Endowed Schools' Bill, which I supported in the House of Lords, to be a bill which will be fraught with very great blessings. I mention this, because nothing has been said about middle-class education. I mention this because, in showing you what I think that bill will do, I shall show you, more clearly than I could in any other way, what many of the deficiencies of our education are. Now, there is no doubt, and I am delighted at it, that Mr. Woodard has done a great work, and I hope his great work will go on. But there are besides, those old Endowed Schools, the reports made upon which no one can read without being perfectly certain that they are failing greatly, the mass of them, from the great duty that they ought efficiently to perform. I see too, through that bill, the means of giving a real education to the lower classes of our people, for I do not, and I cannot, consider the elementary education of our parish schools a real, a proper, and a full education of the lower classes of our people. I think we are bound to give them an opportunity, when their talents enable them to do so, to rise through our middle-class schools,—aye, if need be, by means of scholarships,—up to the very Universities themselves. I believe that has been the idea of education in times long passed. I believe it is a heritage which has been taken away from our lower classes, and I do believe that, through the means of this Endowed Schools Bill—if we Churchmen and Clergymen in every parish are careful to see that it is faithfully carried out—great atonement may be made. Many of those small charities which are now uselessly—if not worse than uselessly—spent, if they are turned into scholarships to lead to the middle-class schools, and so on to the Universities, will give a stimulus to education in every parish, and will do for the working classes what has never been done for many years—will give them the chance of rising out of their class. But this is to be supplemented by a bill that we know will be brought before us on the great question of elementary education itself, which is a great question, though we want to supplement it in many ways. I am convinced in my own mind, and I wish to tell you this fact fearlessly, though I did not always think so, that the question is one between secular education and religious or denominational education. And I can assure you that it is perfectly impossible for us to defend denominational education, unless we are prepared to accept a general Conscience Clause. I want to say to you shortly why I consider it is the duty of the Church willingly to accept a general Conscience Clause. In the first place, the very fact of its generality takes away a great deal of the invidiousness of it. In the next place, it does distinctly take care of the children of the Church in places where we may not be able to have Church schools; and in Church schools themselves it distinctly takes care of the denominational education of particular schools. What it says is this: "We will allow you to take the children of others who differ from you, if you will undertake not to instruct them in your

peculiar religion, their parents objecting thereto;" and I put it to you—What would the first Missionaries of Christianity have said if a heathen sovereign had told them "You may teach your own children whatever you like, and I will take care they are not persecuted. I will do more. I will allow heathen children to come to you, if you will not force your religion upon them, if their parents say you are not to do so"? I say that any Christian Church would thank God and go into this work. Now, if it be true—and I think, from my experience, that it is really true—that we must have Denominational Education, as the great national system with a Conscience Clause, or secular education, I think no Churchman ought to hesitate for a moment as to what course he ought to pursue under the present crisis; and I would say this further, that we should be shrinking from our duty as a Church if—supposing the country decides on a national education on the denominational system, with a Conscience Clause—we withdrew from that; because it is our duty to go on and do what we can for the maintenance of the faith of the country. And we must do it. If we cannot do it exactly in our own way, we must do it in the way it is permitted us to do it. And if what I have told you would be a blessing in the case of heathen children, how should it be reckoned not a blessing, but a curse to us, when the children we are asked to receive are, in many cases, the children of Nonconformists, many of whom do not differ from us so much as they are supposed to do, and only began to differ from us through State interference and State compulsion.

The Rev. Canon TREVOR:—I listened, as an old member of the Congress, with very great interest and hope, to the opening remarks of my friend Dr. Barry. He promised us he would not take up our time with anything which was not either new in itself, new under the circumstances, or new to us; and, as I knew that no man was better able to fulfil such a promise than Mr. Barry, I did listen with some very great hope and interest. Judge, then, my Lord, of my extreme dismay, when, after all, nothing was produced to us, but that old worn-out, crotchety expedient, which I myself have routed a dozen times, at as many meetings, in different parts of the country; which has been cooked up, over and over again, in Downing-street, and has never yet been brought into a state to keep its place on any honest man's table. The Conscience Clause new! I wonder what the noble lord, who has just sat down, and my reverend friend, have done with Archdeacon Denison to-day. Have they carried him into the centre of Africa, to prevent his appearance this morning? Have they left it to me, once more, to tell this meeting that Denominational Education, coupled with a Conscience Clause, is the very merest sham and absurdity which the world ever heard of? I will show it to you in a few moments. I have shown it so often, I thought really the thing was done with. The State will let us take the children of Dissenters, if we will promise not to teach them our religion. Do we want to take the children of Dissenters? Have we been going about the country, asking for dissenting children to come to us? Do we want to interfere with their children? Do we want to interfere with their liberty? What do they mean by liberty? Liberty seems to be, for a man to do what he likes with himself. The parent can send his children to whatever schools he likes; but if he wants liberty to bring his child to my school, and compel me to come to terms with the child, it seems to me something like the inverse of that glorious prerogative which we have heard of, that a Layman is to listen, and to obey. Under this new teaching, the glorious prerogative of the Parish Clergyman will be to listen to the suggestions of the drunken cobblers of his parish, and to obey. Now, I tell you, and I will prove to you, that the Conscience Clause is, in itself, either a sham, or a direct negative of denominational teaching. What does this Conscience Clause mean

to bring to you? Does it mean to protect the dissenting child's religion, or does it not mean to do so? All the argument I have heard on the subject is this: it is but a very little concession to make, and it will not prevent you from maintaining your Church school. The Church atmosphere, which my friend Dr. Barry said is of more importance than any special rules, shall be observed. The entire authority, character, and influence of the school shall remain untouched. Do you mean to tell me you have gone and entrapped the child of a Dissenter into a school, which is thus to be pervaded at every corner and turn with Church influence; deluded him by the notion that he had a protection in the Conscience Clause? I really think that this is so mean and dishonest a proposition, that I am prompted to protect my friends here against their own arguments. I do not believe that they think it to be a sham. I believe they are honest enough to suppose that the Conscience Clause will accomplish its purpose, will protect the child of the Dissenter, and preserve him from being instructed in principles against which his father protests. Then, if it does do so, I have every right to continue my opposition to the Conscience Clause, for if the Conscience Clause will protect the Dissenter, it will therefore destroy the Church character of the school. It will poison at the fountain the Church authority. At every corner and turn, there will arise the question, whether or no these protected children have not a right to be considered in such and such a matter. And I myself do hold and firmly believe that no Clergyman can assent to the Conscience Clause in his own school, without making a complete surrender of the whole principle upon which he maintains his position in the parish; without imposing upon himself a fetter in every high exposition of Church authority or Church doctrine, whether from the pulpit, or from anywhere else; and, I may add further, without opening a rift in the Church system, which will go on steadily widening and widening, until it has destroyed the entire remnant that is left to us in the Church of England. I will add but one word more. I agree with Archdeacon Denison that the Church Establishment is gone. I believe that before long we shall have to quit, as another branch of the Establishment has quitted before us; and this I will say to my noble friend, and to Dr. Barry, that I do wish, when the time comes that we are to give up our post, we may march out at the front door with our colours flying, and our creed unchanged, as the Irish Church has done, and not have to be turned out ignominiously at the back door, after having descended from our proper position in the union of the Church and State, to take up the office of a turnspit in the kitchen, for some sordid end of legislation. As for secular education, give it me in preference by far.

J. G. HUBBARD, Esq.:—I hardly expected to be called upon so immediately after the exceedingly animated and able address of Canon Trevor, whose inability to remain silent, after the speeches he had heard, I can easily understand. No one more heartily than myself cheered those portions of Dr. Barry's speech, in which he insisted on the preservation of the Denominational System; but when he proposes, as the great panacea of all our difficulties, to introduce a Conscience Clause into our schools, I ask, What Conscience Clause? A Conscience Clause for whom? Is it to be a protection to the conscience of the dissenting child, but a burden upon the conscience of his teachers, and of the Clergy, who promote the school. I cannot think that a Conscience Clause such as he has named to us is one which will fulfil all the objects that we ought to have in view, if we seek by it to satisfy the assailants of the established system of the Church. For, recollect that this movement, this demand upon the Church for the surrender of a portion of her discipline, is not made by the friends of religion. It is not made by the friends of Religious Education; it is made under the influence of secularism; and it is because statesmen are not strong

enough, because statesmen are not bold enough, because public men are not true to their professions, that they are obliged to catch at any straw, which would give us the appearance of saving our position as an Established Church. My Lord, I have always regretted that some enthusiastic, but, as I think, ill judging men, have paraded before the world their desire to exclude from their schools all who would not come with the cross or baptism on their brow, and submit themselves ostensibly to the entire teaching of the Church. It is my feeling that no Parish Clergyman has a right to shut his door against any child who comes; and it is my opinion that, if a Clergyman knows that a child is unbaptised, he should not put him into a difficulty, by forcing upon him instruction in the Catechism, which would be, in his case, an entirely inapplicable mode of teaching, but should let him share in the religious education of the school, and let him take his own course hereafter, with regard to being or not being in entire communion with the system of religion in this country. But I must confine myself to the Conscience Clause. I entirely agree with the definition of a Conscience Clause put forth by Mr. Gladstone, when he said — "Liberty of teaching, liberty of withdrawal." Well, even that is a concession in this respect—the moment you give a parent the right of intervention, you impair your discipline. But I will admit this, for the sake of unanimity of action, for the sake of the greater influence of the Church, I am willing to run the risk of discipline being endangered. I say the risk, because I believe, in truth, there is very little risk run. We have heard to-day, and we have known it long since, that, whether you have a Conscience Clause, or not, ninety-nine out of a hundred of parents of children in our schools will never ask whether they are Church Schools or not, and will never think of interfering, and saying, "Don't teach my child this lesson or that lesson." All they want is a good education, and they are quite willing to take their chance with regard to religious teaching. That has been effectually proved; and, therefore, with regard to action on this question, it is really a matter unimportant in its results, whether there be a Conscience Clause, or not. But it is a very different thing to say that the Conscience Clause itself is unimportant. The Conscience Clause, as it has been forced hitherto upon our Church Schools, means this: You shall not only exempt the child from learning any defined religious lesson, if his parents object to it, but you shall not, directly or indirectly, permit him to know the doctrinal teaching of the Church. That is to say, that in the child's presence, the Master ought not to utter a word which can conflict with the ignorance or prejudice of the parent. He must not openly, in the school, declare that there is a God in heaven, who punishes untruth and dishonesty, for fear this child should take to his father the relation of a belief in which his parent himself has no confidence whatever. I heard somebody say, No. Mr. Lingen himself admitted that that was the logical conclusion from the interpretation of the Conscience Clause of the Privy Council. I will willingly accept and recommend, to the utmost of my power, any clause which, while it does secure the religious liberty of the parents and of the children, does not expose the consciences of the Teachers and Clergy to a most serious insult and injury. What is education without the religious element? Why, there is no genuine religious Dissenter, who will not at once say, "Education without religion is a thing which we don't want, and would rather not have." Well, if that is the case, just see how the Conscience Clause, as it has been attempted, acts upon the system. I have said that any interference on the part of the parent is, of course, in theory, an infraction of discipline; but, if you choose to run the risk, slight as I believe it to be, and give the parent the right of withdrawing the child from any lesson he pleases, all I can say is, that to such a Conscience Clause I have no

objection. I am sure the child will very rarely be withdrawn from any lesson. One parent may have a spite against astronomy, and say, "You shall not teach my child astronomy;" and another may say, "Don't teach my child arithmetic;" but if you leave it entirely open, although you run a very slight infinitesimal risk, of injuring the discipline, you don't incur the most serious risk of putting high-principled conscientious English Clergymen—the promoters, as in most cases they are, of our parish schools—into the painful position of being obliged to say, "To continue my school, and to obtain the funds, without which it will entirely fail, I am required to engage myself, by the demand of a parent, to strike out of the education, which I offer to his child, its paramount—its essential element—religious instruction. I may exact from him the study of all knowledge, except the knowledge of God." This is a question for the Clergy of our land. It is not a question for the House of Lords; it is not a question for Prime Ministers. We know that policy will carry people a very long way; and for my part, I have ceased to have any confidence in princes, or in statesmen. But I have great confidence in the high-minded, resolute character and integrity of our English Clergy, and of the Laity, who know them so well that they will stand by them to the last. The decision of this question is in their hands. No Government can secularise the education of the people, unless the Clergy abdicate their position and responsibility. What we should be willing to accept is, a Conscience Clause in its true interpretation. That which we resolutely repel and reject is, the Godless Clause of the Educational Committee of the Privy Council.

The Archdeacon of ELY.—I did not intend to speak on this occasion, but I have made inquiry whether, at the opening of the Congress this afternoon, the subject of Sunday schools had been treated, and, having heard that it had not, I determined to make some few remarks if I might; but as I came into the room I discovered that Mr. Bardsley was treating the subject, and treating it most admirably. Still, I had sent in, rather rashly, my card, and therefore I must, as in duty bound, inflict a few words upon you. I wish to speak upon two points, and to bring the mind back a little from this dreadful Conscience Clause. I wish to speak upon middle-class education first. Now, it seems to me that the Church of England has hitherto neglected middle-class education. Her energies have been directed, and rightly directed, to meet the wants of this class. She has bestowed a large amount of her wealth, energy, and talent to meet the wants of this class. And certainly our Nonconformist friends have been quite willing that she should do so; for the Church of England has had seventy-five per cent. of all the grants of the government to meet the voluntary efforts of the country in the matter of national school education. But middle-class education, I say, has hitherto been very much neglected. Our grammar schools have been allowed to go to ruin, till now, at last, a Royal Commission has had to be issued. If I wanted an argument for more Bishops, one of my arguments would be that they have had so much work to do, that they have not properly, in times past, done their duty as visitors of grammar schools. Then, again, we have neglected our Cathedral schools. Our Deans and Chapters, in past days, don't seem to me to have done their duty in that matter; but, now, thanks to the new process, by which that most injurious system of fines is done away, I think the time has come, when, by the assistance of the Ecclesiastical Commissioners, many of our Cathedral schools may be revived. There is a third class of schools, and that is the voluntary middle-class schools, which now—all honour to them—many of our Churchmen are trying to establish. All honour to Mr. Woodard, who has done so much for all the middle-classes in the matter of schools, in his great chain of schools. All honour to those who, perhaps a little unfairly, arrogate to themselves the title of Evangelical; all honour to that great



party in the Church of England, who have at last come forward to imitate Mr. Woodard, and to raise a large fund to establish middle-class education ; and, thank God, there is a good school at Trent, and other schools about to be established by them. Don't let us quarrel about this wretched Conscience Clause. Excuse the phrase. For years, from my youth, I have been in favour of some clause of the kind, and I have listened to Archdeacon Denison and Canon Trevor, and read the evidence they have given — especially that of Archdeacon Denison; I have heard Mr. Hubbard, and read his papers, and I always thought they were going upon theory and not investigating practice. I have asked from school to school throughout the country, What is the effect of the Conscience Clause? (Mr. Hubbard:—None at all.) Then why should we complain of it? It is said that Mr. Lingen has stated this and that, and that Earl Granville has contradicted Mr. Lingen. Earl Granville has said that Mr. Lingen went beyond what he ought, and stated what was not quite correct; and, as far as I can understand, the idea always has been.—I don't know that the words of the Conscience Clause were so good as they might have been, — but the idea has always been that if a Dissenting parent of a child — or may be, not a Dissenting parent, but a Church parent — oppose a particular religious lesson, the child shall be withdrawn from that lesson. I have known Clergymen of the Church of England say they don't like the catechism, and I can conceive it possible, though not very probable, that some Church of England parent, under the influence of such a Clergyman, would ask to have the child withdrawn from the catechism teaching. Now I come to Sunday schools. I was delighted with Mr. Bardsley's paper, and his out-and-out advocacy of Sunday schools. Of course, there are difficulties in Sunday schools, practical defects here and there, but I maintain they are an infinite benefit to this country. They supplement the teaching in our national schools, and give religious teaching and other teaching to those poor children, who, for some reason or other, cannot go to week day schools. Let the wisdom and earnestness of our Nonconformist friends teach us in this matter. They perhaps very often take advantage of us. They have said practically, and sometimes in so many words, "Let the Clergy spend their money on the day schools, and we will follow out the religious teaching in our Sunday schools." Never mind that. I don't like it; but never mind it. But let us learn by them. Don't let us throw our children into their hands; but let both country Clergy and town Clergy determine that, as they have been foremost in national week-day education, they will be foremost also in Sunday education. And now, what is the reason of our comparative weakness in Sunday schools, as Mr. Bardsley has put it before us? I maintain it is from the want of union amongst us, and a Church authority properly to arrange Sunday schools. We have been going on in the Church of England in parties, and one party has one set of views, and another party has another set of views, and they will not meet together under their Bishop, Archdeacon, or rural Dean, compare their views, and originate a thorough and hearty system for the whole management of Sunday schools. That is the reason. Then what should Church of England people do, especially the Clergy? Let them come together, and try to improve Sunday schools. Let them consider what the defects are, and try to cure them. Archdeacon Denison spoke a little disparagingly about the Ely Diocesan Conferences, and said he wanted Synods. I am sure if a Synod is to say and has to say to Clergymen, "You *shall* do this and that," it will soon come to an end; but if you get a Conference and say, "We *recommend* the Clergy to consider this and that," the Clergy are willing to say, "If you recommend what is right and proper, according to our view, we shall be very happy to follow it." And that was the result in the Diocese of Ely. Last year one of the Bishop's suggestions was to consider the desirability of Sunday



schools — their advantages and defects; Clergy and Laity met and discussed the whole question. And what was the result? The whole feeling was in favour of Sunday schools. Whilst, like sensible people, they acknowledged that there were some disadvantages — that sometimes parental authority is weakened, and sometimes, because of practical defects, there is a little distaste for these services — yet all the Diocese was of one opinion, that Sunday schools were most important. Then they gave a series of recommendations to separate the elder children into various classes, Bible, Confirmation, and Communicant classes, and various others; and I was able to tabulate from them fourteen most valuable suggestions, which I am happy to say the press has in part put before the public, and I shall be happy to put them before the public again. But we did one other thing—and that shows the practical working of our Archidiaconal Conferences—we appointed a Committee. Now, there is a value in a Committee. Set a Committee to work, and I maintain that generally some good comes from it. It was resolved, “That a Committee be formed, to act in connection with the Society for Promoting Christian Knowledge, to be the channel of communication between the Clergy and the Society, and to diffuse the information which the Society for Promoting Christian Knowledge can supply about Sunday schools.” Therefore I hope that, in the Diocese of Ely at any rate, we shall put ourselves in connection with the good old Christian Knowledge Society, and draw up a set of good rules for the management of our schools. But this I will say in conclusion, whether you like to join the Christian Knowledge Society or not, go on and try to do your best to perfect Sunday schools, and go on to middle-class education also.

CHARLES HIGGINS, Esq.:—I am thankful to you for allowing me to say one or two words for the poor children who want education, in our poor agricultural villages all over England; and being well acquainted with them, as I am, having held office as a Sunday school teacher myself for nearly forty-five years, I wish most earnestly and anxiously to press upon this great assembly, the vast importance — at all events in our poor agricultural villages — of Sunday schools. If you want to educate your poor children in the agricultural portions of England, and in the poor villages thereof, you must do it mainly through your Sunday schools. In the village in which I live, we have in our Sunday school one hundred and fifty children, many of them children of Dissenters, who there obtain an education which they would not get but for the Sunday school. It is a well known fact that a number of the children brought up in our Sunday schools, fail to continue very earnest living members of the Church in after life. This is a source of great regret. I know the Clergy largely lament it; and I would venture to suggest two things which I think would remedy the evil. If the Clergy get together their teachers at periodical teachers' meetings, so as to interest them in what they have to teach the children, I feel sure that this would be a great means of union between the teachers. They would teach on a better principle; they would themselves know better what to do; and I am quite sure they would upon the whole, much more interest the children brought under their charge and care. Then, I think it exceedingly important also that the children themselves should be taught a great deal more in accordance with the Church's system. Now I don't at all mean to imply that the Clergy fail in this matter. Far from it. But I do see around me a very great deal of want of method in the way in which Sunday schools are taught; and I do most strongly and earnestly feel that if the children of our Sunday schools were taught the meaning of our services, if they were taught in accordance with the Church prayer book, you would have them deeply attached to the Church, and you would not have so many of them running away from it—I will not say when they come to years of discretion—but when they can choose

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for themselves. In the centre of England, amongst our poor agricultural populations, if you wish to keep the people in attachment to the Church, let a firm hold be kept up on the Sunday schools, and take care that your children are taught earnestly, faithfully, lovingly, carefully, and continually, according to the Church system.

The Rev. JOSEPH JORDAN :—It is not my desire to say one word further about the education of children. I feel at this late hour it would be undesirable, as it certainly is, after the speeches we have heard, unnecessary ; but there is one point connected with the early training of our youths, which I think has not been noticed as it deserves. Most Clergymen will bear me out when I say, that at the age of sixteen or seventeen years, the youths of both sexes begin to blush and be ashamed, at having to sit in classes like the little children in our schools ; and it is to the question of how to deal with them, and how to retain them at that most important period of their lives, that I have a desire to call your attention for a moment. At that particular period of life, their minds are quite as pliable as when they were children, and there is also another fact, that you have an opportunity open to you then which never before presented itself in their lives, and will soon be lost if it is not used to lead them, and I think to make them, firm members of our Church. In our first class at the Sunday school we are enabled to glean out, at the ordinary Confirmations, many boys and girls who are fit to receive that holy rite ; and it is a great pleasure to the Clergyman to bring up the older children of his Sunday school to receive that rite at the hands of the Bishop. But how is he to retain them afterwards, during those two or three years when they certainly are not able to look after themselves, with much greater ability than they were as children, but when the temptations of the world will be increasing upon them ten-fold ? At that particular period of life, I believe, speaking from my own experience, in a large " black country " parish, there is a larger amount of recruiting into the ranks of dissent, than at any other period, and a still larger recruiting into the ranks of unbelief altogether. I think there is not sufficient attention paid to the importance of youths' classes. I do not refer to what now exists to some extent—the Young Men's Christian Associations—throughout the country ; but I should desire to see, under the recognition of our Bishops, and as much an organized part of our Diocesan arrangements as the school itself, senior classes, examined by our rural Deans or others, and prizes awarded, not very numerous, but more valuable intrinsically and individually ; so that until those who are youths arrive at the age of manhood and womanhood, they may be still led on, long after they have left the Sunday school, by the hand of the Clergyman of the parish. Clergymen present may say it is impossible, it would double our work, and we have enough to do at present. Granted ; but we have adopted a plan in my own parish, which I believe might be carried out, and which I have no doubt is carried out in many others, and ought to be still more generally adopted. You have, generally speaking, in manufacturing districts, most of your Sunday school teachers gathered out from the schools themselves. They become first class boys or girls, and then, with as much judgment as you can, you select the best ones to be your teachers ; but in order to carry on this work to which I refer, you ought to ask the most educated people socially to undertake the helping of you in this work ; and if this were recognized by our Bishops officially, and made a part of the Diocesan work, I am quite sure we should hear, in a few years, very much less of the drawing away of our younger members of the Church to dissent, and nothing at all of, what is ten-fold worse, the neglect of religion altogether. Oh, what an important period of life it is to which I refer, just when all the power that Satan can possibly gather together is being concentrated, to win what he considers to be the most valuable period of life ;

for the child cannot do much to serve him, nor will the old man live long to serve him. But if he can get the youth into his service, just before he has quite made his plans and arrangements, he has achieved a great triumph. Let us then look to this point, and I am very sure that great success will attend our efforts, and many of our young men, who now, after having been confirmed, and, sad to say, after having taken their first Communion, aye, and young women too, are found to be cold and careless, and then negligent altogether, will be saved.

RICHARD ESKRIGGE, Esq.:—My Lord, ladies and gentlemen, I stand before you as an experienced, or rather an old teacher, having been occupied in Sunday schools for the last forty years. We have had a good deal of talk about the Conscience clause, and about Downing Street and St. Stephen's; but we must all look at home. England at this time expects every man will do his duty; and in the present state of our Church, my Lord, it is quite right. I fully agree with my friend, Mr. Higgins. The reverend gentlemen in this room will excuse me if I speak rather plainly to them. Let every Incumbent call together the Laymen under his charge, and see what assistance he can get from them; and let the Curates have their hearts in the right place. Take the charge of your schools out of the hands of your schoolmasters, give these holidays, and let them have rest on the seventh day—the Sabbath day. Let the Sunday school be entirely separated from the day school. Give your schools into the hands of a Layman whom you can trust as a superintendent, and he will find you teachers. The working classes will help you. The working man is now going to do his duty. Never fear. The great obstacle has not been alluded to by any of the preceding speakers. I will just say a word, and I will leave it to you. Remove the great obstacle, and Sunday schools will do a greater work than they ever have done; and that obstacle is intoxicating drinks. You, Clergymen, help the Laymen of this country, at this important crisis, to remove that obstacle, and then your schools and your Church will prosper.

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*WEDNESDAY EVENING, 6th OCTOBER, 1869.*

THE RIGHT REV. THE BISHOP OF CHESTER TOOK THE CHAIR, IN THE  
LARGE HALL, AT 7 O'CLOCK.

### CHURCH WORK AMONG SEAMEN.

Earl NELSON read the following Paper:—

I do not suppose there is any class, whose example for good or for evil can have a much larger influence on the great work of extending the Kingdom of our Blessed Lord on earth, than that of the sailors and merchant seamen of Great Britain. Our flag is borne into every sea; our merchantmen—great and small—trade in every port of the world, and spread our wealth and power, for good or evil. It is, therefore, a question of the gravest importance, how best to turn an influence—now unhappily too great a hindrance—into an all-sufficient means for the propagation of the faith.

The history of Christianity shows us that there is every reason why rightly-directed efforts to this end should be eminently successful. Our Blessed Lord lived among the sailors of the Sea of Tiberias. It was His pleasure from such as these to choose His friends; from such as these to select His Apostles. Nearly all the imagery of the New Testament for the exemplification of the highest teachings and the highest workings of Christianity, is taken from objects with which sailors are familiar in their daily experiences. Whilst the Psalmist, in his graphic description (Psalm cvii. 23–32) of these daily experiences, not only gives in figure a beautiful epitome of a Christian's whole course of life, he also clearly shows us why sailors do become so susceptible of receiving the truth, why our Lord, during His walk on earth, was so particularly drawn towards them.

And in our own day, though their feelings may ebb and flow almost as rapidly as the elements on which they dwell, may we not see, in the openness and simplicity of their character, a pliability which, if rightly handled, may be turned to good? And may we not gather from this, a call to a more earnest endeavour, to confirm and consolidate those religious impressions, which the accidents of their every-day life so frequently bring to the surface for a time? The very duties also of their profession at once teach and enforce the great Christian virtues of manliness, patience, and self-denial. And yet—in the face of all these considerations—how great is our present failure. Surely our Church is right in theory, in recognizing her sailors and merchant seamen as an essential part, and not as an extraneous portion, of Christ's body; and we are miserably wrong in practice, for allowing a duty so obvious to be so neglected. It would, perhaps, be well to bring briefly under your notice the different agencies by which we have endeavoured to perform this obvious duty to our seafaring population, and to note the chief causes of their comparative failure. And first, let us consider what is done by way of provision for the religious life of our sailors.

According to the navy estimates for 1869-70, the State pays £35,364, and £3,000 to other religious denominations—

Chaplains on full pay . . . . .	£21,743
Dockyard . . . . .	2,930
On half pay . . . . .	10,691
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	£35,364

The returns of December, 1868, showed that there were 163 Clergymen, of whom 92 were employed, viz.—70 with ships afloat, 4 in hospital, 1 in naval prison, 5 in marine barracks, 8 in dockyards, and 4 as naval instructors only. Of the unemployed, 26 were on the active list, and 45 on half pay, making a total of 163. And according to the navy estimates of 1869–70, above quoted, these are to minister to—

37,675 seamen afloat,  
 4,000 boys afloat,  
 3,000 boys training,  
 8,000 marines afloat,  
 6,000 marines on shore,  
 4,325 coastguard.

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63,000

From these we must deduct those of other denominations; and coastguards, and men who should be dealt with in the different parishes. What a waste of means from an utter want of method and arrangement is here apparent! But this is not all; these 163 Clergymen, and those, say 48,000 Churchmen in the navy, from being left without any Church Organization, fall entirely into the control of the Civil Power; and the consequence from such a state of things is a standing warning against the evils of a pure Erastianism. For, although we can trace a compulsory Sunday service from Queen Elizabeth's time, and such has been enjoyed ever since, by the first article of war; and though daily prayer, morning and evening, was at one time general, and a morning daily service is now revived under the order of August 1st, 1861; the consequences have been little better than a sham, except here and there, when, by God's blessing, the Christian earnestness of some good officer has given life to the dead form. For, I have it under the testimony of some of the first Admirals of the day, that the official services are regarded more as a matter of police, and that there has ever been a strong antipathy on the part of the officers, as a rule, to any voluntary religious worship, or to the encouragement of any real religious life among the crew. I need not go into details to show the consequences of such a state of things; for, in an address to his sailors some time back, an Admiral remarked, with regret, that the arrival of his fleet at a port was looked upon as a curse, and its removal as a blessing. Surely such a state of things ought not to be. The Chaplain cannot be blamed for it; he is entirely under the Commander. There is no private room for himself or for his people, and unless the officer is a religious man, and prepared to work with him, he is well nigh powerless for good. Then there are many ships without any Chaplain at all; out of 292 ships in commission, 70 are with Chaplains, and 222 without.

Some holy men among the officers, shocked at this state of things, have tried to remedy it, by forming a Royal Naval Scripture Readers' Society; and it is stated that, since its foundation in 1860, the moral state of the sailors has greatly improved, as shewn by increasing habits of private prayer, voluntary gatherings of devout men, and more frequent administration of and attendance at the Holy Eucharist. I do not doubt this. Any form of voluntary effort would tell by the side of such unmitigated Erastianism; for, to say nothing of other influences, the turning of the Chaplain

into a state officer must greatly militate against any real spiritual relations between him and the sailors committed to his charge. And, after all, the income of this society is but £1,500 a year, a third of which is obtained from ships' offertories and naval officers. But then we have the whole mercantile marine. What are we doing to minister to these? There is a society for Church Missions to seamen. It supports two or three Clergymen, here and at other large ports, who visit among the ships in harbour. The S. P. G. has, under a distinct organization, a Chaplain to visit emigrant ships at this port. And if I add St. Andrew's Waterside Mission, Gravesend, I can still only describe all these as weakly supported desultory efforts, out of all proportion to the extent of the work to be covered, and which would, at once, have a four-fold power for good, if embodied and combined together as an essential part of our Church's regular organization.

The first great mistake, (for it would be too great a bull to class almost entire neglect of our seafaring population among a series of mistakes,) arises from looking upon them as a distinct class, to be dealt with in a distinct way, as something extraneous, and not as an essential portion of Christ's body, and the work among them, an essential part of the Church's Parochial and Diocesan labours. Wherever the seamen touch land, they ought to meet the Clergyman—not in the form of this society or that—but as an essential part of the duty of the Priest who has the cure of souls in that parish to which they come: each must be taught that the Church is *his* Church, always open for his private and public worship—that the Parish Priest is his friend. At Yarmouth, at Cromer, at Bridport, and at many other places, I believe this is being done. The Church services are influenced by the sailor's life, and some of the warmest services are thanksgivings for their return, intercessions on their departure, or in the midst of their dangers. The Gravesend Mission, too, is specially connected with Parochial and Episcopal Organization. There is nothing that will gain a sailor's heart more than the removal of that feeling of isolation from the rest of the Church, which our treatment of him hitherto has engendered. In every port in this country, in every port abroad where resident English have a Chaplain, the work of the English Clergy should be among British seamen. We ought to have a Gravesend Waterside Mission everywhere. Existing societies might do much in supplying an extra Curate to seaport towns, but it is essential that all should be done as a part of the Church's Organization.

The second great mistake is our having attempted to carry out any branch of the Church's work without a head. How would you like a Chaplain to command a ship, or a Bishop at the head of the Admiralty? And yet this, reversed, is what you are attempting. For the Chaplains afloat, and for the sailors afloat, there must be a Bishop; for our Church is episcopal, and Bishops are its chief officers. Bodies of men cannot work without a head,



any more than a single body can. No wonder there are few applicants for Naval Chaplaincies, and disputes as to their power, provision, and the distribution of their services. No wonder there are now and then scandalous disagreements between Captains and Chaplains; and no regular rules as to places set apart for private and public prayers, and for the administration of the sacraments. These evils must continue, till there is a special shepherd to organise, and to supervise, the ministry of our seafaring population afloat; and until, when ashore, they are under Parochial and Diocesan Organization. I am convinced there is a fair field to work in, a good harvest to be reaped. There are many earnest men, ashore and afloat, eager to help in the ingathering. There are, however, mighty evils to be overcome—increased forty-fold by our past neglect—but God will give us the victory, if we work earnestly in His Name, as His united people. It is the old fable of the bundle of sticks over again—our efforts must be bound together to make them strong.

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The Right Rev. Dr. RYAN, (late *Bishop of Mauritius*,) read the following Paper:—

Church Work among Seamen.—Most important and most interesting work it is.

*Important*, from the large section of our population which it concerns, from the wide area over which they are spread, from the influence which they exercise, from the duties they have to discharge, from the perils to which they are exposed, and because of the benefits which they confer on every dwelling in the land, from the Royal Palace to the peasant's cottage; as well as from the defence which they have long been to these realms, through the memory of their victories in time past, and their readiness to protect their country and its interests at all times.

The importance of the work will be seen from the following summary of the *numbers* of seamen:

About 52,000 adults employed at sea in the British Navy.

About 800,000 British Seamen in the Mercantile Marine.

As to the localities in which their work is carried on—

*Quæ regio in terris nostræ non plena laboris?*

The *interesting* character of the work is illustrated by a description of it which is found in the records of the early Church. Amongst the many contrasts which we meet with in comparing the effects of Paganism and of Christianity in the Roman Empire, few present more salient features than that between the Heathen sailors of the Alexandrian corn fleet, in the reign of Augustus,

and the Christian sailors of a corn fleet from the same port in the fourth century. The former, on learning that the Emperor was in his ship in the harbour at Puteoli, as they sailed in, brought forth garlands and incense to pay him divine honours, saying that it was by his providence that their voyages were made safe, and that their trade was prosperous; and so flattered his vanity by this idolatrous homage, that he distributed a large sum of gold among his suite, exacting the solemn promise that they would spend it in purchases of Alexandrian goods; the latter, the Christian sailors, coming in a body to receive the sacrament of the Lord's Supper at the hands of the Bishop of Constantinople. The sermon which he addressed to them, beginning with the words, "I am going to address the men from Egypt," contains an adaptation of language,—without which addresses to seamen are not likely to be of much practical use,—and a skilful application of the circumstances under which they met, which must have been very gratifying to their feelings, as well as calculated to arrest their attention. "You," he said to them, "have brought us the good gifts of food, to supply our bodily need; but I am going to distribute to you a better and more enduring bread."

And then he expresses the pleasure with which he had witnessed their arrival in such glowing language as this; "Most pleasant to the eye was the sight which I witnessed yesterday, when I saw your fleet advancing; when the sea was like a forest with the masts of the ships, and the sails, like a cloud fabricated with hands, hid the water from the view; and I admired the beauty and swiftness of the ships moving on as in some graceful procession, while a fair wind swelled the canvass, and wafted towards this city that which looked like a city in the sea." He then proceeds to show how much more beautiful was the picture which they presented in that Christian assembly; when, after having given to Cæsar the things which were Cæsar's, in delivering the tribute of corn, they were come to give to God the things which were God's, in offering reverent and holy worship.

Such a picture of the bond which existed between Gregory Nazianzen and the sailors of the Alexandrian corn fleet, suggests very pleasant ideas of the efficient manner in which Church work among seamen was carried on at that time. And we have other intimations of the devout and pious feeling with which men then went down to the sea in ships, and occupied their business in great waters. When we read of the joyful sounds, of the holy songs, which marked and which helped the efforts of the sailors, as they rowed in concert, thus expressed in an early hymn, "The chorus of the coxswains, bending to the stroke, while the shores re-echo the Hallelujah—

‘ Responsantibus Alleluia ripis,’

raises to Christ the exhorting cry, breathing love to Him. Thus—thus should they sing who travel by land or by sea."

This suggests mention, in the first place, of efforts made on shore in connection with our harbours and large roadsteads.

A good work, and an increasing work, is being done in this way.

1. We have the Thames Church Mission, with the Archbishop of Canterbury as its Patron, and the Bishops of London and Westminster as Vice-Patrons.

2. Our Missions to Seamen, with four Archbishops as Vice-Patrons, and twenty-four Bishops as Vice-Presidents.

3. St. Andrew's Waterside Mission, under the patronage of the Bishop of Rochester.

4. The Royal Naval Scripture Readers' Society.

Then in many places, as Great Yarmouth and Lowestoft, where there is a large seafaring population, regular Ministers, with Churches, with all their appliances, specially set apart for the purpose of definite teaching and learning in religious knowledge until the time of confirmation, and after it; while occasions arise, which may be profitably made use of for interesting them in the work of the Church on shore. At Ryde, in the Isle of Wight, a few weeks ago, on the occasion of laying the foundation stone of a new Church, one of the most interesting portions of the audience was a large number of lads from the Training Ship at Spithead; and at Gorey, in the Island of Jersey, a month ago, no fewer than fifty-one boys were brought to be confirmed, from a training ship in that harbour.

Such agencies and appliances have largely and widely increased during the last few years, while the erection of Sailors' Homes in different parts, at home and abroad, testifies to the fact that increased attention to the moral and spiritual well-being of the sailor is accompanied by corresponding care for his bodily comfort, and his temporal interests.

The increase in the number of Floating Churches in distant ports is a mark of progress full of encouragement. This is the history of one of them. Before the year 1855, the crew of any ship entering the harbour of Port Louis were without any supply of the public means of grace on the Sunday, with the exception of a casual invitation to some ship where the Bethel Flag was hoisted, to shew that a service would be held. Through God's blessing on the zealous efforts of one who began as a Lay Missionary, a large ship was eventually secured, part of which was fitted up as a church, the stern cabins adapted for the minister's residence, and a reading room fitted up in the bows of the ship. The words "Mariners' Church" were painted up in large letters on the side. At the sailors' request, the zealous missionary was made into a regular built parson. Two services every Sunday, and one in the week, were well attended, because the Clergyman boarded every vessel that came into the harbour; because he was unremitting in his attention to the sick in the hospital; and because the services were conducted with earnestness and fervour, and the word of God was preached to them with

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faithfulness and wisdom. One proof of the efficiency and success of the work was found in the grant of £1,000, made by the Government towards the expenses of the Floating Church. Another proof is in the messages sent to me by the Chairman of the Dock in which the ship was repaired; 740 dollars acquitted, because of the services rendered to the cause of order, &c., in the harbour. And another proof is the establishment of a Sailors' Home, the first money for which was the proceeds of a Lecture, given by Dr. Livingstone, on his travels in Africa. He knew the sailor, and was grateful to him, and at once overcame the reluctance which he felt to give an account of his adventures, when he heard that such an object as a Sailors' Home was in contemplation.

I trust the time is not far distant when the seaman, as he sails from one port to another, will be as sure to find a Seaman's Church in every British harbour, as the English labourer is sure of finding a Parish Church in every village to which he goes at home.

It is obvious that one essential requisite, for anything like a satisfactory extension of Church work among seamen, is the securing the co-operation of the commanders of the ships in our mercantile marine. In many of those magnificent lines of packets which form such a wonderful feature of the navigation of the present day, this is done. I can bear witness to the order and regularity with which it is carried out in the vessels of the P. and O. Company, because I have often taken it up just as it was arranged for the captain if no Clergyman had been on board. But in respect of many individual ships, there is still large room for improvement in this respect. I knew a case where the captain of a ship declined rather bluntly to hold any services on board, when the matter was pressed on his notice before he left the harbour. On his return he visited the Chaplain, and told him of the solemn intervention of Divine Providence, by which he had been led to alter his determination. One of the crew died rather suddenly, and it was his duty, as captain of the ship, to read the Burial Service over him. The thought came with power to his mind, that he had refused the Clergyman's request that he would hold services with the living, but now he was compelled to have a service over the dead; and it led him to undertake the duty, which was thus enforced by the call of God in Providence, added to the exhortation of His ministering servant.

The suggestions which commend themselves to my own judgment are these,—

1. That the Church's work among seamen be regarded, as far as practicable, in connection with Diocesan or Parochial arrangements. As far back as November 1854, the obligations under which the Church on shore is bound to care for the Church afloat, was so strongly impressed upon my mind, that they formed the subject of the first appeal which I made on behalf of the Diocese of Mauritius. And no part of my work met with a more hearty

response than that among the sailors. Our committees were composed of the Captains of ships which happened to be in port; of a very floating character, but very practical in their results; and when it was seen that *bona fide* efforts were being made to secure the regular ministrations of religion to the sailors, not only did the Government largely subsidise the work, as I have mentioned, but the treasurer of a committee which had raised a small sum of money in connection with most praiseworthy but desultory efforts by other religious bodies, came and placed the amount in my hands. I am well aware of the vast difference between the occupations of a Colonial Bishop and those of a Bishop in England; but I feel sure that, as far as practicable, the counsel and personal supervision at times, and encouragement in their ways from the heads of the Church, would be one of the most effective means for giving a practical turn to the interest now so widely felt in the spiritual welfare of our seamen.

2. The second point which strikes me is, that more prominence should be given, in advocating the cause of missions at home and abroad, to the claims of the Societies which are at work in this special field. As far as my experience goes, the strongest guarantees are given for the observance of due order and discipline, of economy and efficiency in their operation, by the names which are found on the lists of their Committees, and especially of the working members of them. I can only say, for my own part, that it has been quite refreshing to meet with officers of high rank in the Royal Navy, and with those who have served for many years in the Mercantile marine, showing so much earnest and anxious interest in the cause of religion amongst seamen. It is not enthusiastic people, who have romantic ideas about the sailor, but those whose lives have been spent in his company, and whose dearest interests have been bound up with his, who are found among the most strenuous supporters of these societies.

The secretaries, and other representatives of these societies, are here, and can supply a mass of useful information, showing how great the need is, and what earnest attempts are being made to supply it.

This suggestion is strictly in harmony with the previous one — for all that any Bishop can do by personal attention to the matter, must from the very nature of the case be connected with the efforts of these societies.

3. A third suggestion has to do with the obligations and duties of shipowners, commanders of ships, and other officers. Our manufacturing districts furnish noble examples of the effect of a sense of responsibility towards those employed in the works which bring wealth to the employers. In several of the great lines of packets and passenger ships, the same result may be seen. But as the seafaring man is more out of sight during the Sundays of the year, it is to be feared that he is also more out of mind, speaking generally; and unless improvement be effected here, there can be but

small hope of progress in the right direction. What is wanted is not merely the earnest and faithful address when the man is leaving the harbour, to which he will not return for many months; but some system which may regularly bring the subject to his mind, and habituate him to think of it. The regular services on a Sunday, making the evening one voluntary; the prayer meeting or the Bible class once or twice in the week—when the weather permits—the regular distribution and periodical change of books and pamphlets; such plans as these are likely to keep up a sense of Divine things in his heart; and for all such work the services of the officers of the ship may be employed, or a Scripture reader, having some office like that of a steward on board, might be secured. Nor is it a matter to be passed over in this connection—that amongst the passengers in our days there are so many Bishops and Clergy connected with Colonial Dioceses and Missionary Stations. In my own name, and that of my successor in Mauritius, I bear grateful testimony to the comfort with which such ministrations are conducted, and to the alacrity with which they are attended, when such arrangements are favoured by the owners and by the officers of ships. And this leads naturally to another suggestion, viz., that some place should be set apart for religious uses, of a more private kind than the places of public service: a room, where a man could read a good book, or write a letter, or hold conversation with his religious teacher, and where he could kneel to pray unmolested.

One fact will illustrate and enforce what I mean, better than any reasoning on the point.

In a line of battle ship, channel squadron, 1861, thirty attended communion; but in that ship a place was set apart, where the men off duty met and prepared for this service. In another line of battle ship, with no preparing classes, only two men attended. Both the captain and chaplain of that ship were very solicitous for the spiritual welfare of the men.

The last reflection I would offer is this. The Church provides, for every seaman belonging to her communion, the first solemn service and the last. When any such one was brought to baptism, grace was sought for him, that he might be enabled “to confess the faith of Christ crucified, and manfully to fight under His banner against the world, the flesh, and the devil”; and prayer was offered that he might “so pass through the stormy waves of this troublesome world, as finally to come to the land of everlasting life.” And over every such one, when he dies in his own element, such words as these are said (I have used them more than once myself), “We commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, when the sea shall give up her dead, and the life of the world to come, through our Lord Jesus Christ.”

Can anything be conceived more solemn and binding than the obligation which lies upon a Church, which thus begins and thus



ends with them, to use every effort that the intermediate stages should correspond to such a beginning and such an ending?

HENRY DUCKWORTH, Esq., read the following Paper:—

I propose to divide this paper into two parts; the first dealing with Church work in the Royal Navy; and the second, with Church work in the Mercantile Marine.

THE ROYAL NAVY.

The number of men voted for the Service for 1869–70 was 68,000, made up thus—

Officers and Seamen of the Fleet	..	..	..	88,480
Coastguards Afloat	..	..	..	2,925
Boys in Fleet	..	..	..	4,000
Boys in Training Ships	..	..	..	8,000
Indian Troop Ships	..	..	..	1,270
				<hr/>
Blue Jackets Afloat	..	..	..	44,675
Marines	..	..	..	8,000
				<hr/>
				52,675
Marines on Shore	..	..	..	6,000
Coastguard on Shore	..	..	..	4,325
				<hr/>
Total	..	..	..	68,000

Of these, rather more than three-fourths are members of the Church of England, but the denominational state of the Navy is more correctly shown in the following figures:—

Church of England	..	..	..	76 per cent.
Church of Rome	..	..	..	18
Presbyterians	..	..	..	4
Wesleyans	..	..	..	4
Other Dissenters	..	..	..	4
				<hr/>
				100

The spiritual necessities of this large body of men are partially ministered to by Chaplains, the number of whom on the active list in July last was 120. Of these 93 were employed, and 27 unemployed.

Of the above 93, 8 were specially appointed to the Dockyards at Sheerness, Portsmouth, Devonport, Chatham, Pembroke, Bermuda and Malta; 5 to the Hospitals at Greenwich, Haslar, Plymouth, Hong Kong, and Malta, including the Naval Prison at the latter station; 1 to the Royal Naval College at Portsmouth; 7 to the Drill and Training Ships for Cadets and Boys; 1 to the Naval Barracks at Sheerness; 4 to the Marine Barracks at Portsmouth, Plymouth and Deal; 1 to the Royal Naval Reserve at Sheerness, making a total of 27 for service on shore and on training ships. The remaining 66 were attached to the rated ships in commission.

Besides these there were, in July last, 45 Chaplains on the retired or reserved list.

The total staff, therefore, numbers 165, of whom only 93 are at the present moment in active service.

Although in the sister service the Chaplains are under the control of one responsible chief, no such office as that of Chaplain-General exists in the Navy. Why this should be so, I am at a loss to explain.

Certainly, during the last few years the Chaplain of Greenwich Hospital, the Rev. W. Guise Tucker, has been invested with very considerable powers, and in addition to his salary, which is the same as that of a Dockyard Chaplain, he receives £150 for performing, as Mr. Corry observed,—in moving the estimate last year,—the duties virtually of Chaplain General of the Navy.

In addition to his ordinary duties, he has

1. The superintendence of the issue of religious books to the fleet.

2. Correspondence with Chaplains who may wish to consult him respecting their clerical duties.

3. The Examining of candidates for appointment as Chaplains when sent to him for that purpose.

4. Examining and commenting on the Reports of the several Commanders-in-Chief, and Senior Officers, on the performance of the Chaplains' duties on board Her Majesty's ships.

In the French Navy there is a Chaplain-General, who is invested with all the powers rightly attaching to the office. He is entrusted, under the Minister of Marine, with the direction and control of all matters connected with religion in the Service.

In the Russian Imperial Navy the Chaplains are under the control of the so-called Chief Priest of the Army and Navy, who resides, and has an Ecclesiastical Court, at St. Peterburgh. It is his duty to appoint Chaplains to the various regiments, and to the various vessels of the Imperial Marine, and to see that the Services of the Church are carried out, and that religious instruction is imparted in strict conformity with the doctrines and practice of the Orthodox Church.

To him appeals are made in case of disagreement between the Chaplains and Commanders; the general rule, and a very wise one it is, being that as the Chaplain has no right to intrude upon the domain of the Commander of a vessel, so the latter has no right to intrude within the acknowledged Spiritual sphere of the Chaplain.

It is a question whether some such arrangement as the last-named might not be made with advantage in this country, and the general superintendence of Spiritual affairs in the Navy and Army be entrusted to one chief, who might perhaps be a Bishop. But that is a large question upon which I will not enter. In the meanwhile, the duties of the two offices might be assimilated as much as possible.

At present, the Chaplain-General of the Army appears to be invested with an excess of power, whilst his colleague in the Navy has too little. A little levelling up in the case of the latter, and some free pruning in that of the former, might be effected with advantage.

On the 1st of December, 1868, the ships in Commission were—

Sea-going and General Service	..	..	..	188
Stationary and Special	..	..	..	50
Tenders	..	..	..	41
Coastguard Ships	..	..	..	11
Tenders and Cruizers	..	..	..	52
				<hr/>
				292

So that 226 vessels, or considerably more than two-thirds of the whole of the ships in Commission, were entirely without the ministration of Chaplains.

In the distribution of these men, ships, and Chaplains—

The China Seas have 25 vessels, manned by 2,750 men; and on only two of these vessels Chaplains are borne!

The West Coast of Africa has 11 vessels, and 1,000 men, and only two of the ships have Chaplains.

On the Pacific Ocean there are 10 vessels, carrying 2,000 men and five Chaplains, and although this last seems to be a better provision, it must be borne in mind that these Chaplains are of little or no use to the Chaplainless vessels.

I merely instance these as examples. Of course the Mediterranean, East Indian, North American, Australian, and Cape Squadrons are similarly situated in this respect.

The Admiralty has indeed virtually admitted this to be an unsatisfactory state of affairs, though the prickings of conscience seem only to have been felt since the present Administration came into power.

In December last, an order from which following is an extract was issued:—"The Lords Commissioners, having had under their consideration the disadvantages under which the crews of H. M.'s ships not bearing a Chaplain labour, are pleased to order that parcels of Religious Tracts, to be selected by the Chaplain of Greenwich Hospital, shall be supplied to each ship not bearing a Chaplain; but the amount is not to exceed 25s. per 100 men of the complement of ships in Commission."

I have heard this order described as "one of the most important concessions ever made by the Department," but I think it rather one of those unhappy makeshifts of which the history of the successive Governments of this country affords too many examples.

Whilst millions are expended on the most elaborate armaments and engines of war, which are no sooner constructed than we vote some of them useless, and the best of them imperfect, we grudge a few thousands for a work upon which after all the real efficiency of

our Navy depends, and which will stand the test of all time, and the utmost advance of science.

A second and more important order, dated 11th June last, instructs Commanders, that, in the event of several ships being together, they will be held responsible for the best possible arrangements being made for the attendance at Divine Service, of officers and men of the Church of England, belonging to ships which bear no Chaplain. This is a move in the right direction, but that it is a satisfactory remedy for a long standing grievance, few, I think, will be prepared to admit.

But whilst I feel very strongly that every vessel of war ought, irrespective of her size and complement, to carry a Chaplain when sent on a long cruise, or to any foreign or distant station, where her crew is likely to be deprived for some time of religious ministrations; I would almost rather that things remained as they are, than that a Chaplain should be appointed who would perform his duties in the mechanical, lifeless, and perfunctory manner in which there is reason to believe they are performed in too many of our ships. I do not say this lightly. I have enquired, and find that, as a rule, there is no difference in the *morale* of the two classes of ships.

Listen to the testimony of one, upon whose word I can place the most implicit reliance:—"During eighteen years' service afloat," he writes, "I served nine years in Chaplainless vessels without ever seeing the face of a Clergyman on board, and nine years in vessels bearing Chaplains; and I do not know that Spiritual affairs were worse in one class of ships than in the other. I was never personally spoken to on religious matters by Chaplains, though I was by Laymen, and I had only *two* opportunities of receiving Holy Communion on board."

As the *Remuneration of Chaplains* has no unimportant bearing upon the question before us, I will briefly state what it is.

#### Full Pay—

On Appointment	..	£182	10	0	or	10s.	0d.	per day.
After 5 Years Service	..	209	17	6	or	11s.	6d.	„
After 10	„	258	10	0	or	14s.	0d.	„
After 15	„	273	15	0	or	15s.	0d.	„
After 16	„	292	0	0	or	16s.	0d.	„

Hospital Chaplains receive £300 per annum, and half-pay, which after fifteen years is 10s. 6d. per day.

Dockyard Chaplains receive £350, and a house, and £70 half-pay.

The Chaplain of Greenwich Hospital, who (as I have said), is virtually at the head of the staff, has £500 per annum, with half-pay in addition, and a house or apartments.

These salaries may seem to compare not unfavourably with the stipends of the majority of the Parochial Clergy, but it must be remembered that if he is married, which he generally is, a Naval

Chaplain has, in addition to the expenses of his house on shore, to keep up a distinct establishment in his ship abroad, in which respect he is in a very different position from his brother Priest in the Russian Service; who, as a rule is not allowed to pay his share of mess expenses, these being defrayed by the officers, in token of their veneration for their Spiritual Father.

The Russian Naval Chaplain, I may observe, is generally a monk or a widower, and being free from all wordly anxieties can devote himself heart and soul to the charge committed to him by God.

In the French Navy, by a decree dated 5th March, 1864, the pay of Chaplains was fixed at the following rates :—

Chaplain General ..	8,000 to 10,000 francs	or £340 to £400
Chaplain, 1st Class..	3,000 francs ..	or 120
Chaplain, 2nd „ ..	2,500 „ ..	or 100
Chaplain, 3rd „ ..	2,000 „ ..	or 80

These salaries, I am informed, are to be augmented shortly. Of course, French Naval Chaplains, like the rest of the Clergy of the Gallican Church, are celibates. Small as these salaries appear, when compared with those of our Chaplains, the latter are really hardly better off, for the reasons which I have stated.

Again, there is a disproportion in the remuneration of our Army and Naval Chaplains which, I think calls for immediate reform.

An Army Chaplain, with the expense of only *one* household, receives £346 15s. per annum, with forage for a horse, while a Naval Chaplain receives £253 10s. Again, an Army Chaplain receives £528 17s. 6d., against £292 in the Navy.

It is true that very often, in addition to his duties, a Naval Chaplain performs those of Naval instructor; and no doubt it is the insufficiency of his stipend which impels him to undertake an office, the duties of which, if properly performed, must absorb time and attention which ought to be devoted exclusively to his Spiritual charge. Certainly, if he is an earnest and true-hearted Priest, he will, in his capacity of Naval Instructor, have better opportunities than he would perhaps otherwise possess, of reaching and influencing the minds of the midshipmen under his care; and no one can say how much good has been, and is being, effected in this way. Nevertheless, I sincerely trust that the day is not far distant when the two offices will be kept entirely distinct, and held by separate individuals; for, from all I hear, I feel persuaded that the existing arrangement helps as much as any thing else to keep religion at a low ebb in the service. When this is done, I hope that the pay of Naval Chaplains will at least be assimilated to that of Army Chaplains; and in the case of those who are Chaplains only, some increase ought to be made at once.

The next and the most important point to be considered, is the actual *Nature of the Work to be performed* by a Naval Chaplain on board ship.

His duties consist in reading daily, certain portions of the Prayer Book. These Services take place after division every morning at nine, and last for five minutes, the men standing throughout.

On Sunday, after division and inspection, the Church is "rigged," and Matins are said, with Litany or the Ante-Communion Office, including a Sermon.

In the afternoon, between four and five o'clock, there is Even-song, which is a voluntary service, except for the boys, who are obliged to be present.

The sick are also visited by the Chaplain, and Prayers are read daily to them. He is also expected to superintend the seamen's schoolmaster in his work. And this is all which the regulations of the service require him to perform.

There is nothing, I suppose, which has led to the decay of religion in the Navy more than the infrequency of Celebrations of the Holy Communion.

It is distressing beyond description to find how systematically this Divine Ordinance is neglected in many ships; and how that which ought to be the great central act of the Church's worship has degenerated into a wretched meagre service, which, if it takes place at all, is, as I have heard it described, in a hole-and-corner way, in the Captain's cabin, instead of in the presence of the whole ship's company.

Commander Dawson, in reply to enquiries on this subject, wrote to me as follows:—"In 1864, I wrote to four earnest Chaplains, none very low, some very high, who had each served about eleven or twelve years at sea, to ask how often they had celebrated the Holy Communion in that time. No. 1 had *never* done so, and I don't think he has done so since. No. 2, a warm Sacramentarian, had done so nominally for six consecutive months. Take these out, and he had never done so; but including these, he had celebrated Holy Communion once every two years. No. 3 had averaged once every two years. No. 4, who thought himself a Naval Church wonder, and so he was as to this point, had celebrated, publicly and privately, twice a year. That there has been some improvement in the meantime I cannot doubt, but it appears to have been confined to very few ships. There are none in which Holy Communion is celebrated publicly more than once a month, and only about a dozen in which it is celebrated once a month. In two or three ships there are weekly celebrations in the Chaplain's little sleeping cabin; but in the majority of cases, once every four months, or twice a year is the rule; and I regret to add that there are many ships in which it is never celebrated at all."

How can we expect religion in the Navy to be in a healthy condition, when such a state of things as this prevails?

In the Russian Navy, the Holy Eucharist is celebrated every Sunday morning, and on all the Church Festivals.

In the French Navy, it is celebrated every Sunday and on all



the principal Festivals (of Christmas, the Ascension, the Assumption, All Saints' Day, All Souls' Day, and the Feast of the Circumcision), and the most absolute silence is prescribed on board during Divine Service.

If celebrations of Holy Communion are infrequent, the number of Communicants is also very small. This is nothing more than we might expect. I fear it is small too in those ships where the Chaplains are endeavouring to obtain for this ordinance its due prominence.

One of the most striving and energetic Chaplains in the Service writes to me as follows :—"I only joined this ship two-and-a-half months ago. We have a Celebration on the first Sunday in the month, and there were I think eight communicants in all. I have now been nearly ten years in the service, and with the exception of my first year, I have always had a Celebration, with Offertory from Communicants, as above, and also on a few of the greater Festivals in addition; but I am sorry to say the number of Communicants has always been small, compared with the ships' complement. This may in a measure be owing to the custom of paying off the ships every three and a-half years; and so we, Chaplains, after such occasions, have to begin our work afresh."

But I am afraid there are other and deeper reasons than these, and the chief perhaps is that extraordinary idea which seems to prevail on board our ships of war, that religion is out of place there; by which is meant not the Parade Services, which are harmless, but private Prayer, the reading of religious books, and attendance at Holy Communion. In short, one's religion on board a man-of-war must be stamped all over with the Lion and the Unicorn, but on no account with the Cross.

This union of religion with parades, inspections, discipline, and etiquette, is I am persuaded one of the greatest impediments the conscientious Chaplain has to contend with. Were it not for this, I am convinced that commanders would permit much more frequent celebrations of Holy Communion than most of them do. As it is, this compulsory idea, which has become attached to religion deters, many from sanctioning a service in which they feel they cannot conscientiously take part themselves. Then, although there is no difficulty in "rigging" a pulpit every Sunday, the Holy Table is ignored—there is none; so that when a Celebration does take place the Captain's cabin is resorted to for the sake of his dining-table. Hence, seamen who go aft to attend this Service are exposed to the taunt that they are going not to the Saviour's Feast but to the Captain's, and that they are therefore influenced by unworthy motives.

The remedy for this evil, and it has been frequently urged by those who are best acquainted with the difficulties surrounding the question, is, for the Chaplain to provide himself with a portable Altar, which could easily be set up, as is done in the French Navy, whenever Divine Service is performed.

It is much to be regretted that in our ships of war there are no permanent Chapels in which early Celebrations could take place, and to which the men could retire for private prayer and meditation. In some of the Russian ships there are such Chapels. In most of our vessels there are, of course, great obstacles to such an arrangement, but I am informed that in some of our new iron-clads it would be quite feasible.

The want of a suitable place of retirement for prayer and meditation, and preparation for Holy Communion, is deeply felt by earnest and devout seamen. One of them recently wrote as follows on this subject:—"I have oft times heard many complaints on board our ships of war, because there is no place set apart for reading the Bible, and for prayer, during the men's leisure hours below. I used to say my prayers any where, when in a praying frame of mind, viz.—at the mess-table, in the forechains, the foretop, in the boats amidships, in the Chaplain's cabin, and lastly a screen was rigged for me and for others, who became bold followers of the Lord Jesus, on the maindeck, by the brave old Commodore of the *Cambrian*." Whenever, then, it is impossible to have a permanent Chapel, there ought at least to be a screened compartment, to which the men may resort for prayer, and in which the Chaplain might hold Bible and Communicants' classes.

Chaplains should endeavour to have an early Celebration every Sunday morning, if possible publicly, but if this is not permitted, then in their own cabins. Baldness, coldness, formality, and unreality, must be battled with ceaselessly and remorselessly, and the services made as cheerful, inspiring, and attractive as possible.

In general, a Chaplain will experience no difficulty in forming a choir of men and boys to render the musical part of the service, as is done in the French and Russian Navies. In ships which carry marines, the choir might be assisted by the band, and in other vessels by a harmonium.

All this will do much, very much, but it will not do all. A Chaplain, if he is to get at the hearts of the men, must mix with them frequently, speak to them of their souls and of Eternity, and make them feel that he is their best friend, encouraging them to unburthen themselves to him in their time of trouble, and obtain that comfort which he, as God's minister, is alone empowered to bestow.

As it is at present, and these are not my own words, but those of an officer of many years' experience—"The men look upon the Chaplain as a Wardroom officer, rather than as their friend and Pastor. I have been," he says, "with Chaplains who could hardly tell you the names of a dozen men after having been with them for three years. I do not believe," he adds, "that a finer field in the world could be found for a Priest than a man-of-war. But then he must be *real*, thorough, and filled with earnest zeal for the love of souls. Happily, seamen see through humbug and unreality."

Let the Executive, and the commanders of ships, give to Chap-

plains greater freedom of action, and accord to them that sympathy and support to which their position entitles them, and there will be no difficulty in inducing the best sort of men to come forward as candidates for the office.

A Chaplaincy in the Imperial Marine is regarded by the French Clergy as one of the most honourable positions which an ecclesiastic can hold, and the demands for admission are always very numerous.

And it was so in our own Navy two hundred years ago, when such men as Bishop Ken were to be found in the Service. But if there was a Bishop Ken, there was also a Lord Dartmouth, who, when appointed Commander-in-chief in 1688, judging that all the wished-for qualifications of piety, authority, and learning met in Dr. Peachall, Master of Magdalen Cottage, Cambridge, wrote to him—"I think it of the highest importance to have the ablest and the best man that I can obtain to go with me, both for the service of God, and the good government of the Clergy that are Chaplains of the Fleet."

There is another point, to which I must allude, although I can do so only very briefly. It is the absence of any special provision for the Spiritual wants of the seamen of the Royal Navy in port or on shore.

It is very desirable that there should be at all the principal naval ports in the Kingdom, Harbour Chaplains and Churches, as is the case in Russia.

Thus, in St. Petersburg there is the Naval Cathedral of St. Nicholas, built and maintained at the expense of the Admiralty, as well as many other Naval Churches. The same at Cronstadt and the Baltic ports; also at Odessa, Nicholaieff and the other Black Sea Ports.

The Clergy of these Churches are resident, and minister to all the wants of the Navy when on shore.

I cannot conclude this division of my subject without noticing an important agency which has sprung up during the last few years, in connection with religious work in the Navy, and which helps to supply, though necessarily very imperfectly, the want to which I have just alluded. It is the Royal Naval Scripture Readers' Society, which was established in 1860.

I cannot of course enter at length into a description of this Society's operations, or its history; but its principal object is, in the words of its excellent and energetic Secretary, Commander Dawson, to supplement and assist, in a subordinate capacity, the labours of the Chaplains, and of the pious officers and petty-officers in ships on which no chaplain is borne; as well as to visit the barracks, hospitals and prisons. At present there are only fourteen of these readers, who are stationed at Devonport, Portsmouth, Greenwich, Chatham, Sheerness, Deal, Malta, and Hong Kong. The Society, as it may be supposed, had considerable difficulties to contend with when it was first started; but most of these appear to

have been overcome, and perhaps the only one now remaining is the want of adequate support.

The success it has met with appears to be great, and this shows what can be done by earnest men who are free from the trammels which impede the regular Chaplain. If simple Laymen can do so much, what might not ordained Priests effect, if they only could and would make use of the same means of reaching and influencing the hearts of the men committed to their care?

Scripture readers, I trust, will never be made a substitute for Chaplains; and, indeed, considering the small staff employed by the Society, their labours ought to be exclusively confined to the Chaplainless vessels.

Were religion in the Navy in a different state from what it is, one might perhaps be disposed to regard with some jealousy an institution of this kind, but as matters are at present we ought to feel only too thankful for the existence of such an agency, which, it must not be forgotten, is managed exclusively by Churchmen; and though it is perhaps rather more in the hands of one party than some of us like, the Society is really founded on no narrow or exclusive basis, and I believe has within it all the elements of a great and most important organization.

#### MERCANTILE MARINE SERVICE.

I now pass on to the second part of my subject, the State of Religion in the Mercantile Marine.

If we are mainly indebted to the seamen of the Royal Navy for the protection of our beloved country and its vast Colonial possessions, we are no less indebted to our Merchant Seamen for the maintenance of our commercial supremacy, and for the enormous wealth which has sprung from it.

The grandeur and universality of our commerce is too wide a subject to enter upon here, but I cannot resist quoting some words which fell from the lips of the President of the Board of Trade, when lately discoursing upon this theme at the Trinity House:—“I have sometimes imagined,” he said, “what a scene would be presented, if any man could from a height survey all the land and waters of the globe. He would see men in every land preparing something to find its way to this country. And if he could look over the waters, he would see ships, driven either by the winds or, what is more potent, by steam, bringing from thousands of sources the produce of the industry of man in every country of the world to the shores of this country, to supply the necessities, comforts, and luxuries of the different classes of our people.”

The truth of this beautiful language is obvious, but how little do we realize that any obligation rests upon us to the brave sailors who man those ships, and are ceaselessly toiling on the deep in our behalf. We profess, indeed, to be proud of our sailors—there is no class of which we are more so; nevertheless there are no men for whose souls and bodies so little thought is taken. Something

has indeed been done for the seaman in the Royal Navy, but little or nothing for his brother in the Merchant Service. Not to speak of the wrong inflicted on such a large and important class of our fellow-countrymen, the question is one which seriously affects our national character, and on that ground alone it demands our most earnest attention.

In very many cases, as I perhaps need hardly inform you, the British sailor is, with the exception of the Missionary, the sole representative of our nation in heathen lands; and it is not too much to say that the advent of the one proves as often a curse as that of the other does a blessing. The one comes as an ambassador for Christ, the other acts too frequently as if he were the ambassador for Satan. Can we wonder, either, that that the poor ignorant heathen are slow to accept a religion which seems to produce such fruits? There is no greater impediment to the spread of the Gospel in foreign lands than the inconsistent lives of British settlers, and the bad example of our sailors. Missionaries repeatedly tell us so; and we who are resident in this vast port know, from all we see and hear, that there must be truth in this sad charge.

It is indeed time that some great and national effort should be made to raise the character of our Merchant Seamen.

Some little, it is true, has been done in the larger seaports of the Kingdom, to repair the neglect of past years, and to lay the foundation of a better state of things in the future; but we have not as yet succeeded in establishing any great and comprehensive organization which shall reach the masses of our sailors. So far, we have only been scratching the surface of the soil.

The longer action is delayed, the greater will be the difficulty in dealing with the question, for the Trade of the country grows steadily year by year, and who can venture to predict the limits which it is destined to attain.

In 1853, the total tonnage of the United Kingdom was 8,730,087 tons, and the number of registered seamen in the service, 172,525.

In 1863, the tonnage was 4,795,279, and the total number of seamen, 184,727.

Last year, the tonnage was 5,516,414; seamen, 197,502.

I mentioned just now that some little had been done, in various seaports of the United Kingdom, to ameliorate the spiritual condition of our seamen.

Foremost among the very few Church Societies, which are engaged in this work, is the Mission to Seamen, a society established about twelve years ago.

This society labours among sailors in the Royal Navy and the Fishermen and Watermen around our coasts, but its principal work is among the sailors of the Mercantile Marine.

It has stations at all the principal ports in England, Wales, and Ireland, and employs thirty-six Chaplains and Scripture Readers.

Its work, as sketched out in the constitution of the Society, is to visit the seaman in his own home, *i. e.*, on board his ship, at the earliest moment after the vessel's arrival in port; to bring before him the Gospel, to supply him with the Scriptures and tracts; to direct him to Sailors' Homes, and to warn him of the dangers and temptations by which he will be assailed, the moment he sets foot on shore; to visit ships on their leaving port, and to give recommendations to Chaplains abroad.

The Liverpool Branch, known as the Mersey Mission to Seamen, is the only Church Society at work among the vast seafaring population of this port.

I will not attempt to describe the nature and extent of its operations. This task, moreover, will be far better and more appropriately performed, by Mr. Bushell, the President of the Branch.

Another, and although at present small, perhaps the most promising, and certainly the most interesting of its kind in the country, is St. Andrews' Waterside Mission at Gravesend.

This society was founded some twenty years ago, under the sanction of the late Bishop of Rochester, who was greatly interested in it; and his successor, I am glad to say, is not less so.

Its primary object was to visit the large Waterside population, at that point in the river, but gradually it has extended its operations to the Merchant Ships sailing from London to all parts of the world, and which generally touch at Gravesend, before finally leaving the country. Services are held on board whenever practicable, and Bibles, Prayer Books, and Hymn Books are given to those desiring them. Lending Libraries are also gratuitously supplied.

I mention this Mission with the greater satisfaction, because it appears to me to be eminently a Church Society, and there is this peculiar feature about it, which I should like to see characterising all Missions to Seamen, that it works in perfect harmony with the Parochial system; indeed it is regularly attached to one of the Churches of the town, and an interest is thus excited in the work among those on shore, which it would be difficult otherwise to arouse.

In a town like Liverpool, for instance, an extension of the Waterside Parishes to the Docks, and one-half of the river, Birkenhead taking the other half, with grants in aid to Clergymen and Ordained Readers specially appointed for the visiting of ships, and for the conduct of services in Mission Chapels, with schools attached, where adults and the children of seamen could receive instruction, would, I am convinced, accomplish far more than any number of isolated missions, working on the present system.

The sailor, on arriving in this port, sees plenty of Church spires and towers rising into the sky, and apparently inviting him to worship; but on landing he finds the doors all closed, and the only special provision for him is that cheerless looking black hulk



in the George's Dock, pretentiously labelled the "Mariner's Church," with its stereotyped two services on Sunday.

I sincerely trust and pray that the day is not far distant when every Church along the line of docks will be, what at present it not, a real Mariners' Church, where the seaman may betake himself to prayer or peaceful meditation at any moment of the day. These are not times for closed Churches; there never have been, and never will be such, for the Church is ever battling with the World, and her temples, like those of Janus of old in time of war, ought to be open day and night.

If the Church is asleep here, the Nonconformists are not; and, with their Bethels, Special Services, Lending Libraries, and Meetings, are putting us to shame.

Let us bear in mind that it is not enough for the Church to look after the sailor in the harbour and on shore. She must follow him to sea, where, after all, the greater part of his life is passed; and this is a matter which greatly concerns the owners and masters of ships.

Owners, if so disposed, could easily insert a clause in the articles, requiring the Master to read the Church Service regularly every Sunday, if not every day; and of course, even when this is not stipulated for, Masters are always perfectly free to have the services if they like.

Many, I am thankful to say, *do* realize their responsibility, and the consequence has been a great improvement of late in the observance of Sunday as a day of rest, and attendance at worship; but there are still far too many vessels in which the day is habitually desecrated, and religion ignored.

It is a remarkable fact that it is just in ships of the latter class that we find the least consideration taken for the bodies as well as for the souls of the men. Not so remarkable either, for whenever the love of Christ constrains a Master or an Owner, it is impossible for him to treat his men otherwise than as brothers.

I cannot but think that the divided ownership of vessels is unfavourable to the seamen from a religious point of view; for we all know that, when responsibility is too much divided, it is likely to be felt by none. That there are exceptions I know, but in such cases the credit belongs solely to the Master.

There can be no doubt that our trade with every quarter of the Globe is at present undergoing a mighty transformation, through the substitution of steam for sailing vessels; and the effect which this is likely to have upon the seamen morally and socially, is a very interesting and important question. Until I began to think and inquire more into the matter, I was under the impression that the change would be a beneficial one. I thought that short voyages, and consequently more frequent visits to his home and friends, would exercise a humanizing and elevating influence upon the seaman; but Mr. Walrond (the Secretary of the London Missions to Seamen), who has been at some pains to ascertain the opinion of

those most competent to form one, tells me that the general impression is, that whilst in the best lines of ocean steamers everything seems favourable to the improvement of the sailor, it is not so with the others, and in short-voyage steamers everything is unfavourable.

In the Cunard and Inman lines, for instance, the order and discipline are good for the sailor, and both his position and character are improved. But in other lines, where competition is keen, the most disastrous results are seen. Without speedy despatch, steamers are very unprofitable; the consequence is, the men are harassed in the extreme. The steamer comes in, and the work of unloading is hardly completed, before that of reloading commences, and the vessel is off to sea again.

As Sunday is the favourite day for despatching steamers to sea, of course the men have no opportunity of engaging in public worship, and they are too busily employed while in port for the Mission Clergy and Readers to approach them.

I should be glad if time permitted me to say a few words about sailors' homes, boarding houses, and training ships; but it is impossible to touch upon these subjects now. I sincerely trust that enough has been said to shew that religion in the Royal Navy and in the Mercantile Marine is in anything but a satisfactory state; and that a weighty responsibility rests upon every member of the Church, but especially upon the inhabitants of this and other vast seaports in the kingdom.

Let us be up and doing, and, if we cannot do more, let us at least give our prayers. Depend upon it, many a rescued soul will thank us for these, in that bright world to come, where "there shall be no more Sea."

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## DISCUSSION.

Mr. CHRISTOPHER BUSHELL, of Liverpool, gave the following details of what was at present being done in Liverpool, to give the sailors frequenting the port the benefit of religious services and instruction. The Mariners' Church Society was established in Liverpool, in 1826, for the promotion of the religious instruction of seamen, agreeably with the constitution of the Established Church. A vessel, granted by the Lords of the Admiralty, forms a floating church, moored in one of the central docks, on board which Divine Service is performed, twice each Sunday, by a Clergyman duly licensed by the Bishop. In addition to this, there is weekly service in the schoolroom, opposite the church, many of the pupils of the school being the children of seamen and dock gatemmen. The room is open as a reading-room—with fire, light, and books for the use of sailors—under the superintendence of one of the Scripture Readers of the Mersey Mission; through whom several hundred tracts and books have been distributed, and several libraries have been lent to crews during the past year. The institution is supported in part

by annual subscriptions and voluntary contributions, which amounted last year to £140, and partly by public grant, its total annual income being, in 1868, £367. The Mersey Mission Society is in union with the London Missions to Seamen. It was founded in Liverpool in 1857. Its work is to visit the seaman on board his ship at the earliest moment after the vessel enters the river; to bring before him the Gospel; to supply him with the Scriptures and tracts; to exhibit an interest in his temporal welfare, by directing him to our Sailors' Home, with all its advantages, to point out respectable lodging-houses; and to warn him of the temptations by which he will be assailed the moment he sets his foot on shore; also, to visit ships on their leaving port; to distribute the Scriptures, books, and tracts; and to give recommendations to Chaplains abroad. For the fulfilment of these duties, the Society employs two Chaplains, who are duly licensed by the Bishop, an additional part of their duty being to conduct the Chapel Services at the Sailors' Home. For the work on shore, five Scripture Readers are employed (one being paid by a grant from the Liverpool Scripture Readers' Society). Three of these devote their whole time to visiting the seamen's boarding-houses, which are above seven hundred in number. One is fully occupied in visiting the seamen, flatmen, and boatmen, who are to be found in great numbers at the various small ports on the upper Mersey; another's time is devoted to visiting at their dwellings, in various parts of the town, the families of the seamen, employed by one of our great steamship owners, by whom the amount of the Reader's salary is contributed. The salary of a fifth reader, whose time has been chiefly spent in visiting sick and wounded sailors in our infirmaries and hospitals, has also been generously supplied by a firm of ship-owners. The income of the society was, last year, £675, of which sum £557 resulted from annual subscriptions, £13 from a collection at St. Luke's Church, and £105 a grant from the Committee of the Sailors' Home, for the services of the Chaplains at that institution.

Although it is not a Church of England Society, it would be impossible, in detailing the various agencies employed in Liverpool for the promotion of the spiritual and moral good of our seamen, to pass over in silence the zealous labours and good work of the Seamen and Emigrants' Friend Society and Bethel Union. This society has been established forty-eight years. Its object is to promote the present comfort and future happiness of seamen and their families, and departing emigrants. The means used are, (1) By promoting suitable places of worship, either on shore or afloat, for the express use of seamen and emigrants, and others connected with shipping; and preaching, and holding religious services on board of emigrant ships in the river. (2) By promoting the domestic, the social, and the public worship of Almighty God, in the union of a ship's crew when at sea; and of various captains and seamen when in port, in different ships, under the Bethel Flag. (3) By the establishment of one or more day and Sunday Schools for the children of seamen and others connected with shipping. (4) By promoting the circulation of the Holy Scriptures, of moral and religious tracts, and of other suitable publications. (5) By providing or recommending suitable lodging-houses for sailors, on their arrival from sea, and encouraging among them habits of economy and frugality. (6) By active correspondence with the friends of seamen in other ports, at home and abroad, and especially with the British and Foreign Sailors' Society, in London,—with the view to the promotion of the same object, as far as the influence of the society may extend. The society's income was last year, from subscriptions in Liverpool, £450; from collections and subscriptions in inland towns, £282; from captains and crews, and on ships' account by owners, for use of ships' libraries, £119: from chapel collections, £190—making a total annual income of £1,140. I record, in detail,

the sources from whence the revenue of this society is derived, in order to point out that it has two elements of strength, in which the Mersey Mission is altogether wanting, namely, (1) the sum derived from chapel collections, and (2) subscriptions in inland towns, which together supply an annual sum to the Seamen's Friend Society approaching £500.

Mr. JOHN MACGREGOR (*of the Rob Roy canoe*):—During the last few years I have spent much time with the sailors of England, both in foreign ports and at home; in the royal navy, the mercantile marine; amongst yachtsmen, rivermen, and bargees. I do not take so gloomy a view, as seems to pervade some of the papers that have been read, of the moral and religious condition of the sailors. As a whole, they have enormously improved during the last ten years; and I think that, in both these respects, they are quite equal to any body of people on shore. If we look at the remarkable cruise of the Naval Reserve, with a religious Admiral at its head, who encouraged Christianity; or if we look at the last cruise of the fleet, with Mr. Childers, the First Lord of the Admiralty, at its head, and with the same good feeling prevalent amongst the officers, enabling the men to read and pray, and to profess Christianity, we see a state of things which could not have been found twenty years ago. Jack always finds that he is a great favourite at home, both with men and women; but he also finds that nobody is so soon forgotten as he is, after he has gone on board ship. You who remain at home should try to send him some proof that he is remembered by his friends. Even when he is away, you might keep him in mind of home, by sending him some penny publication, which is sure to be welcomed and read aboard ship. One speaker has mentioned the subject of libraries. We have supplied, by the "Pure Literature Society" in London, about two thousand libraries, each of the value of £5 to £10; many of these libraries are afloat on the ocean. The men have of late had an opportunity of buying the books afterwards, if they like, at a very small price; and the consequence is that a vast number of boxes come back empty, but the money for the books comes regularly. I remember, when, on board the *Excellent*, it was impossible for a prayer meeting to assemble. I have lived to see the time when an officer can regularly assemble a prayer meeting of the men. That is a great thing—a great gain to the cause of Christianity. For remember that the *Excellent* gives the tone to the whole navy, not only of England, but of all the world. Take such ships as the *Cornwall*, which is to London what the *Akbar* is to Liverpool—a Reformatory. A few weeks ago, they asked me to take Evening service. I had to read to two hundred and thirty boys, who listened reverently all the time, a chapter from the old Testament, quite unsuitable for such an occasion; and it must be allowed that the Church is hardly elastic enough about these services. It is a difficult thing to have a service at sea; and it is a difficult thing to test men's Christianity by the number of times they come to the Communion afloat. Many men would be indignant if such a test were applied to them. But I have seen, after a whole service has been held in one cabin, that the men have gone to another cabin for a second meeting, where we could all sing together, and pray and read together, and there was nobody to make fun of it. The day when fun could be made of Divine service on board ship, seems to have gone by. At the present time, a gentleman, of judgment and knowledge, has been making a visitation to the seaport towns of England, with the view of seeing what the seamen read, and what they desire to read, and what can be done in this matter. The report of what he has gathered in the way of information on this subject will be published shortly. I will only say that he, and myself, and others have come to the conclusion that the supply of literature to Jack is far behind what Jack wants; but that the shops that sell things about the docks, and in such neighbourhoods

for Jack's use, are disgustingly bad. The investigation we have made lately, as to sailors' literature, has been most encouraging, both as regards the periodicals, and especially with reference to the Gospel itself. In conclusion, I hope no Englishman will ever forget our English seamen all over the world.

Captain TOYNBEE:—The Merchant Shipping Act is the greatest enemy the seaman has. It is a great mistake, that, in the present condition of the law, seamen are kept waiting for their pay three days after the termination of a voyage. They ought to be able to receive a portion of their pay as soon as they arrive in port, in order that they might at once go home; and the remainder of what was due to them, could be sent after them by post. Legislation, to provide this alteration, would be one of the greatest religious and moral acts that could be done by the country; and we must have it. There is another great evil and ground of complaint, in the want of provision at the shipping offices to enable the sailor to buy an annuity for his wife, or to make provision for the support of his family after his own death. It is a very disgraceful thing that many shipowners do not give monthly notes to the wives of the seamen. It is very necessary that better homes should be provided for married sailors. If such buildings were erected—if Alderman Waterlow would start a scheme, and provide homes of this character, they might be made to return five per cent. upon the outlay. They don't want it as a charity, but as a necessity, which will be profitable to those who undertake it. In addition to these things, there is a strong necessity for providing recreation for our seamen, both at home and abroad.

The Rev. C. E. R. ROBINSON (*St. Andrew's Waterside Mission, Gravesend*):—The particular point on which I propose to touch, is the application of our parochial system to seamen. Our Church is justly famous among the Churches of Christendom for her parochial system. According to this theory every man has some person, in Holy Orders, on whom he has a *legal* claim for the public offices and sacraments, and a *practical* claim for sympathy and support in sorrow. Now, with seamen, this system is altogether powerless.

I am not speaking of large men-of-war in which you have a Chaplain, nor of emigrant ships, to which a Clergyman is attached for that one voyage. Here, of course, you get the parochial system. I am speaking of that vast mass of vessels which are continually sailing and steaming in and out of all our ports. An endeavour is being made in various places, by devoted men, to supply this lack. I am personally acquainted with one, and, therefore, I venture to speak of that, simply because I know it best. I have the privilege of being Honorary Secretary of the St. Andrew's Waterside Mission.

The object of that Society is to visit the vast mass of vessels which passes up and down the river, from the East end of London to all parts of the world.

Almost every vessel stops at Gravesend; for a variety of reasons which it is easy to imagine,—to take in a pilot, to get something still wanting in the stores, and so on. They stay off the town for a couple of hours, sometimes for a day, or at all events half a day. From the circumstances of the case, there is generally a pause, during which they have leisure for half an hour's talk. Here, then, is the opening I speak of, for applying the world famed parochial system of our Church to ships. Our Missionaries go on board, and, always asking leave first of the captain or chief officer, go forward and talk to the men, or dive into the forecastle and 'have a crack' with them there. Talking freely and genially to them, as the village Parson talks in a cottage, each ascertains, by the tact of a true gentleman, how far the way is open for direct religious conversation. He has a bag full of illustrated papers to give away, illustrated almanacks to put on the cabin walls, any thing to open the way to the heart. Presently he finds there are no Bibles in

the fore-castle; he has them ready to give (we never *sell* anything). Perhaps he finds an opening for a night school to be formed; he has books and slates ready to give away. Where there is a readiness to read, he puts on board a lending library. We have three hundred such libraries floating about the world; each of them in a tidy box, under lock and key, with thirty books, entertaining as well as good ones. Wherever he can, he induces the captain to hold service regularly every Sunday; giving him a set of Hymn Books, and Prayer Books, and Bibles for the purpose. Sometimes the way is open to hold a short service, when the want is felt, and it is evidently acceptable. There is a great talk now-a-days of short services. I wish you could witness some of those on board a ship. Short and hearty—all heart, in fact. Let me describe one. There was an emigrant ship moored within one hundred yards of my Church at Gravesend, one Sunday morning, a short time ago. I put off, with a Lay Reader, about half-past nine in the morning. We had with us a quantity of Hymn Books, Prayer Books, and Bibles. We gathered the crew and passengers on the poop. We started a hymn, and I then read the last chapter of St. John's Gospel, which, you remember, describes the Lord Jesus as standing on the shore, after His resurrection, while they were on the water. And, though they knew Him not, yet He was there to cheer and teach them. You can fancy how I applied it to their case. I saw many following me with open Bible. We then knelt down and prayed the Litany together, all reverently kneeling around me. As soon as it was over, I give notice that I was about to celebrate the Holy Communion in the cabin below—(we think it of the greatest importance to give the Communion, where it is welcome.) I had brought with me a small pocket Communion Service, such as is commonly used for the Communion of the sick. I supposed that we should have four or five Communicants; but, to my surprise and delight, but embarrassment, the cabin gradually filled. Thinking there might be some mistake, I went to each and asked, "Do you wish to communicate," and each said "Yes." I immediately thought of the miracle—'and their net brake'—for I had no proper provision. However, I did my best, and there, in that ship, in mid stream—with a strangely mixed congregation; some very gentle, and some very simple; the poor and the rich meeting together, as they ought to do—that solemn service was celebrated, which, by His command, was to show forth His death till He come.

Now, I would ask you, Is it not right that that solemn service should be offered to those that need it? When you recall the way in which Saint Paul used to kneel down on the sea shore, and break bread from house to house, do you not feel that such work is the duty of our Church? Is there not an amount of heathenism, floating up and down with every tide, as dangerous to our Church, as that blazing naphtha which floated up and down the harbour at Bordeaux? Does not the safe part of our Church catch fire from the heathenism which floats in this way all round her, and touches her at a thousand points? To return, then, let us do our best to put out the evil; and to do this, let us apply, lovingly, and perseveringly, and daily, the influence of our ministry; for, let me remark, it is not on services we rely to do our work, so much as on simple, plain, genial talk with Jack, when we get him alone, or in knots of two or three. I remember talking to one A. B., who took me into his cabin, and took out of his trunk an old well-thumbed Bible. That man was under the impression (true or false) that he was the only God-fearing, Bible-reading man on board. It *must* have done him good to have had that chat with me; I know, by the good it did *me*, and by the passing of the electric fluid of sympathy, that it *must* have done *him* good. The upshot then of what I have to say is this. If there is any truth in our parochial system, and I believe there is, and I believe that, if ever a crisis comes to our Church, the way we have



worked our parochial system, has so endeared us to the people of England, that it will stand us in good stead. If, then, there is any truth in our parochial system, we cannot do better than apply the best feature of that system to our work among seamen. Let the kindly loving-hearted minister of God stand on the deck among the coils of ropes, or sit in the forecastle on an old box, and chat in a kindly, genial way with poor Jack, till he opens his heart. Let him commend religion to him through kindly sympathy. Let God's minister draw the sailor, as God draws us, by the cords of a man, and the homely lesson will not be in vain. It is God's own way of teaching. Go *ye* into all the world, and preach the Gospel to every creature. And let me add, under this head, two points—

First, the Church of England and her ministers are well fitted for this work. Perhaps I (who say it) should not say it, but the high spirit and the keen sensibility of honour, and the genial unwillingness to offend, which are characteristic of the English gentleman, are admirable qualifications for missionary work; and the English Clergyman is an English gentleman to begin with. And then, besides this, there is a certain manliness about the Christianity of the Church of England which is very charming. "The rank is but the guinea's stamp; a man's a man for a' that." And the Clergy of the Church of England, are men and manly men. Long may they continue so. We may rail at our faults of government and polity, but as long as our Bishops and Clergy are true men, and true gentlemen, our Laity will love them and stand by them. And Jack is like his fellow countrymen in this. He loves a gentleman, and loves a man; and, as long as the Church of England has true-hearted gentlemen in her service, she will find easy access to his heart. But there is one thing she must do. She must go to them. She has not done it as she ought to have done, and she must begin in earnest. Thank God, she is doing it now. Among the cheering signs of life in our Church, nothing is so cheering as this passionate yearning to be seen in all her ministers to win the poor. This is the sign that God is with her. She is not only pure in doctrine, and unassailable in her orders, but she is full of life and elasticity. She is ready to meet every emergency, ready to go out into the highway, and pick up the wounded and forsaken soul, and to pour into its wounds the oil and wine of God's teaching. It always has been her theory, that the souls on board a ship are under her care, as Lord Nelson has just said; "She prescribes daily prayer on board a ship by a distinct rule at the beginning of the Service at Sea in the Prayer Book." Now at last her theory is being carried out into practice, and this return of life will certainly bring God's blessing with it.

But my second point is, that poor Jack is as ready for this work as we are fit to do it. There is no reason why the sailor should not be a God-fearing man. I need not remind you of the Saviour's consorting with those who passed their days on the water; but, looking at the men as we know them, and at their life in a common sense point of view, it is clear that there need be nothing in a seafaring life to hinder piety, but actually the very reverse. A shipwrecked sailor once said to a friend of mine, "It's an awful thing, Sir, to be alone with God Almighty at the end of a bowsprit;" and what a man feels in this intense way in the solemn hour when he is slowly waiting for death, this strong sense that God is very near him, is often the chronic state of mind of the sailor; yes, of the sailor even who drinks himself drunk in port, and whose mouth is not very clean when afloat as regards oaths. We are a strange mixture of good and evil, the best of us are riddles to ourselves. Do not be surprised if Jack is a riddle. Many a poor sailor, who is very dark in religious knowledge, thinks very often of God, and has a living sense of his presence. Many of you who listen are (as I am) Clergymen. Our lives have been spent in study and prayer. God ought to be always before us. I fear it is true

that in simple plain sense of His presence, they often surpass us. When we are in our fragrant drawing room or comfortable study, does not poor Jack, on his lonely watch, put us to shame by his pure simple sense of God's presence. He looks up at the sky, and the brilliant tropical stars, and he *feels* what we only *know*, and realizes, by strong intuition, what we only hold as a general truth. And this sense of God's presence is the foundation of all religion. It is one of the most precious parts of David's Psalms. And if the sailor has this, we have but to persevere, and we shall find him eminently ready for Christian teaching. I say, then, that the sailor is ready for what we are discussing to-night, "the Church's work among Seamen."

The Rev. T. EDWARD MEREDYTH (*Chaplain R. N., Vicar of Burleydam, and Chaplain to Lord Combermere*):—The speakers, who have gone before me, have said so much, and so well, as to the duties of the Clergy, and the attitude of our great Societies, that I think I shall best discharge the obligation I have undertaken, by confining my observations to the work the *Laitie* should do. First, I must clear the ground a little, though ten minutes, to a subject which could not be exhausted in ten hours, gives but little room for skirmishing. We treat of *Church* work. What do we understand by the word? State it in its broadest sense, as our Article does, "an assembly of faithful men, in which the pure Word of God is preached, and the sacraments are duly administered," &c.

Wherever I recognize such a society at work, I see Church work being done, and by all such, Church work among seamen should be undertaken. What, then, is the object we have in view? *To try in the best way we can to make these seamen better citizens and better men.*

Two questions here present themselves—

1. Is this work necessary?
2. Is it expedient?

I answer, fearlessly answer, Yes, to both; for the Service says the time has come, and the public voice says so too. There has been a great change of late years in men's opinions—a shaking among the dry bones, significant of the working of a mighty power. I will illustrate my meaning. Forgive me if, in doing so, I am obliged to introduce myself. Some sixteen years ago, it was my lot to be Chaplain in a Flagship, on a far-off station. A squadron came into port, whose business it was to complete the survey of the shores of one of our most distant colonies. There were three vessels, with some three hundred and fifty men and officers, and a Post Captain, of long standing, commanding. The probable duration of the cruise would be about five years. I happened to meet this captain at the Admiral's table, and, in speaking of the work before him, he remarked that he should be very short-handed, but that he had done his *best to get more hands; for, when the Admiralty offered him a Chaplain, he asked for an able-seaman instead, and got him; and he seemed delighted at the substitution!* But now, my Lord, you may ransack the whole captains' list, and, I venture to say, you could not get such an opinion expressed. I say, then, there has a great change come over the mind of the Service, and now is the time to take advantage of that change. Again, I say, it is absolutely necessary for us to do so, for we profess to evangelise—to recognise our obligation to obey that command, "Go ye into all the world, and preach the Gospel to every creature." We assent to the truth, that there can be no life in any Church that is not a Missionary Church. And so we send our Missionaries, with the Bible in their hands, to teach the pure precepts of the Gospel of Christ; and we send our sailors to the coasts, to undo the Missionary's work, and to show to the people the sad spectacle of professing Christians, more brutalized than the very heathen themselves! My Lord, can the Gospel, so accompanied and so

illustrated, *have free course*? Will it be received? I have been in many lands, and I fearlessly assert that the evil lives of professing Christians is the great hindrance to the reception of the Gospel. Take a lower view. Is it *expedient* that we should try to remedy this? I am sure that it is! Look at your river. I see there the Clarence and the Akbar, filled with "juvenile offenders," as the term is, being trained for the Mercantile Marine. Is not prevention better than cure? Aye, and cheaper too? Why let them become criminals? Why not look them up, and train them for your purpose (especially the children of your seamen), before they have left the path of honesty? The Old Book says, "Train up a child in the way he should go, and when he is old he will not depart from it." Act upon this!

But is there a necessity laid upon you, more than upon others, to do this? Can there be a doubt upon this subject? Who do I see before me? The merchant princes of this great port! (I would there were more of them present.) Men who have risen to opulence, and to distinction, by the labours of these very sailors whose degradation we lament! The duty, then, is clear, and it is pressing; and the terrible words are ringing in our ears, "*Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me.*" How, then, is this duty to be discharged? What do I ask of you? Money, and more than money—I *want yourselves*. Keep as much as possible the same men in your employ; encourage them to marry; provide a seamen's quarter for them, their wives, and families. Go among them much yourselves, and I entreat your wives and daughters to go too. Let these poor sailors' wives (now too often spoken of as all that is vile) see the unwonted, but healthful, sight of a virtuous woman at their doors; and feel her influence in their homes and hearts; and know, from her own gracious lips, that there is a bond of union between them, and that, for the future, that bond shall be recognized, and its obligations faithfully and lovingly discharged! Oh, let your seamen feel that, while they are working, and perilling their lives, to fill your warehouses, and build your mansions, their wives and little ones are, and will be, cared for by you and yours. At present, no one knows where to find the sailor, or the sailor's wife and child. Give him "a local habitation," as well as a name, and let that habitation know your presence and feel your influence. This will involve trouble, and it will be, at the outset, costly too; but *cost!* when was that found an obstacle to a good work in Liverpool? I always heard of you as the large-hearted and liberal, even among the merchant princes of England; and, when among you (as Chaplain of the Donegal), I found that the report was true. Look at your warehouses—your public buildings—this magnificent Hall, *which alone has cost three hundred thousand pounds!* What would a Seamen's Quarter cost? Whatever it cost, it would pay you in rent a good interest on the outlay; and the blessings of the whole seafaring community would stamp the work as a good deed done to them and theirs!

Now, as to the trouble. For the shipowner, and his wife, to get a personal knowledge of the seamen he employs, and their wives and families, will be a very difficult task! Will it? The difficulty (if the desire be present) will be, I expect, more apparent than real. But, be this as it may, recognize it as a duty, and you will then call to mind the Englishman's definition of "*difficulty*," viz.—*something to be overcome*. One word about your Captains. The Conway is an earnest of what you hope to do. I say, then, see that they be men of character, as well as men of skill. Charge them that there be daily prayer and reading of God's Word on board your ships. For years, we did it in the Navy, and it never took more than six minutes, and its good effect was felt and acknowledged by all. See that the Lord's Day is duly observed. Let there be a good library in every ship. Look

anxiously to the personal comfort of the men; let them know, and see, and feel, that you really care for their well-doing and well-being; and they will come to see that there is truth and power in the religion which so constrains you to *do as you would be done by*.

I said I would be practical, and I think I have been. I have given you a noble work to do—a work which, if done, will change the face of the seafaring population, not only here, but eventually through the whole country. It will take from the name of sailor its evil association, and from you the reproach that you use these men to fill your coffers, and to establish your names, and then *leave them to perish in the heedlessness of their ways!* Here, then, is an enemy to be overcome that is worthy of your steel. Talk not of difficulties, but band yourselves together, you hard-headed, far-seeing, practical, wealthy men. Take up this work in earnest, in a spirit of large-hearted, comprehensive charity, and I wish you good speed in the name of the Lord!

The Rev. G. V. MACDONA (*Chaplain of H. M. S. Agincourt*) said:—When this subject was first given out, there was a flutter amongst us who are in the Navy, which may be more easily imagined than expressed. The further we go from home, the more our hearts turn back to you. We felt that we must let the Church at home know our views, and that the Church, at home, ashore, and afloat, is one and indivisible.

The Rev. JAMES MORGAN (*Assistant Secretary of the Society for Church Missions to Seamen*):—I am not prepared to take so gloomy a view of the subject as some of the preceding speakers. If the Laity would come forward and support us as they ought to do, we should be able to carry on the work. I maintain that seamen are always giving themselves for our advantage rather than their own. We cannot be surprised that the Bishop of Lichfield has said, it was the vice which is sown broadcast by the British sailor, which prevented his (Bishop Selwyn's) usefulness in New Zealand. I represent the only Church society which has taken this subject under its care. Having myself held services on board small vessels, and large vessels, in the navy, of all sorts, I am able to say that the men gladly receive our ministrations. But without your assistance we cannot do much, and we ask your aid in this matter. Help us to give to these men, who have not the advantages which we on shore enjoy, a larger supply of those ministrations which we value, and they value also.

The Rev. WILLIAM MAYNARD (*of the Liverpool Mariners' Church*) said:—I wish to offer my thanks to Mr. Bushell, for his kind remarks respecting the "black hulk," which is called the Mariners' Church, and lies in the George's Dock. He has given you a sketch of the condition of affairs there; and I stand here to bear my testimony to its correctness, with deep humility when I look inward, but with unfeigned thankfulness when I look upward, to Him who has said—"My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." The Lord, in his providence, has placed that vessel there; and it is my consolation to feel that, when the Lord writeth up the people at the last, he will be able to say—"This and that man were born there." I have repeatedly received letters from captains and seamen on their voyages, bearing testimony to the comfort derived from the means of grace which they enjoy here. One seaman said to me—"I never spent such a happy evening in all my life; and I trust the Word of God spoken to me here will never leave my heart to all eternity." I could tell you many instances of the Lord's mercy to those who have assembled in our little sanctuary. I may mention one Captain. The late Bishop of Chester, Dr. Sumner, permitted me to use a special prayer at each service. This Captain came and took the command of

a ship from Liverpool to Calcutta. His first arrangement was to do no unnecessary work on Sunday, and not to leave port on that day. The owner of the ship agreed that he should have his way in this ; and he said—" I intend asking my seamen to join with me, before leaving the port, in asking the blessing of God upon our voyage." The owner said to him—" I respect your motive, but—don't do it. You will lose all authority over your men." The Captain's reply was—" It is that I may not lose that authority that I ask God's blessing." Well, not one of his crew was absent. He assembled them all and asked God's blessing ; and God answered him in the most remarkable manner. He was about to sail on the Friday, and on the Sunday previous he came to the Church and asked a blessing ; but on the Tuesday, one of the owners came to him and said, " I don't know whether you have anything to detain you on shore, but we are very anxious to get the ship off to-day," (that was on the Tuesday.) He replied, " I have no objection to go." The crew were assembled, the steamer came, and, until they reached the Bell Buoy, the pilot had command of the ship. Contrary to the rules of the port, this man took the ship out of the channel, and went too near the banks, trying to make a short cut ; and the wind blew them on the banks. The captain had no command, and he could only point out to the pilot what to do. They were thrown on the banks ; and, after twenty-four hours' hard labour, the ship was brought back to Liverpool sadly damaged. I felt that there must be a " needs-be " for this, or that God would not permit this to happen to his faithful servant. Look on God's arm, which was around him. When they came to put her in the graving dock, they found the ship had the dry rot in her, in such a way that had they gone to sea they must have gone to the bottom.

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## SECOND SECTION.

THE VEN. ARCHDEACON POLLOCK TOOK THE CHAIR, IN THE SMALL  
CONCERT ROOM, AT 7 O'CLOCK.

### THE CAPABILITIES OF OUR CATHEDRALS.

The Very Reverend J. S. Howson, D.D., Dean of Chester, read the following paper :—

In estimating the capabilities of our Cathedrals, the first thing to be borne in mind is that no two of them are alike. There is just as much difference in their social and religious opportunities as there is in their architectural features. In both respects, indeed, a generic resemblance is found among them ; but whether we criticise them in reference to the impression which they make on the eye, or in respect of their usefulness as Church institutions, we shall be quite at sea unless we observe also their specific varieties.

Compare, for instance, the three spires of Lichfield, " the sisters of the vale," which sometimes catch the eye of men of business, on the right hand of the railway, as they travel from the North-West to London, with the four towers of Exeter, which seem just now to

have so intimate a connection with some of the most animated controversies of the modern Church of England, and the contrast is obviously great. Or, if we wish to draw our comparison from the interiors of our Cathedrals, we may place in startling opposition the long nave of Winchester, still speaking to us of William of Wykeham, with the grand octagon of Alan of Walsingham, at Ely; or, again, the minute and elaborate perpendicular panelling of Gloucester with the severe Norman simplicity of Durham. Just so it is easy—and on the present occasion it is very important—to draw sharp contrasts among the Cathedrals in regard to the peculiarities of their constitution, and, if I may so speak, their human environment. Canterbury has its unique institution of the Six Preachers; St. Asaph has its four Vicars Choral, who do the parochial work of the little city according to a peculiar system of rotation. The Cathedral of Chichester is at the extreme end of a rural Diocese; that of Manchester is in the centre of a huge population. Christ Church is in the midst of the University of Oxford, and naturally has theological professors among its Canons. St. David's is in a wild and impressive solitude. Wells has its population of 7,000; while Bath, in the same Diocese, has its 50,000. Carlisle and Chester are well placed for Diocesan work, in regard both to the railways and the people. But there is this difference, that in the former case the Cathedral city takes the lead in the Diocese; whilst, as to any subordination of the largest town in this Diocese, probably the less I say here on that subject the better.

In the midst of these differences, my best course is to take as my starting point the Cathedral with which I am most familiar. This method is most in harmony with the occasion; and thus too I shall be most likely to speak with intelligent knowledge.

I propose first to point out some opportunities of useful service which our Cathedral possesses, even if no change takes place in its constitution, and secondly, how it would have still greater facilities for permanent usefulness, if certain reforms were begun and accomplished.

Two general remarks must be made here in passing. The details which rise out of them must in a slight sketch like this be omitted. First there is a line of division, which runs across the whole subject, separating between Cathedrals of the Old Foundation and Cathedrals of the New. To the former belong those which have ancient statutes, such as Lincoln, York, Hereford, and Worcester. The others are Cathedrals founded by Henry VIII., such as Peterborough and Bristol. It is to the latter class that Chester belongs. The other remark which it is essential to make is this, that Modern Legislation has traversed the Statutes of Cathedrals in all directions. Of course we are impelled to ask whether this Legislation has been wise on the one hand, or complete on the other. On this point I shall beg leave to make a remark before I end: but, in enumerating some of the Capabilities of a Cathedral as they have come before my notice, I shall for the



most part make reference to our own Statutes, where they have not been repealed by Law.

And first I am disposed to mention a characteristic of the Cathedral, which does not usually attract the popular attention. The Mother Church is meant to be a place of most diligent Preaching. There is an affecting passage in reference to this subject in one of our Statutes. The sentence is to this effect: "Inasmuch as the Word of God is a light unto our feet and a lantern to our path, we do charge the Dean, nay, by the mercies of God we do intreat him, that he be diligent in preaching." A similar injunction is given to the Canons. There is also a distinct provision that the members of the Capitular body are to circulate, from the Cathedral as a centre, into those districts where sermons are wanted, and there to preach. Now as to the discharge of this latter function, happily a great change has passed over the pulpits of the Church of England since the founding of King Henry's Cathedrals. Every village has its preacher now, as well as its pastor; and for the most part more acceptable to the people than an itinerant Dean or Canon could possibly be. I am not sure, however, that there might not be in our Cathedrals a reservoir of Clerical help, so to speak, for parishes in time of emergency. But this I remark only by the way. A large amount of preaching in the Cathedrals themselves is a most evident duty, especially when, as in Chester, they are within reach of a considerable population. The copious spaces in our Naves are an invitation to the discharge of this duty. At Chester the establishment of Evening Services has been full of benefit and blessing in manifold ways, and I believe it has stimulated religious activity within the City at large. It does not become me to criticise other Cathedrals, in regard to what is done or not done. But I believe that a bold course, with assiduous preaching, is the best. In one Cathedral it is complained that the experiment was lately tried, and with great success, but has not been repeated. In another, that Evening Services have been established and then intermitted. It strikes me that it would be a benefit to the Metropolis, if the services at St. Paul's and Westminster Abbey could be continued through the year. As to any difficulty in obtaining preachers, this fear I cannot entertain for a moment; and here I most gladly seize the occasion afforded me for thanking the Clergy from all parts of this Diocese, who have preached, or promised to preach, at our Chester Evening Worship. They are perhaps rendering a greater service to the Church than they imagine; for not only have they thus an opportunity of addressing immense congregations, but by these visits they are helping to develope the Diocesan idea, which it is now most essential to bring into a reality.

From Preaching I turn to Prayer. If Cathedrals are places of public usefulness on Sundays, let it not be forgotten that they are places of quiet worship on Week-days. I am aware that many good men attach but a very slight value to this capability of these institutions. Sometimes even very rough and very inconsiderate things are said on

this subject. I will not make a rough rejoinder; but I will simply refer to one who is mentioned, I think with both sympathy and approval, in the Holy Gospels. If Scripture Characters are patterns to us, I imagine that we are not at liberty to discard from our gallery of sacred portraits that Widow of the tribe of Aser, who, about the time of our Lord's birth, was daily engaged in prayer within the Temple precincts. Possibly such prayers as hers may do as much for the Church, as the activity of some of us who live in public and pray but little. I am sure that the Christian life is often strengthened through our Cathedral Prayers, and sorrow soothed by help of their musical expression. Here, however, I must say that a grave responsibility rests on the Cathedral Clergy, that by their own punctual attendance, and by strict enforcement of external reverence, they foster the conviction that the Prayers are a reality and not a routine. If any of them, by word or by influence, throw a slight upon this daily Cathedral observance, this may be a very good argument against their having accepted Cathedral appointments; but it is no argument against the daily service itself. In our own case, benefit has resulted from the recent adoption of a special prayer, when the Clergy, Lay Clerks, and Choristers are assembled before the service, the rule of silence being enjoined on entering the Choir.

I have alluded to the Musical expression of our Prayers, and this leads me to mark a third function of these ancient institutions, viz., that they are Schools of Sacred Music. This subject and the last are somewhat closely connected. If the Music is to be perfect, there must be constant practising together, just as the crew of a boat cannot present a perfect example, unless there be continuous and associated effort. Now when I speak of Cathedral Music as a standard and an example, I do not at all mean that Parochial Services should be regulated on our method. Very far the contrary. But I believe that our Cathedrals ought to present a pattern of sobriety and good taste in Sacred Music. Vagaries in this matter are more likely to be found in our Parish and District Churches. Gabbling on the one hand, and drawling on the other, are not, for the most part, characteristics of our Cathedrals. Let me add that, not merely as an example, but in other ways also, I think our Mother Churches ought to be in musical relation to their Dioceses. Thus, the large spaces to which I have alluded are invitations to Choral Festivals. Again, I should wish to see the Precentor a Diocesan as well as a Cathedral Officer. And let me say a word here for the Chorister boys. We are always touched when we read of Samuel in his little linen ephod. I think a warm feeling ought to be cherished for our young surpliced ministers, with an anxiety that they may grow up in the Temple service, for good and not for harm. A well-regulated Chorister School (I wish we had funds for doing more than we at present do at Chester) might be in most useful relationship to the Diocese at large. The whole subject of our Lay officials is a most serious one. Our Lay Clerks,

being highly trained and accomplished in one respect, are in great danger of taking a merely professional view of their sacred duties. I believe the best way of meeting this danger is that the Clergy of a Cathedral should strive themselves to maintain a high standard, and while firm in checking negligence or heedlessness, should treat their Lay brethren with kindness and sympathy.

I have spoken of the Chorister School. But this phrase does not by any means sum up the whole educational responsibility of our Cathedrals. Very few persons are aware how great a place Education has in our Statutes. Our King's School or Grammar School is an essential part of our foundation; and the Dean is seriously charged by the Statutes not to neglect his duties in regard to it. I regret that recent Legislation has almost entirely lost sight of this feature of our system. There is always a popular nostrum for the evils of the Church; and the popular nostrum of late years has been the increase of small livings. To this purpose the Ecclesiastical Commissioners have been applying the endowments withdrawn from our Cathedrals; and a most important purpose it is. I fully and heartily admit this; but it is not more important, I venture to say, than the maintaining and the strengthening of Christian Education. Just now, too, there is a great demand for precisely that kind of education which would have been supplied by our Cathedral Schools, if they had been well developed according to the principles of their original foundation. I can testify that in our own Diocesan city, though we have a good Cathedral School, there is an urgent demand for something higher and better still; and such an end might be secured by the restoring of our University Exhibitions and the supply of better premises. In reply to an application for help, last year, to the Ecclesiastical Commissioners, I learnt that they were powerless: so that I hail now with much gratitude the powers conferred upon them by the Endowed Schools Bill, which has recently become Law.

It will have been observed that these remarks, though dealing with detached points, one by one, have all tended towards the enunciation of one general principle, namely, that a Cathedral is pre-eminently a Diocesan Institution. It is just here that I lay the greatest stress; and it is just here that the convictions of the country need the most careful and yet the most rapid maturing. There is great activity in Parochial Life. We all know what that means. We have also a clear idea of the Church of England as a whole. But the idea of the Diocese seems as if it had great difficulty in working its way into the English mind. And yet the Diocese is the unit, and one essential characteristic, of the English Church. I hope this Congress will help on the progress of educating the public mind in this respect; and I think it will. To a great extent, the Clergy of our parishes are an aggregate of Independent Ministers visited at intervals by the Bishop, whom

they receive very respectfully, for the discharge of certain functions. I have heard it said of a Clergyman that he was an excellent and laborious man, but that his parish ought to have been an Island. I think we might say with some justice, that our aggregate of parishes is an Archipelago, among the islands of which the Episcopal yacht assiduously cruises. What we want is that this Archipelago should be turned into a Continent, by the acquisition of some better consciousness of our Diocesan life, and some new arrangements for consolidating and strengthening this life.

How is this to be attained?

I believe that very much may be done by means of our Cathedrals; and I am very glad that a discussion upon "Diocesan Organization" is now followed by one upon "The Capabilities of our Cathedrals."

Mr. Clabon seems to think that, in order to realize the Diocesan idea, the Cathedral system ought to be destroyed. I should say rather, Let the Cathedral system be used—thoroughly used, even as it is—and let it be somewhat reformed, in order that it may be used more effectually. Surely it is better to employ and improve the machinery which we have, than to construct something new. Moreover, a great deal can be done without any reform at all. Very much depends upon the feeling entertained among the Cathedral body towards the Diocese at large, and in the Diocese at large towards the Cathedral body. It is surprising how difficulties vanish, if we intend that they shall vanish. There is a story in clerical circles that an excellent and eminent Clergyman used to say, that a Cathedral was an iceberg in the midst of a Diocese. It was of course highly improper in him to use any such language; and the story goes on to say, that a serious retribution fell upon him. He was made a Dean. But I have a strong impression that under his genial influence, the Cathedral, over which he presided, became, not an iceberg, but a stove in the midst of the Diocese. And I venture to assert that the first step in Cathedral Reform is heartily to use what we possess, with a distinct reference to the well-being of the Diocese around,—in other words, to turn our icebergs into stoves.

But still I think some reforms are imperatively needed. The minutes which remain to me can easily be counted. I will therefore very briefly suggest some changes which, in my opinion, would establish new and very useful relations between the Cathedrals and the Parochial Clergy on the one hand, and the Cathedrals and the Bishops on the other.

To turn the Cathedrals into mere Parish Churches would be, as it seems to me, a fatal mistake. If this were done, the Diocesan idea would recede still further into the distance. Still I conceive they ought to have very intimate relations with the Parochial Clergy. So in fact they have now; but on a wrong method. Our Deans indeed are precluded from Parochial cures, and very

properly; for they ought to have plenty of work of other kinds to do. But Canons are quite free to have preferment in any Diocese. Of our four Canons, three have their customary homes and customary work in the Dioceses of Rochester, Winchester, and Worcester, respectively, and only one in that of Chester. Their chief energies must, of course, be given to their Parishes; and, coming to the Cathedral City in rotation, they have clearly no opportunity of co-operating in continuous work for the benefit of that City or its Diocese. Yet the Cathedral endowments do properly belong to that City and that Diocese. Let no one say that I am speaking disrespectfully of my colleagues. This would be quite impossible. Probably we gain as much in Chester by the intermittent visits of our Canons, as other Cathedral cities would gain by the continuous residence of theirs. Among them they have the qualities which would be precisely the most useful for Diocesan work; but this makes the regret only the greater, that we cannot concentrate all this beneficial force upon our own Diocese.

But what do I propose?

In the first place, I would consolidate the mere Residentiary Cathedral work in fewer hands. There is indeed far more to be done in regard to the mere Cathedral itself than is commonly supposed, especially when (as in our case) the fabric needs a thorough restoration. But the Dean with two Residentiaries, each continuously resident, and each having Diocesan duties, would be amply sufficient.

I speak of Diocesan duties. Here let me give expression to a thought which lies at the root of the whole opinion I have been led to entertain concerning Cathedral offices. What is the theory which ought to regulate appointments to these posts? Sometimes they are spoken of as rewards for past service in the Church. If by this it is meant that good service in the past establishes a claim to higher responsibility and to opportunities for still larger service in the future, this will easily be recognized as a just and sound opinion. Some view these positions as intended to be places of learned leisure. There is no theory with which, as a mere theory, I more heartily sympathize; but it is very apt to break down in practice. I believe the wisest reform would be to assign definite duties to each Cathedral office. We must expect all applications of endowments, in this day, to be very sharply criticised. And here let me add a further remark. The view which I advocate tends to simplify the perplexities of Patronage. If an office has no well-defined duties attached to it, it is difficult to blame the assigning of such preferment to any Clergyman of high character; but if well-defined duties accompany the office, public opinion will require the appointment of highly efficient men.

But what are these Diocesan duties?

The answer will of course vary in each several Diocese. The



organization which might be best for a Welsh Diocese, such as Llandaff or Bangor, might hardly be suitable for Salisbury. Or there might be local duties in such cities as Norwich and Rochester which would find no parallel at Ripon. But in no case will the answer be difficult. Speaking generally, the Residentiaries might be the Archdeacons, closely associated with the Mother Church, after having had parochial experience elsewhere. Or they might conduct the business of Diocesan Societies. Let me complete my answer from my own point of view, by saying that I am myself at this moment acting, by the Bishop's wish, as Rural Dean; that I am one of the Secretaries of the Diocesan Board of Education, with its two Training Colleges, and also Chairman of the Council of the Theological College at Birkenhead; that I have far more work than I can do efficiently; and that some of the Canons would discharge some of these duties far better than I can. They are however precluded from the attempt, because their homes are only occasionally in Chester.

Next, my earnest desire would be to see another kind of connection established between Cathedral life and Parochial life. Some would destroy the Capitular System. I am very anxious to see it enlarged and strengthened. I have lately been in Italy, and I have seen there the harm that results from the reduction of the Chapters to a mere shadow. Suppose that each Diocese had twenty Canons (they might be the Rural Deans), chosen by the Bishop from among the Parochial Clergy, each having a small accession to his income, each having the duty of preaching in the Cathedral, each being *bonâ fide* a member of the Chapter. Speaking, as I do here, in reference to Cathedrals of the New Foundation, I am recommending a partial return to some of the customs pertaining to the Old Foundation and a retracing of some of the steps of recent Legislation. What I urge is the conversion of a Cathedral Chapter into a Diocesan Chapter. If this were done, we should have immediately the elements of a Council for the Bishop. We should likewise have the materials for doing what Mr. Clabon not unnaturally desires—reducing the Bishop from an absolute to a constitutional monarch, and that without demolishing the Cathedral system, but by exactly the contrary process. And further, we should have here, with the addition of Clergymen and Laymen elected by representation, the elements of a true Diocesan Synod.

I am aware that this could not be done without some new action on the part of the Government. The right method of that action is, I venture to say confidently, by means of an Executive Commission, bearing the same relation to the Commission of Inquiry, which reported in 1854, as the second University Commissions bore to the first, and having authority to deal with the several Chapters according to the differing exigencies of their respective Cathedrals. If His Grace the Archbishop of York will move, in the House of Lords, for the appointment of such a Com-



mission, I am able to say that he will be thanked, not only by many Deans, but by many Canons too.

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The following Paper was read by GEORGE EDMUND STREET, Esq., A.R.A.:—

The “Capabilities of our Cathedrals” is a title which, I presume, is meant to suggest a discussion as to their possible uses, and as to their right arrangement for use. We want new Cathedrals in our large towns, in the new Dioceses which we hope to form at home, in the Colonies, in Scotland, and even in Ireland; but this evening, as I understand it, we are only to consider how we may best deal with the noble buildings which the zeal of our forefathers has left us; how we may best fulfil, under altered conditions, the real intentions of their founders.

The first purpose of a Cathedral was of a Missionary character, the Bishop living with his associated Clergy, and proceeding gradually from thence, as a centre, with the conversion of the people around. Hence, the Cathedral became, what it still is, the Parish or Mother Church of the Diocese. And so we ought to be able to apply to it the fullest sense of that old inscription on the Chapter House doorway at York, “*Ut Rosa flos florum, sic est Domus ista domorum.*” This ought to be the most beautiful of all God’s houses in the Diocese in every thing. It is *the* Church on which, in their degree, all other Churches in the Diocese ought to found their Ritual, their uses, and their services; and so there is no part of these in which it can wisely dare to be behind even the best of its daughter Churches.

I need not say much here as to the number of Ministers—Canons, Prebendaries, Vicars (Clerical and Lay), and Choristers, who were deemed by the builders of our Cathedrals essential for carrying on the Religious functions.

You all know at least this, that they were many more than those whom we ever employ for the same purpose;—whilst, by the Statutes of the Cathedrals of the old foundation, constant residence was required of the Dean, and the three principal officers (Precentor, Chancellor, and Treasurer), and of a certain number of Canons. Nor was this rule relaxed at the Reformation, for the statutes of the Cathedrals of the new foundation were drawn by men who saw the want of such an arrangement, if the Churches were to be well used, and who endeavoured to provide, by means of Schools and Colleges, for the object they had in view.

Those of Chester and Ely, for instance, declare the purpose of Cathedral Churches to be, “that true Religion and the genuine worship of God may be therein wholly restored and reformed,

after the primitive or pure standard of sincerity, and that from henceforth the truths of Holy Scripture may be taught, and the sacraments of our saving Religion rightly administered, good moral discipline maintained, youth freely instructed in letters, the old and infirm suitably provided for; and, lastly, eleemosynary largesses to the poor, and all other offices of piety may from them be abundantly diffused into all the adjacent region, to the glory of Almighty God, and the common advantage and happiness of our subjects." Whilst (according to Burnet) Cranmer's idea was to the same effect, viz.—"That in every Cathedral there should be provision made for Readers or Lecturers of Divinity, and of Greek and Hebrew; and a great number of students to be both exercised in the daily worship of God, and trained up in study and devotion, whom the Bishop might transplant out of this nursery into all parts of his Diocese; and thus every Bishop should have a College of Clergymen under his eye."

It was felt then, at the Reformation, that to keep and properly use these vast fabrics meant and required something more than an orderly provision for the saying of Matins and Evensong throughout the year, unless they were in every stone to cry out with shame at our sloth and apathy. They were built as great acts of sacrifice to Almighty God; and what greater reproach to us can be conceived than that we, who have not had the chance of building, should grudge even the labour of using them!

Yet, if we compare present with former use, we shall see that the Cathedral Commissioners were justified when they said, "We desire to draw attention to the fact that a great part of the fabrics of our Cathedrals is at present unused for Public Worship."

Things are, no doubt, in many cases, improved since that Report was made, but there is still ample room for further change for the better.

At the time it was made, in 1854, there were absolutely seventeen Cathedrals, in which there was only a monthly celebration of the Holy Eucharist. In only twelve was it weekly, and in not one single Cathedral daily, whilst one Cathedral—Ripon—had only one service a day. In most of them the Choirs were, as they still are, filled with seats, stalls, and in some cases galleries, which were sometimes rented, and almost always more or less appropriated. The Choirmen, Organists, and Vicars Choral were reduced in number, and underpaid, whilst their religious organization was neglected; and, lastly, the Canons were not only reduced in number, but freed from the rule as to constant residence, and in some cases, as, *e. g.*, Chester and Ripon, hindered from residing by the ingenious plan of having one house among the four Canons, a plan which made that cautious and judicious prelate Bishop Lonsdale observe, that "little good could be done by a Canon as such, during a residence of three months, followed by a non-residence of nine."

You may add to all this that our Cathedral doors had become

closed to all who could not pay a fee to a Verger ; and that now, even where a better system prevails, so strong is the force of habit, so great the forgetfulness of the right use of the building, that every one who enters those sacred doors, save at the stated hours of Matins and Evensong, is held to be moved only by artistic or antiquarian taste, and is stared at, and criticised, if he ventures to kneel unbidden in private prayer. Nay, the Commissioners themselves could not escape the chilling influence of traditional abuse, for they were "glad to find that in some places the Cathedrals are open to the *inspection* of the public, free of charge!" Evidently, in spite of themselves, talking of them as museums for inspection, rather than as Temples for worship, and Houses of prayer.

This feeling has arisen in great degree from the fewness and coldness of our services, from the want of magnificence in their rendering, from the absence of religious pictures and decorations, from the intrusion of the Pew system within their walls, and, above all, from the great and sad neglect of the central institution of the Church, the Sacrament of the Altar.

The sum of this statement is, therefore, that our English Cathedrals were not only built for a much larger purpose than that to which we devote them, but that this larger use was recognised by the Reformers; and so, whether we take our stand upon the founders' intentions, or upon Reformed usages interpreted by the Reformers themselves, we are equally led to condemn the small extent of the present use. And therefore, before we talk of the capabilities of our Cathedrals, we must thoroughly realize the need for a great change in their uses and rules, and above all, the need for more popular services, and more frequent celebrations of Holy Communion.

When we have done this, it will, perhaps, be time to see how we can provide for the crowds who will throng the aisles, if we will but bid them come, and to see whether we must make any serious alterations of the antient furniture and arrangements of our Churches, in order to accommodate them.

In all that I say I assume, as of course, that the Choirs must be increased in numbers. All the Cathedral Precentors and Organists agree in this, and common sense tells us that they are right, if the voices of the choir are to be properly heard, and if they are to fill fairly the antient stalls, now given up everywhere in Cathedrals (though never in well ordered Churches), to chance and unqualified occupants, and not seldom to women. I trust never to see the already too small number of Canons reduced, and yet I cannot but agree entirely with the words of the revered Bishop Hamilton, himself at the time Precentor of Salisbury, and afterwards, as Bishop, Precentor of the Province of Canterbury, who, in his Report to the Cathedral Commissioners, said— "The giving of greater musical power to the Choir of the Church seems to me so essential to the realising the primary object of our founda-

tion, that I could even strongly recommend that one of the four existing canonries should be suppressed, and its share of the corporate property appropriated to the improvement of the stipends of the present Lay Vicars, and the increase of their numbers, if funds cannot be obtained for this object without such a sacrifice."

And now, What are the points which we must chiefly keep in view? They seem to me to be these. To make God's worship so stately, so attractive, that a religious atmosphere shall everywhere be felt; so that all who come to see, shall have some inducement to stop to pray. To elevate the celebration of Holy Communion into the great office and function of the Cathedral, really as well as theoretically; not only by celebrating it, if may be, daily throughout the year (as the Prayer Book suggests, by providing prefaces for daily use in the octaves of the great festivals, and by the order to the Cathedral Clergy, to receive the Holy Communion, every Sunday *at the least*), but by giving its celebration, at least on Sundays and Saints' Days, all the honour possible in the way of Music and Ritual, so that it may be not less, but even more impressive than the solemn services to which so many Churchmen are now used in their own Parish Churches; and to provide for a very large increase in the number of worshippers, and for sermons to them, and for choral and other gatherings, with as many external and æsthetic helps to devotion as may be; and this, without interfering with the use of the Choir by Clergy and Choristers only. Let us see how far we can accomplish these three things.

Now, our old Cathedrals are hard to use in one thing mainly, viz., that their Choirs were built and meant for monastic, or semi-monastic use, and not for congregational use, or by the people; whilst our people now wish, very rightly, to continue to join in the Choir services, as for three centuries they have been used to do. It is this change of purpose which has caused that intrusion of seats and pews into our old Choirs, which has so wholly marred their beauty and original appearance. In hundreds of Parish Churches, similar seats have been swept away, in course of recent restorations, and no voice has been raised in their behalf. And why should any one defend them? They have no claim on the score of age or reverence, of decency or of accommodation. The Choirs of our Cathedrals, with all their makeshifts, hold very few people—far fewer than would be supposed—never more than a good sized Parish Church, and generally far less. So, when men felt the need of preaching to larger masses of people than could be squeezed into the choirs, they left them, and, going into the naves, had services of a special character, out of sight alike of Choir and altar, to which people might flock, as it seems to me, without any of those helps in the way of architecture or Ritual, in opportunities for which a Cathedral is so rich, and with no more religious teaching than might be secured in any other place of assembly.

We Churchmen have been always taught to say our Public Prayers in presence of the altar. Hence, most of us have come to consider that every service, — Matins or Evensong, as well as Holy Communion, — caught some of its grace from being celebrated within sight of the altar, whose visible presence was of old, and still is in the eye of the law as well as in the minds of the people, necessary to the character of a consecrated building. Hence, I believe that most of us have had a feeling of discomfort, when we have attended one of our lately extemporised nave services, held in Churches where the altar cannot be seen, and must have felt that it was not for services ordered as these are, that the founders of our Cathedrals had reared their stately walls.

In Cathedrals, then, just as much as in other Churches, every service should be said before the altar, but with the people in the nave, not in the Choir. Let us see how this may best be done.

There are some Churches whose shape makes it very easy. Such, for example, is Westminster Abbey, whose present arrangements — all modern — are the worst one could devise for our use, but whose shape would allow of the Choir being placed just where the nave and transepts join, so that, even if the whole Church were crowded, every one would see and hear, whilst, when the congregation was small, every one could draw near; and in either case, the apse, with its altar, and the Clergy and Choir in their stalls, would be visible to and impress every one.

St. Paul's again might easily be made most impressive; but, in fact, no one who goes into that Church when service is not going on, is in the least degree impressed. The altar is invisible, and the whole interior, — owing to lack of decoration, and want of evidence of some object of worship, — is freezingly cold and irreligious to the eye. You should compare such Churches as these with Hereford Cathedral, where the most has been made of similar opportunities, and where none can fail to see how the religiousness of the whole Church is directly felt by every one who enters it.

There are, however, Churches in which this plan cannot be carried out, without the destruction of old arrangements and traditions; and here, the choice seems to lie between these three courses: —

(1.) The use of the nave in a makeshift way, without any altar, or any provision for a Choir. For such a use there can be no defence, unless we confine our nave services to a sermon and hymns, after the manner of University sermons.

(2.) The provision in the eastern part of the nave of a second altar, and a second system of seats for the Choir. The second altar need not be objected to. There are several of our Cathedrals in which more than one altar is still used; and for convenience sake, one sees now in some Parish Churches, principal and side altars, the one used when there is a large congregation, the other for early services, when the worshippers are few. It is

an old plan, also. At St. Alban's Abbey, the people's altar was on the west side of the screen; and in one of the earliest Christian Churches, S. Apollinare in Classe, Ravenna, we see the Choir altar in the apse, and the people's altar in the centre of the nave.

The real difficulty here is the costly need of a second organ, and a second system of seats for the Choir, and some consequent damage to the internal effect of the nave; but I maintain that it is the only reverent mode of arranging for a nave service, unless the close screen, at the west of the Choir is removed; and personally I should prefer it to the removal of the Screen, when this has any historical or architectural value.

(3.) The third course is the removal of the Close Screen, and the adapting of the Choir for use by the Clergy and Choir only, whether the congregation be great or small. And here I would say, *in limine*, that though I should always regret having to move any *old* screen, I am painfully conscious that by insisting on its retention, together with the present use of Choirs, I should not be doing a really Conservative work. For it cannot be denied that the Choirs suffer much more in effect by the introduction of additional seats, pews, and stalls for the congregation than they could suffer by the removal of the choir screen, if this were accompanied by the removal of the additional seats. In place of the close screen, an open screen ought to be erected, which need be no bar to sight or sound, whilst it preserves the proper division between choir and nave. The Choir will then, of course, be reserved only for Clergy and Choristers, and we should have to do our utmost to increase their number, to which end it might, I think, be possible to make use of Guilds or Confraternities, whose members might (at any rate on Sundays and Festivals) take their place in the Choir. There can be no doubt that the Choristers would be better heard, and the music would be more effective, if they were not hemmed in by a crowd of people; whilst the pulpit placed outside the Choir would generally command the largest area which the plan of our Cathedrals admits, and would, just as the Choir would, suit equally well for a large congregation or a small one.

But it will be said, "When all this is done, the altar will be so far from the people that they will not be able to join in the highest service of all." This is not quite true. If the eye can see, the ear will probably hear. The service will, of course, always be Choral, and I have often found myself able to hear and join in a Choir service, when standing far down a Cathedral nave, on the western side of a closed screen. Much more could I have done so, if I could have seen as well as heard. In our Cathedrals, the altar has often been moved eastward, in order to enlarge the Choir. In all such cases it ought at once to be moved back to its old place; and as the only parts of the Altar service, which are not pretty well known by heart, are the Epistle and Gospel, it might be well to go back to the primitive custom, and



sing them from ambous at the west-end of the Choir, or from a gallery above the Choir Screen. Thus, at any rate, the people would be sure to hear, as well as to see; and at the usual time of celebration of Holy Communion, nothing could be better than to have an ample space in front of it, at which all intending to communicate might kneel, row by row, so as to avoid much walking backwards and forwards, or disturbances of non-communicants.

But, in addition to this, it would be necessary to deal much more boldly with the structure of the Altar itself. At present, even Lutheran altars are designed, so as to be much more impressive than our own; and I fear that, if we wish to see altars well arranged and reverently cared for, it is not always to a Cathedral that we should go to see them. I wish very much that we could revive that most venerable form, the altar surmounted by a grand canopy or baldachin. This is the true mode of treating an altar, where there is only one in a Church. It is a most antient arrangement; it has the advantage of being very conspicuous from a distance, and might be introduced into our Churches without any damage to their architectural character. Sir Christopher Wren, as is well known, proposed to erect a baldachin in St. Paul's, and Dean Milman proposed to carry out the idea, so that the proposal is not quite new.

Consider the effect of such an arrangement of the Choir as I have described, on those who enter the Church. Through the lofty open screen of stone or marble, the eye would pass by the choir stalls, to the steps which lead up to the magnificent Altar standing under a baldachin, or backed by a lofty reredos, rich in colour and crafty in work. It will at once feel that this is the key to the whole building; that it is here that it is led to turn in the Creed, in the Prayers, in the Hymn of Praise, and in the solemn Communion service, so that there may be less wandering and distraction, more warmth in men's prayers, and more zeal and interest in their worship. And then, perchance the day would come when we might see our people coming (as they do abroad) to say their private prayers before the Altar, because, with such an arrangement of externals, it would be difficult for them to forget that it is God's House.

This prospect is founded on sober facts. All over Europe we see the effect of churches so arranged, and when one sees people kneeling and joining in a service with the whole length of, for example, such a Cathedral as Cologne between themselves and the Priest, it is prejudice alone which will deny to us the same power and privilege.

My limits will not allow me to follow the subject any further; but I must, before I conclude, make a few short practical suggestions founded on what I have been saying.

First—For early celebrations of Holy Communion (when generally none but communicants are present) it would be well to have

a second Altar. This would generally be best placed in the Lady Chapel, as at Hereford and (unless I mistake) at Chester.

Secondly, nothing but chairs ought ever to be used in our Cathedral naves, and they should never be tied together. They look like and are mere moveable furniture, and can be piled up out of the way with ease when not wanted, so as not to interfere with the architectural lines of the building. All benches or fixed seats do this more or less. If they are very slight, they look flimsy; if they are solid and handsome in themselves, they look and are immovable, and are easily converted into pews. I have seen no arrangement of benches in a cathedral nave which has not gone far towards making me wish the nave again disused.

Thirdly, we must remember that architectural arrangements alone will not suffice. Cathedrals insufficiently or badly used have capabilities of offence to all religious minds; and we must work steadily, therefore, with a view to securing the residence of the Cathedral clergy, the increase of the number of Choristers, and the revival of Schools and Colleges in connection with the Cathedral. Then only shall we secure the proper staff to fill the choir stalls; then only will the picture be perfect, when the eye can wander on along the surpliced ranks that line the stalls, without having to lament the scantiness of the company in so large a place.

Fourthly, I venture to suggest, as a good practical rule for all, that we should, each of us, resolve never to enter a Cathedral without kneeling down for at least one private prayer. I believe no one can over-state the good effect such a habit would have in correcting the popular impression that the Church begins and ends with the Choir. For more than twenty years, from Bishops down, we have all been *talking* of using churches for private prayer. Let us now cease to talk, and in this matter act at once. And to this end let us beg Dean and Chapters to supply their churches with a number of kneeling chairs. Their very shape would be eminently suggestive to every one.

Fifthly, in all re-arrangements of old cathedrals, let us have nothing new-fangled. The whole object of my paper has been to show how we may use them most nearly as they were intended by their founders to be used. Equally is it our duty to respect every old stone, and every detail, and to change nothing that can by possibility, and without destruction of the use of the Church, be preserved.

Sixthly, let us see whether we cannot get rid of Vergers who act as showmen. Fewer vergers and more for them to do is the rule on the Continent. Let us follow the good example. People see and understand our old churches much more happily without the help of a verger; and the system of perambulating parties of sight-seers "doing" the cathedral, is entirely opposed to the idea of it as a place where prayer is wont to be made.

Finally, let us never forget that Cathedrals were not founded, ought not to exist, solely for the purpose of teaching people how to con-

duct musical services. They exist in order that God's honour may be promoted by the most solemn and stately sacrifices of praise and prayer. To this end their arrangements should all be religious, and most of all their altars should be dignified and glorious to view. They should set an example to all inferior churches of a Ritual as exact and correct as possible, of services as reverently performed as may be, of doors always open for the encouragement of devotional practices, not merely for the gratification of curiosity. So shall they become the strongholds of the Church of England in her hour of need ; and if (as all of you well know) it has been found possible, not only in London, but all over England, to make the Ritual of the Church of England impressive and attractive in the highest degree, in churches where every shilling of the expense was to be borne by the free-will offerings of the people, it is impossible to believe for an instant that our Cathedral churches (especially when they exist in large cities) would find their endowments, unfortunately reduced though they have been, insufficient to promote or secure the same results.

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## DISCUSSION.

The Dean of CASHEL :—Mr. Beresford Hope commences his invaluable work on "The Cathedral of the Nineteenth Century," by reminding his readers, that a Cathedral is both an Institution and a Building ; and that these two bear the same relation to one another as the body to the raiment in which it is clothed. Obviously, the capabilities of our Cathedral institutions form the more important branch of the question. But, where such fabrics exist as the Cathedrals, which are the heir-looms of the Church of England, the necessity of worthily utilising them must influence and condition every plan for the improvement of the Capitular bodies.

In Ireland (with which exclusively I have to deal to-day), the problem of Cathedrals is entirely different. The fabrics, with some noted exceptions, are small, and not remarkable for high architectural merit. In some cases, however, where the building is plain, it possesses great historical and antiquarian interest, and must influence every plan for the re-arrangement of the Capitular body to which it belongs.

My business to-day, however, is exclusively with the Institution itself, not the outward fabric. We have thirty-one Capitular bodies in Ireland, though we have only twelve Bishops. But each of our Bishops presides, as a general rule, over two or three dioceses, and has his Cathedral Church and Chapter in each.

Now, this large number of Cathedrals is generally stigmatized as an abuse ; and, no doubt, circumstances have reduced most of these bodies to a condition of inefficiency, and their Churches to the level of parish Churches.

The important question now is—What is to be done with them ? Can they render any important service to the Church of Ireland in the present crisis of her fortunes ? Reformers of a utilitarian turn generally answer this question by proposing to retain a few (at most, one Cathedral for every existing Bishop), and to allow the rest, about twenty in number, to be dissolved, or to die out.

My object in accepting the invitation of your Committee, and coming here to-day, was to ask for the sympathy and support of this great Church Congress, while I protest against such a suicidal policy, and claim for these ancient Cathedral institutions their proper place, not merely as historic links with the past, but as the most effective instruments that can be used for maintaining the efficiency of the Church in Ireland.

The exclusive reliance upon the parochial system, as the one efficient mode of Church action, is one of the great ecclesiastical superstitions of the nineteenth century. The parochial system has great and manifest merits, but it has notoriously failed to do all the Church's work. It has, when used exclusively, one great inherent defect. It tends to the separation, and sometimes to the disintegration, of Church action. No doubt, it embraces all; but it tends, in general, to a monotonous dead level of dull uniformity. In Ireland, the parochial system has been so far complete, that it has covered the whole country, and, consequently, has been reproached with being redundant, and too ponderous for the work which it had to do. On account of the Church population being sparse, and scattered over wide districts, the tendency of the system to separation and isolation was greatly aggravated. Parochial work resolved itself into the efforts of individuals to benefit individuals or families. Organization within the parish was generally impossible; co-operation with brother clergy was difficult and rare. But what will henceforward be the state of things? The number of the Clergy, at least in three provinces of Ireland, will be greatly diminished, and their distance from one another proportionally increased. In many cases, it is to be feared, the Clergyman will have to act more as a travelling Missionary than as a resident Pastor. In such a state of things, we must seek to supply, from some other source, the strength and unity, which is manifestly not to be expected from a parochial system thus weakened and disintegrated.

Let us, then, remember that the parochial system is not the oldest form of Church organization. The primitive arrangement made the diocese, not the parish, the unit of Church action. But in those days a diocese was little more than a populous parish. One Bishop presided over every Christian city; and, though he might be assisted in his work by a large staff of Presbyters and Deacons, his authority was not divided. *He* was the Pastor, and his Cathedral the Parish Church of the city and its suburbs. Congregations, when gathered in the vicinity, were served by the Clergy of the Cathedral. As the conquests of Christianity extended, and the *Pagani*, or villagers, became Christians, Pastors were located in the outlying districts. Thus the parochial grew out of the Cathedral system. It supplemented, but was still subordinate to it.

In England the process was somewhat different. In Anglo-Saxon times the Bishops were not so numerous, but there were several Minsters or Collegiate Churches in the same diocese.

I extract the following account of the Minster system, from Archdeacon Stopford's "Hand-book of Ecclesiastical Law," p. 47-50.

"The *Minster* appears first in the laws of King Willtread, A.D. 694" . . . . . "It appears also in the laws of Alfred and Ina."

"It is clear that the *Minster* early became the system of the Anglo-Saxon Church. It was of the nature of a Collegiate Church, having cure of souls in a large district; and differed from the purely Diocesan system in that there were several Minsters in a Diocese, each having its own district, and ruled by its own *Abbot*, who was subject to the Bishop."

"All the inhabitants of a district were bound to pay all tithes and Church dues to the *Minster*." . . . . .

"The first relaxation of the Minster system in England was the concession (about A. D. 970), that a Thane who had a Church with a burial place . . . might pay one-third of his tithe to his own Church, and the other two-thirds of the tithe, and the whole of the Church dues, to the Minster."

The parochial system grew up gradually and slowly around the Minsters, but it did not supersede them till the Minsters assumed a monastic character. It was the corrupting influence of monasticism which made the Minsters voluntarily cut themselves off from the cure of souls, and the active Diocesan life, which had before specially appertained to them, and choose a life of retirement instead. This led to a further corruption of the system. The Abbots laboured to make themselves and their Monastic Colleges as independent as possible of Episcopal control.

Thus in Monasticism we find the origin of the two anomalies which appear in every bill of indictment against the English Cathedrals. The first is that they are practically cut off from the active work of the Diocese, and take no part in cure of souls. The other is that they constitute an *imperium in imperio*, fatal to the unity of Diocesan action, the Bishop being sometimes unable to demand the use of the Church in which his throne stands, and having no right to interfere in its management except by an occasional visitation.

In Ireland, the Cathedrals which still remain are the remnants of a system resembling the Minster system of England, except that they were really Cathedrals, each the seat of a Bishop. They fell into the back ground when a complete parochial system was established. Now, that the endowments of that parochial system are withdrawn, we have two alternatives to fall back upon, in accordance with our diminished means. Which shall we choose? (1) Shall we be satisfied with attenuating the parochial system, so as to spread a thin and weak ecclesiastical plaster over the whole country? or (2) shall we revive the Cathedral system, which prevailed when the whole population was probably less than the despised 700,000, which now form the roll of Church members in Ireland?

I maintain that our first care should be to strengthen the Church in certain centres of thought and action, not by founding monastic establishments, but by reanimating our Cathedral institutions, and making them, under the immediate control of the Bishops, the centres of missionary work and religious action in their several dioceses. If we wish to warm a large room we pile up the coals in the grate, where they will burn brightly by mutual contact; if we distribute them, and place each coal separately in a different part of the room, the flame will expire, and, instead of an equally diffused heat, the result will be general cold and darkness.

To effect the object proposed, the capitular bodies must include a number of Clergymen resident in one place, organized and acting in concert under the Bishop. While maintaining a higher type of service in their Cathedral Church, and all meeting there at certain services during the week, they would be charged with the care of the services, and the pastoral work of all the neighbouring districts, besides having to render assistance occasionally to the more distant parishes. The young men ordained for the diocese would naturally all commence their ministry in the service of their Cathedral, and would thus be prepared and tested before they were entrusted with the separate responsibility of an independent cure. And even when sent to an outlying post, they might remain members of the Cathedral, to which they would still look as their centre and rallying point. Such a scheme is neither visionary nor unpractical, but is at once the most effectual and economical mode of disposing the diminished forces that remain to the Church.

For such a purpose the number of our Cathedrals is not excessive. They average one for every county. It is true that they are more numerous than our Bishops, but there is nothing to prevent a Bishop ruling over more than one

Cathedral. In the case of Gloucester and Bristol, you have an example in England of an arrangement which is so common in Ireland. But if this be an evil, would it not be better to "level up" our Episcopate to the number of our Cathedrals, than to "*level down*" the Cathedrals which we still retain. To carry out the system proposed, it may be necessary, in some instances, to transfer the Cathedral body to a position more suitable to the active functions that are to be allotted to them. This would rarely, if ever, be required where there is a fabric of any architectural merit to be abandoned. But, in all cases, the ancient historic names ought to be retained. Names like Ardfert, Killalla, Clonmacnoise, Clogher, and Raphoe, may sound strange in English ears, but they are very dear to Irish Churchmen. These names bind us to the earlier and purer days of the Irish Church. They have been handed down to us from times when Bishops and Chapters were not trimmed by a parliamentary pruning knife into an unnatural symmetry, but were suffered to flourish wherever they could find congenial soil, and to extend their branches far and wide, for the shelter and sustenance of all.

I advocate then, and I invite this great Congress to support me in advocating, the careful preservation and reorganization of the Cathedral bodies in Ireland, as the best means of meeting the difficulties of the present crisis, and of preserving the Irish Church from the level monotony and cold isolation of a disjointed and weakened parochial system.

The Rev. Canon TREVOR:—Mr. Archdeacon, Ladies, and Gentlemen. I was very glad to hear the Dean of Chester introduce this question as one affecting the capacities of our Cathedrals, not so much as isolated and independent institutions, or places of worship and study, as in relation to the whole Diocesan and Parochial functions of the Church. This appears to me obviously the only practical point of view, from which the matter can be viewed with hope for the future. These considerations were carefully attended to in the original constitution of our Cathedrals. The Dean has spoken of a Cathedral of the New foundation. I am connected with the Metropolitan Cathedral of this province, which is one of the Old foundation, and I would venture to remind you that, in all these cases, the "generic similitude" of the Cathedrals was simply this. They were anciently the Churches of the Bishops; they were the Mother Churches of the Diocese; they were in the charge of a numerous body of Canons, every one of whom was bound to residence; and in that day, when they called a spade a spade, residence did not mean three-quarters of a years' *absence* from the Cathedral, and nothing to do during the other quarter. The numbers of the Chapters seems to be insufficiently understood; they seldom numbered, in the old constitution, less than twenty-five or twenty-six members, often as many as sixty or seventy. All these had their Vicars Choral, and the whole of this large body of Clergy was bound to continuous residence, and did actually discharge continuous residence, at the Cathedral Church. The result was that they supplied the Bishop with a Council, and the Church with Ministers for daily prayers, for diligent and frequent preaching, and for abundant and multiplied celebrations of the Holy Eucharist. They supplied the whole Church with students and divines; they supplied the Diocese with a kind of representative body, in virtue of which the Chapters obtained the right to elect the Bishop of the Diocese. But this was not all. Every one of these Canons, so bound to residence at the Cathedral, held a Prebend in some part or other of the Diocese; these were not what we now call parochial charges, yet they were something more than Cathedral endowments. The Prebendary was bound to find a Vicar or Curate for the discharge of the Parochial duties of the place where his Prebend lay, and he retained himself the responsibility of directing and overseeing that clergyman as his Ordinary; as I understand it, the



Prebendary was himself responsible to the Chapter and the Bishop, for the exercise of that authority, and for the spiritual well-being of the place whence his endowments were drawn. This seems to me to be, on the whole, a very tolerable system of Diocesan and Parochial action. It, no doubt, was full of defects, as of course everything in the dark ages was, but I take upon myself to say that, dark as the age was, the original constitution was infinitely superior to any thing which has been left to us by the Reformers of the nineteenth century. I have heard an eminent Prelate describe the Cathedral Church as the only Church in the Diocese in which the Bishop has no authority. Another is said to have complained that, whenever he wished to consult his Chapter, the Chapter invariably proved only *a-verse*. The disruption of Diocesan relations has been exhibited in the most unpleasant forms. Instead of that large class of residential Clergymen to whom I have adverted, the attendance has been reduced in, I dare say, all our Cathedrals down to a Dean, sitting at one end of a long row of empty stalls on one side of the Choir, and a single Canon in residence, sitting at the end of a long row of empty stalls, on the other side of the Choir. This poor Canon in residence has lately been described, by an eminent dignitary of the Church, as a man who receives a thousand a year, for doing nothing but eating white soup. Now, as the venerable gentleman who made that remark is an advocate of temperance, I think myself bound to say he ought to avoid exaggerations. In the first place, there are very few Canons in England at all who get a thousand a year; from £500 to £800 is about the general figure; and, in the next place, I take it upon myself to say, that a great deal more than white soup is eaten by all the Canons in England. I don't myself believe that there is one single Canon in the kingdom, who, as a rule, confines himself to that elegant, but rather indigestible article of food. It is possible indeed that the Archdeacon was speaking figuratively, and meant to describe the quality of the spiritual food which Canons in residence imbibe, or distribute to the people around them; and, if that is the case, I am afraid I cannot correct him, because, as far as my experience goes, Canons in residence have no spiritual duties at all. In the Cathedral at York, there was one sermon in the year to be provided by the four residentiaries among them, but her Majesty, with a gracious and singular consideration for the burdens of the Clergy, has abolished the anniversary on which that sermon was preached, and that duty no longer exists. At the same time, the city of York has a population of from forty to fifty thousand people; and in that city, there are twenty-six Parish Clergymen, to whom the whole cure of souls is confided. So that we have this astonishing anomaly of a great Church, which had formerly a large staff of Teachers, and every requisite for grand ceremonial worship, on the one hand, and a city which still has a large staff of Parochial Ministers, to whom the charge of the people is confided, on the other hand. The Church is on one side, and the people on the other, and a rigid solid wall between the two. The Canons or the Dean cannot go out of the Cathedral Church, without invading the Parish of a brother Clergyman; and a Parochial Clergyman cannot see the Cathedral flourish without finding his congregation diminish, and the parochial charities waste away. I have not the time to explain the discord in detail. I can only beg of you to believe, on my solemn word, as one who for twenty years has been contending with these two characters, being myself one of the Canons of the Cathedral, and also one of the Parochial Clergy of the city—that, with all my love of the Cathedral, I could not reconcile its action with the higher claims of the Parish; and, after spending the best part of my life in the hopeless conflict, I have resigned my charge, and left the city. If there is to be any reform—the Dean of Chester is a young reformer in Cathedral matters. I have been trying at

them for twenty years ; and I venture to say there is no possibility of any reform unless the number of residentiary Canons be largely increased. There must be ten or twelve, at least, resident all the year round at the Church, to constitute proper supply for the duties which have been mentioned. I venture to say too that the sum total of the number of Chapters at large must be restored, and all in turn go into residence, in order to bridge over the cruel gap I have spoken of. Nay, I am prepared to say, "Give up the Parochial system altogether in the Cathedral cities, and let the Chapter take, as a collegiate body, the entire charge and care of the Cathedral city." That is the only chance that I can see of improvement in a Cathedral city. There was an utterance of sentiment given, and received with some applause yesterday, to which I would call the speaker's attention. Mr. Clabon spoke of the sinecures of the Cathedrals being applied to other purposes. I believe the thing lying at the root of all our Cathedral inactivity is the want of money. The Cathedrals have been pauperized ever since the Reformation ; there has been no other system adopted but Dr. Sangrado's bleeding and hot water ; if you bleed the Cathedrals any more, they will die. At present, they are so mutilated, as to be a blot and a reproach to our system ; if you take away one single farthing, you will destroy every possibility of reform. How many, who talk in this way, know the actual expenses of a Cathedral ? that it takes a thousand a year to keep up the ordinary repairs of York Minster ?—and the fabric fund is nothing like that amount. Do they know that, in many of our Cathedrals, there is not enough money to pay a moderate Choir ? There are continual shifts resorted to to obtain voluntary contributions for a Church, which ought to be abundant in wealth, as in the continuity and grandness of its worship. Give up the idea that any money can be got from the Cathedral Churches ; rather give back to them a considerable portion of what has been taken away under the idea of reform. If the Dean of Chester, or any other person now devoted to Cathedral reform, hopes to increase the capacities of Cathedrals, he must do his best to get the legislation of the Ecclesiastical Commission, and all its ideas, clean blotted out, and every act of Parliament passed within the last thirty years with reference to Cathedrals repealed. Then, if he can carry the Legislature with him, let him turn his back on that whole course of legislation, and walk directly in the opposite way. There may then be a chance of restoring the Cathedrals to something like the position which they were meant to hold, and which they might still hold, if England's mind had not been stricken with a weariness of its National Church and her good old Parochial and Diocesan system.

A. J. B. BERESFORD HOPE, Esq., M.P. :— All things are bright and grand about this Congress ; the hall down stairs is gorgeous, the gathering ample, the provision sufficient, nay magnificent, the reception hearty. Well, your reception might have been as hearty, your papers might have been as good, your intentions might have been as laudable ; but if, instead of this great concert room, and the greater hall downstairs, you had had a few stuffy national schools, and one or two private rooms behind the bar of some inn to offer to us, what would our Congress have been ? This is a lesson on which I mean to dwell. Liverpool in its civic capacity possesses, in its religious wants, a great tangible representation of its wealth, its grandeur, its vigour. It is the law of common sense, the law of corporate self-respect, which has made this city build St. George's Hall ; and I ask you if it is not the law of self-disrespect, and the law of common nonsense, which says the Church of God shall not have a co-relative institution, a co-relative building in its service. ? A town hall, a royal palace, the houses of legislature—all these grand and good things belong to the republic of the world. The *Civitas Dei* must also have its central

point; and it is to this primary law of human nature, this idea which appeals to our ideas of discipline, of organization, of concentrated power, and of the offering of the holy and the beautiful, to The All Holy and The All Good, that the Cathedral system of God's Universal Church owes its origin. You talk of Church extension; no man is a greater Church extender than I am. You talk of increased spiritual benefits; increase them if you may, but increase them from the centre, and up to the circumference. Do not cut down the great motive power which ought to set the diocese in motion—the Cathedral in connection, the Bishop and the chapter and chapter meetings, and choral services, and holy communions, and sacred gatherings within the Minster walls. We heard much yesterday—words of love, words of wisdom, words of power—about Diocesan organization, Archidiaconal organization, Ruri-diaconal organization. I accept them all, but I say that in the well ordered constitution of the Christian Church there must be something central to bind them together, something more regulating, something if you please more artificial than the mere autocracy of the one Bishop, whatever, and how great, his holy functions are. That organization, the central, the regulating, the conservative organization of the Church, is found in the Cathedral. The Cathedral Chapter is the Bishop's council, and the Cathedral building the natural place of capitular and of diocesan meeting; the Cathedral is the institution which regulates the worship of the diocese; it should be the school of sacred learning, the school of sacred music, the place where every charitable and every financial organization finds its place of conference, of encouragement, of meeting for mutual counsel. Let me say a few words without offence. I began with thanking you, and I thank you again, for the welcome you have given us in this hall. Had there been a Minster in Liverpool, what a welcome you might have given us yesterday morning. Conjure up the building in your own eyes, the long-drawn aisle, the lofty nave, the spacious choir, the musical services, not as it were dealt out from a gallery above our heads, but pealing down from a broad-stalled choir. Fancy the worship of Almighty God, conducted by the Cathedral choir of Liverpool, backed by the choirs of its various daughter Churches, the Bishop of the Diocese, the Clergy of the town, the heads of all those many charitable and educational institutions, of which your town is so justly proud, all of them connected by a constitutional tie as members of a great Cathedral chapter. What a day that would have been to us, if we could have had such a service at such a Minster, and one by one advanced in the holiest of all worship to the altar of our God, as the commencement of the Congress. And would the benefit of such a communion have ended with that one day's celebration? You know very well how many differences—laudable differences it may be, but differences all the same—how many different views, how many different plans for doing God's work, circulate in the minds of Churchmen; and if there were one central, one regulating institution, one home and refuge for all, what zeal, what love and confidence, what concentration of force, would not be generated. You say I am drawing an ideal picture; I mean to do so. If, when we talk of the capabilities of our Cathedrals, we talk of the capabilities of those which already exist in England, we are mere antiquarians. If the Cathedral system is worth anything, and I believe it is one of the providential accidents of the universal Church, it must be a germinating and increasing institution. If the Cathedral system is worth anything, at least every county of the province of Canterbury, and every town of one hundred thousand to one hundred and fifty thousand inhabitants of the province of York, must have, or ought to have, its Cathedral; and it is to that Cathedral of the future, to that organization which must be set up one of these days

in those towns, that I look, whilst at the same time I say that the first experiment must be tried in the Cathedrals that already exist. On these points I have been spared the necessity of saying nearly all I intended to say, as my friend, the Dean of Cashel has kindly referred to a book which I wrote some time ago. I stated in that work that Cathedrals were an institution, and also a building. The Dean of Chester has told us what they ought to be as an institution; Mr. Street has painted what they ought to be as a building; and I may say that I accept generally and I believe almost without exception, what both the Dean and Mr. Street have said. What each has said perfectly fits into the other essay by a happy accident. Each of them only took one side of the great question, which has two sides, and each of them worked it out thoroughly well. Then take your ideal Cathedral and build it, and who will say that with this English people of ours—naturally so sensible, naturally so generous—this institution put before them as it ought to be—the Cathedral—will not be accepted as a great want of the future, as a thing that ought to be encouraged, and not cut and pared down to suit *contemporary* theories in popular reviews. The two Archdeacons, who ought to be the greatest travellers in the diocese, are, we are told, to be the two persons nailed down to be residentiaries, and all that glorious service of God which is the privilege of the Christian soul, and what ought to be the duty of every Christian man to encourage, is put into the hands of a few stipendiaries. That study of sacred and ancient theological lore, which all of us must see that we as a Church are very deficient in, and which has been so admirably pleaded for in a pamphlet by the Dean of Norwich, is made impossible in the central Church of the diocese. But I will not pursue this picture; I would rather say something positive, than criticise what I do not believe is accepted by any large body of men as the coming panacea for the Cathedral disease. I say the Cathedral system ought to be various, ought to be elastic, ought to be enlarged. The miserable legislation of William the Fourth's reign cut the Cathedrals down to a uniform standard, a few Canons with no definite duties. Why should every Cathedral be cut upon the same pattern, any more than all men's faces should be drawn on the same line. Let it be understood that the Cathedral Chapter in each and every case is to combine all the functions appertaining to its institution, all the duties to God as to the form of His worship, to man as to the administration of the Church which the diocese requires; the rural Cathedral having one form of organization, the town one another, but all of them subordinate to the Bishop, and in harmony with the diocese and its many wants, and the Cathedral system will, as I say, be in a constitutional point of view the regulating centre of the whole work of the Church in the district. Every sacred duty of spiritual supervision, every high obligation of perpetual and most solemn worship will grow up about the Cathedral, and spread throughout the diocese. I will not expatiate upon that picture; that is a matter I leave to you to reflect upon. I leave to you to work out; and I sit down now in the earnest prayer and confident hope that some of us in this room now may live to see—if not in the technical sense of the word a Cathedral in this city—yet Liverpool doing its duty to Almighty God, as the second richest, second greatest town of our empire, by raising the spires and pinnacles of a Minster—a great, well-organized central Church—which it is her duty to raise, if she feels her responsibility to the Almighty God who has blessed her with her greatness, blessed her with her wealth, blessed her with prosperity, blessed her with her proud historic name.

JOHN M. CLABON, Esq. :—As the Dean of Chester has referred to the paper I read on Tuesday, I am anxious to say that I don't wish to abolish Deans and Canons, and don't wish, in any way, to take away their revenues. I merely

wish to utilise the surplus of their labours and revenues in a way, to some extent, such as Canon Trevor has described. Let me remind you what the present constitution of Deans and Canons in our Cathedrals is; and let me say that I believe the appointments have always been most admirable. You have only to look around this platform to see what an extent of ability and high character you have in the Deans and Canons of our Cathedrals. My only point is, that they have very little of strict work to do, but I shall not go into details. Mr. Street began by saying we might reduce the number of the officers of the Cathedrals, though he ended by saying we must increase them; and Canon Trevor described four Canons as having between them one sermon to preach in a year, which had been taken away from them; I venture to say, as an Englishman of common sense, that the Deans and Canons of our Cathedrals have not duties enough to employ their time, and that it might be advantageously made use of in the diocese at large. Let me ask your attention to three points. First, the Episcopate must be increased. Most of the duties of the Bishops are neglected, simply because they cannot find time to attend to them. I don't blame them, they cannot attend to them. That is a point on which, I think, we shall all agree. Secondly, I don't think we should increase the number of such Bishops as we have now. Bishops of that high character and position must not be increased. Thirdly, we must not decrease the status of those twenty-six men. In every station we must have heads; they must have a settlement and position, and we cannot take away materially from their incomes. Then, where are we to go? I say we have surplus energy, and labour, and income in our Cathedrals, and I put the two things together. We want energy in the Diocese; we have surplus energy in the Cathedrals; "Bring them together." I don't mean to say that the Deans and Canons, just as they are, are to go out into the diocese; the system wants re-organization. Suppose we had to construct from our Decanal system a new system, should we not be able to make Bishops and Suffragan Bishops, and make the Cathedrals the centre of their Bishoprics; and could not we make out of our present system a much grander system than we have. I would have every Church in this kingdom open every day, and all day, so that the man of business, the farmer, or the labourer, as he passes the door, might go in and say a prayer. I don't wish to detract from the capabilities of our Cathedrals. Let us have as many services as we can in them, and make them the centres of diocesan life; but this may be all done, and yet surplus energy be left to be utilised in the Diocese. I only wish to make our Church of England what it ought to be.

The Dean of ELY:—Mr. Chairman, Ladies and Gentlemen, I so very much prefer being taught to being a teacher, that I should willingly have sat quiet this evening, had it not been that the subject was one which came in such a peculiar manner home to myself, as the guardian of one of our principal, and, I think I may say, our most beautiful Cathedrals, that I felt it was almost necessary that I should say a word or two upon it. Now, of course, speaking as I do, after five or six who have gone before, the greater number of things that would have occurred to one to say, have been already said; and I would simply observe, that it seems to me that the view which the Dean of Chester gave us on the general condition of the question, was precisely the right view, and I am not aware that there is any statement in his paper from which I should be disposed to dissent. But the matter has lately come particularly before public notice, and this is one reason which led me to wish to say a word or two, in consequence of a certain meeting of Deans, which took place at Lambeth some time ago. The two Archbishops of the provinces of Canterbury and York adopted what, I confess, seems to me a very rational and proper plan. They thought something might be done in



the way of discussion concerning Cathedrals, and they asked the Deans to meet together at Lambeth Palace, and talk the matter over in a friendly way; and I believe nothing but good would have resulted from that talking over of the matter, had it not been that unfortunately, somehow or other, the meeting leaked. There was evidently a leaky Dean amongst us. Who it was I could not say if I would, and I would not say if I could; but certainly, we sprung a leak, and the consequence was that the papers, religious, and irreligious too I dare say, were full of reports, of which of course the greater part were false, as to what had taken place at this meeting. But the result has been to stir the question up generally throughout the country, and we have had two or three very remarkable schemes of reform. I don't think there is anything in the world cheaper than a reformer. I will undertake to say there is no institution, from the House of Commons down to the simplest institution in the country, which you would not find fifty people prepared to reform upon almost a moment's notice; and the only striking thing would be that, like the schemes of which we have heard to a certain extent this evening, the plans for putting things on a proper footing would almost all be different one from the other. There have been several remarkable schemes put forward in print. One has been alluded to this evening, namely, that by my friend the Dean of Canterbury. He, with an instinct which may be perhaps supposed belongs to Deans, thought the best thing would be to extinguish the Canons. At least, he said he did not want to extinguish them—he only wanted to convert them. But this was quite clear—that, whatever was done, the Dean was not to be done away with. I received this morning, by post, a paper, which I should like very much to have read: only first, it is too long, and, secondly, it is in Latin. The whole case, as between the Dean of Canterbury and the Canons, has been put by some unknown friend, in a most ingenious manner, into Latin elegiacs—a very proper kind of metre for the poor Canons. Then, the other day, I had a pamphlet sent to me by post. It is by Mr. Stuart, of St. Mary's, Munster Square, and is called “Cathedral Reform, or do away with Deans.” Now I, as a Dean, have no objection to be done away with, if the interests of my country and my Church require it; but, at the same time, I am quite certain that the man who wrote that pamphlet had a very—I will put it as mildly as I can—a very slight knowledge of the subject upon which he was writing. His plan was, that the Dean should be done away with, and that the Bishop should become Dean. Now, there are duties—strange as it may appear to some people—even for a Dean; and one of those duties, and I consider one of the most important, is constant attendance upon Divine Service in the Cathedral; and I am certain of this, that whatever you may do with regard to reform in the Cathedrals, you will never get the performance of divine service as it should be, unless the man who is at the head of affairs is in constant attendance. Those two schemes seem to me to be neither of them exactly what we want. And what has been done for Cathedrals within recent times? Well, really, there has been only one thing, so far as I know, that has at all tended to remedy the evils which did exist in our Cathedrals, and that one thing has been the insisting by law upon the residence of the Dean during eight months in the year, and forbidding him to hold other preferment. That, I think, has been a most wholesome thing, and I think it has tended very much to produce that new life which has been of late years thrown into our Cathedral system, and to the increased interest taken in our Cathedrals by people all over the country. There is a notion prevalent, that what we have to do with our Cathedrals is to utilise them. I have no objection to have immense congregations in our Cathedrals, as large as they will hold; but, at the same time, I think it ought never to be forgotten that, after all, that is not the purpose for which



Cathedrals exist; and it is a purpose which, in some of our Cathedrals, it would be absolutely impossible to carry out. What am I to do in my little town of Ely—the whole town not very much bigger than St. George's Hall? If the great use of a Cathedral is to collect enormous congregations, we have nowhere to collect them from, unless we hire special trains, and have them brought to us from a distance. But the collecting of congregations from the place in which the Cathedral happens to be situated, is not the prime purpose for which Cathedrals were instituted. The Cathedral is essentially a Diocesan institution, and not one which exists for the benefit of the town in which it is placed. It seems to me our best hope for the future, is to get done something of the kind which was indicated by the Dean of Chester; I think we want some power of modifying our statutes according to the individual character of the Diocese in which each Cathedral is situated. We don't want a "cut and dried" legislation, to extend to every one of the Cathedrals. If we go upon that principle, most assuredly we shall have legislation which will absolutely fail. But, if only this simple thing were done; if the power were given—as was very nearly being the case a year or two ago, but, unfortunately, it fell through,—if the power were given of presenting a scheme to an Executive Commission, to be carried out under proper regulations, for the reform of different individual Cathedral institutions, then, I believe, there would be little more to be done. One of the most important difficulties, after all,—and this you will never get rid of,—is to be found in the question of Patronage. The appointments, very often—are very good:—in the case of *Deans* they are sometimes remarkably discriminating; but still, here is the difficulty. Only let the patronage be well exercised; get proper men into the places; have the statutes so arranged that the men may have their proper work to do; and then I believe that the fears we have had concerning the falling away of the Cathedrals will not be realised, but they will become what they ought to be,—the centres of Diocesan spirit and life.

THE DEAN OF YORK—I have been asked to make a few observations upon the subject of our Cathedrals and the Cathedral system. I should have been very glad to have remained silent, but I apprehend that I might perhaps incur a charge of deserting a cause which is very near and very dear to my own heart. I am quite aware—and no one is more aware than I am myself—that Cathedrals in the present day are upon their trial. It was only a short time ago that I was told that the Cathedrals were receiving an enormous sum of money every year, and not only were producing no fruit, but they were powerful for obstruction. But to-night we have had an accusation of a very different kind. My old and valued friend, Rev. Canon Trevor, has told us that Cathedrals, or at least one Cathedral to which he belongs, is producing, not no fruit, but too much fruit, because it is paralyzing parochial or city Churches, and has sent him away disheartened and disgusted. Now, both these charges cannot be correct, and I beg to tell my reverend friend, and this great gathering, to-night, that if my reverend friend had not left the City of York in so precipitate a manner, he would have found there a Cathedral not powerful for obstruction but stimulating Church work; not starving parish Churches but feeding parochial congregations. I feel it right merely to say this. Now something has already been said about giving more definite work to Deans and Chapters, and something has already been said about mixing up the Capitular and the Episcopal systems, and producing an entirely new work which should give enlarged Episcopal powers to every diocese in the kingdom. But it was also said, "You must increase the Services of the Cathedral. You must have daily celebrations of the Holy Eucharist, and you must have increased services of every kind." I beg to ask this meeting, I beg to ask the gentleman who made the assertion, "If you have increased Services in the Cathedral, who is to perform them? If you take away the Deans and Canons and send

them to do Diocesan work, and to do Episcopal work, who is to look after the Cathedrals?" You cannot put a Dean in two places, whatever he may be. He is a wonderful animal, I am perfectly aware, and is subject to a very great number of allegations and accusations; but, do what you will, you cannot put a Dean in two places at once.

Now I agree with my reverend friend, the Dean of Ely, that if you want a thorough, real, religious life in a Cathedral, if you want good, hearty, stirring Cathedral Services there, you must find the Dean present, presiding over and responsible for those Services. Well, but we have been told that the Cathedrals have lost the confidence of the country, that their Services are cold and lifeless; that they have forfeited solemn obligations, and lost glorious opportunities. I must beg leave to say that in my humble opinion such an allegation as that should not be confined to Cathedrals. Who cannot point to apathy and listlessness pervading the entire Church? Who can say that that apathy and listlessness are confined to the Clergy alone? There was a great slumber pervading the whole Church—Clergy and Laity; but as that cloud of slumber gradually passed away, and has been succeeded by increased vitality, so have the Cathedrals risen to their responsibilities; and go into any Cathedral city you may, you find stirring Services and large attendances. It is my province occasionally to visit other Cathedral towns than that to which I have the honour to belong; and, I see, both externally and internally, increased religious life. If I survey the exterior of the Cathedral, I see indications which tell me that it has pleased Almighty God to dispose the hearts of our great landowners and others to assist in the restoration of the material building; and if I visit the Cathedral inside, I see there large numbers assembled within the Mother Church of the Diocese, offering their prayers and supplications to the Throne of Grace, and indicating that they thoroughly appreciate both the Cathedral and the Cathedral system. Under these circumstances, I don't think we want violent organic changes. I am not prepared to say that I don't concur with the Dean of Ely in thinking that there may be called for certain reforms (for what system is perfect?) but we don't want disestablishment—we don't want disendowment. We have already had too much disendowment. We have at present too many 'rifled Canons.' I could not refrain from expressing myself in a few remarks upon this subject. I believe that our Cathedrals are growing more and more in the hearts and affections of Churchmen, and that by gradual and judicious internal reforms we shall bring them up to the standard which they ought to occupy.

The Rev. T. B. BANNER—I should not have ventured to present myself before such a meeting as this, were it not that I trusted my fellow-townsmen of Liverpool would permit me one or two words, in consequence of some remarks made by Mr. Beresford Hope. It happened that, as one of the Reception Committee of this Congress, I was desired, with one other gentleman, to look out in Liverpool for the most convenient Church for the opening service; and our attention having been directed, amongst others, to that which we used yesterday, it was selected by us for the simple and only reason that it was believed to be more capacious than any other Church in Liverpool; and I may say, at the same time, that I think it was the feeling of myself and colleague, that we did no harm in appealing to the gentlemen who presented themselves at the Congress, and showing them the miserable poverty of the Churches of Liverpool. Mr. Hope had alluded to the ineffectiveness of the Service, and was kind enough to attribute it to the building. The organ was in a miserable position, and the organist, with all his talent, could not use the stops. It had been put in perfect order as far as it could be by the Corporation, but the quality and tone were such that it could not be used in the Service. I trust Mr. Hope's remarks will stir up the people of Liverpool to erect a good and sufficient

Cathedral; and I hope that I may be permitted to express my own wish, that the Service may be conducted in such a way that we, the parish Clergymen of Liverpool, may be permitted to have the very high privilege of assisting sometimes in the Cathedral Service of our native town. I believe there are many who pine, like myself, for a thorough good daily Service, and a thorough good daily celebration of the Holy Communion, but who don't think, as I confess I myself don't think, that it would be advisable to have daily prayer in every Church in the town. I wish that we might be permitted to join and to have Daily Services in certain centres of the town, so that they might be useful to all the inhabitants who wish to avail themselves of them; but I cannot see the use of bringing all the Clergymen in the town to their own Churches every day, when Services in certain Churches, in certain districts, would answer the purpose. I hope the time will come when I may be permitted to say—"Allow me to give this month to the Services of the Cathedral, to the Daily Prayer, or the Daily Communion," and I shall be thankful for the opportunity of doing it, and for the opportunity of attending on other occasions when not on duty. With regard to the Dean of Cashel's observations as to the establishment of the Church in Ireland, he says he believes the Cathedral bodies ought to be the centres from which the parish Clergymen should be distributed through certain districts, and I will tell him what is done in Wales. At Bala, there is a large college belonging to the Dissenters, and it is the practice of the Dissenters in that College, at the end of the week, to hire cars in the town, and to send them round, with four Ministers in each through certain districts. One is dropped here, and another there. They perform Divine Service on the Sunday; and the last man keeps the car and picks the others up as he returns, and brings them back to the College. This united action, the conversations they have with one another, week after week, strengthen their power, and bring forth their experiences, so preventing that utter isolation which has existed in Ireland.

The CHAIRMAN—We have now brought to its close a debate which I don't hesitate to say has been one of the most interesting, and one of the most effectively sustained debates which has taken place in this Church Congress; and I cannot help feeling very strongly that, twenty-five years ago, it would have been impossible to obtain such interest as has been evidently exhibited to-night for the subject which has occupied our attention. I believe that no other institution connected with our Church is growing more largely and more rapidly in popularity, well-deserved and well-earned popularity, than the Cathedral; and I trust that this will go on more and more. I myself, if I may venture to criticise one expression that has dropped to-night, am not sorry that we are beginning to "utilise" our Cathedrals; neither am I sorry to see the great gatherings that are found in the naves of our Cathedrals; and I don't hesitate to say that whoever will present himself at one of the Services of the Cathedral of our own diocese—one of the Special Evening Services—will come home, or ought at any rate to come home, a better man for that in which he has been engaged. A Service more noble, more hearty, more thoroughly that which we should all desire to see presented to our Eternal God, I cannot possibly conceive. With regard to what has been said about a Cathedral for Liverpool, I may venture perhaps to state a fact within my own knowledge. Some few years since there was an idea prevailing in the minds of some of our leading laymen in the town, that this diocese might be wisely subdivided; and I was honoured myself by an invitation, although no longer connected with the town of Liverpool, to attend a private meeting which was held in reference to that matter. I shall never forget the fact, that when I pointed out the difficulties which lay in the way of subdivision of dioceses, from what had occurred at that time in reference to the diocese of Exeter, and when I ventured to say that the funds must be found altogether locally, one of

the gentlemen present—whom I have had the pleasure of seeing here to-night—said, “Oh, we are prepared, a few of us—those in this room—to find £50,000 at once, and I think we shall find as much more as can possibly be required.” I believe that Liverpool would be ready to-morrow to undertake the work of a Cathedral, if the movement were wisely led, and brought forward in altogether a satisfactory way. I venture to conclude by saying, that if the Cathedral system is on its trial now, then I think that the meeting of this evening will do its cause no injury. We have had four Deans presenting themselves, and we have had one Canon. We have had the Dean of our own Diocese of Chester, and we have had one of the Deans of our Sister Church in Ireland—my own Mother Church—disestablished now, but a Church that I believe will still grow in the respect and love of all true Churchmen. We have had also the Dean of Ely, and I am sure everybody must have been exceedingly interested in all he said to us. And lastly, we have had the Dean of York, the Prolocutor of our Northern convocation. Not one of these Deans, I think, will have said anything to-night to advance the views of the writers who plead for “No more Deans!” And though we have had a few disparaging words from Canon Trevor, I cannot help thinking that his honesty and ability will have enabled him also to make a very favourable impression on the system to which, after all, he owes so much, and we owe so much in him.

THURSDAY MORNING, 7th OCTOBER, 1869.

THE RIGHT REV. PRESIDENT TOOK THE CHAIR AT 10 O'CLOCK.

THE PRESIDENT said :—As more than a dozen names of spontaneous speakers have been given in, let me recommend that there be as little interruption as possible. Time is very valuable, and the complexion of these spontaneous speakers is very varied.

IMPROVEMENT OF THE CHURCH'S SERVICES:  
HOW TO INCREASE THE ATTENDANCE ON THEM:  
REVISION OF THE RUBRICS.

The Rev. Dr. BLAKENEY read the following Paper :—

The subject is, the Improvement of our Services, and how to increase attendance thereon.

It is well to remember the distinction which exists between the means of grace and the grace of the means. No Ritual, however pure, can be truly effective without the blessing of God; and we ought not to forget that we live in a dispensation of imperfection. The book of the Acts and the Epistles prove that great evils, doctrinal, practical, and ritualistic, existed in the Church even in the morning of her life, when she enjoyed the dew of her youth. Not until the great Harvest will the Master cast out of His kingdom all things that offend.

As to improvement of our services, and the attendance thereupon, it has been vehemently urged that our present system is at fault, and that the Church must seek out new paths. It has been asserted by the *Church Review* that "Anglicanism" is "a mutilated exhibition of Christ's religion;" and that the system inherited by a Hooker, a Herbert, and a Longley "will never be able to bring back the people to the Gospel" (Aug. 14, 1869). The Rev. E. Stuart, of Munster Square, speaks to the same effect in his "Low Masses," and adds, that "Daily Morning Prayer is confessedly a failure, so far as the attendance of the people is concerned" (p. 19). Mr. Stuart suggests as the remedy—that "the Eucharistic sacrifice should be set up as the distinctive and essential act of Christian worship; let it be celebrated," he says, "on week days as well as Sundays. . . . it will not be long ere our Churches are again warmed with the spirit of devotion, which seems at present well nigh to have fled from them" (p. 45).

This latter observation, as to the flight of the spirit of devotion, is an instance of the desire which too often manifests itself to exaggerate our evils in order to cover the introduction of sweeping changes.

The proposition made by Mr. Stuart and others at once runs counter to the Rubric, which requires at least three to communicate with the Minister. But on week days, and even on Sundays, in many country districts, this condition could not be fulfilled. The Reformers, by this rubric, rendered it impossible to make the Lord's supper the one distinctive act even of Sabbath worship in all our Churches. In Cathedrals, no lack of the required number needs to exist; but even there, the rubric allows of a "reasonable cause" as a ground for non-weekly communion. Mr. Stuart, therefore, proposes to revise the Prayer Book, to admit of weekly and daily "Mass," as he calls it; and we thus observe that proposals for revision do not come from one side alone. He suggests the following Rubric:—"Every Priest in cure of souls shall celebrate the Holy Eucharist daily in the Church or Chapel in which he ministers, not being hindered by sickness or other serious cause." The *Directorium Anglicanum*, not willing to wait for revision, suggests that ministers, assuming that the required number will be found, should go on with the Prayer of Consecration, and then, whether with or without communicants, celebrate the Lord's Supper. It adds, that the sick, though absent, may be regarded as spiritually participating in the ordinance. I need not occupy time by discussing this adroit mode of evading a plain obligation.

The Church has carefully guarded against the introduction of the Mass, consistently with her own warning, "Take heed lest of the memory it be made a sacrifice" (Homily on the Sacrament, 1st part). She does not contemplate the general celebration of the Lord's Supper every week, much less every day. Warning is to be given of its administration, and the 23rd Canon ordains that it shall take place in "Colleges and Halls the first or second Sunday in every month," where, of all other places, it ought to be the most frequent. The Ritual Commissioners have published the visitation articles of many leading Bishops, extending from the Reformation to the middle of the last century. These important documents show that the practice of the Reformed Church has been completely at variance with Mr. Stuart's proposal.

The question before us is one which can be submitted to the test of experience, and the great Teacher has bidden us to try men and systems "by their fruits." If, as some have asserted, there is a Divine model for worship in the Apocalypse, we have no option. We may, however, regard that theory as exploded. If it be a model, it has never been followed in East or West, and I opine that few would attempt to find a counterpart to the twenty-four elders with their crowns of gold, or the four beasts full of eyes within and without, or the rainbow round about the throne, or the thunders and lightnings. Besides, the cross nowhere appears among the symbols of the Revelation; and it is remarkable that when, in this book, we read of vestments of purple, and scarlet, and gold, and sensuous displays, it is in connection with the woman who holds out the golden cup of her spiritual fornications.



But now, first, what does experience tell us of nations amongst whom the Mass has been maintained, weekly and daily, as the one distinctive act of worship? I appeal both to the *past* and the *present*. What saith the Church of England as to the corruption and idolatry which prevailed in mediæval times? Read the Homily on the peril of Idolatry; read that on the “place and time of Prayer,” which sets forth that Christians of late days have “provoked the displeasure and indignation of Almighty God,” because they have profaned and defiled the Churches “with gross abusing and filthy corrupting of the Lord’s Holy Supper, with an infinite number of toys and trifles of their own devices, to make a goodly outward show, and to deface the plain and sincere religion of Jesus Christ” (Homily on place and time of prayer).

I appeal to the present. The Tablet, of October, 1866, contains a letter from a “vert,” who says that he visited Austria with a “high expectation;” but let us now hear the result in his own words — “I literally saw nothing at all to give one the slightest idea of Catholicity being anything but a *lifeless lumbering form*. . . . The men seldom go to Church at all.” He describes the Priests “as despised, hated, and ridiculed.” He refers to the “lax” condition of the Clergy, and says, that several gentlemen laughed at him “for going to Mass, or even entering a Church.”

I now turn to the testimony of the Rev. Mr. Foulkes, another “vert,” as to Spain. Describing Holy Week at Seville, he says—“I never saw services more coldly conducted, or more scantily attended, and ceremonies less productive, in appearance at least, of any devotional feeling. I returned from them each time *pained and scandalised*.”

But let us go at once to head-quarters, even to Rome. The *Church Review* (August 7, 1869) quotes statistics, as furnished by the authorities in Rome. The whole population is 220,000. For their spiritual supply, there are—of the Religious orders, 5,215; of students, 841; of the Clerical orders, 1,366; of Cardinals, 82, and of Bishops, 26; and last, but not least, the Pope himself. According to their own estimate, the ecclesiastics in Rome are in the proportion of one to every forty of the people.

But what is the state of Rome? The letters of the Dean of Canterbury unfold a sad condition of moral degradation and pious imposture. Has this system won the masses, and called forth a ready obedience to the laws of the Church? Is not the Pope indebted to foreign bayonets for his position?

As to the two Churches, the *Church Times* says that “the Priesthood is the same, the Liturgy virtually the same, and the doctrine the same” (June 18, 1869); and yet, in a previous number, it calls attention to the fact that the Pope has recently issued an order forbidding physicians to attend upon patients who have not confessed three days after the first visit.

The *Church Times* very properly observes, that this fact “proves

how very little moral power Romanism has over people at headquarters" (June 4, 1869).

It is unnecessary now to refer to the South American States, but wherever we look we find the same results, in moral blight and national degradation.

On the other hand, let us apply the test of experience to simplicity of worship and purity of faith. For this also I appeal to the past, and ask, Under what circumstances was Christianity first propagated? A gorgeous Ritual was then unknown. Mr. Blunt, in his Annotated Prayer Book, admits that the ceremonies with which the Lord's Supper was then celebrated were very few. Indeed, attendance upon that ordinance was not open to the general public but only to the faithful. Leonardo Da Vinci, though he lived before the Reformation, in his great painting, represented this sacrament as a supper, not as a Mass.

Our Church truly observes—"But in those times the world was won not by gorgeous, gilded, and painted temples of Christians which had scarcely houses to dwell in, but by the godly, and, as it were, golden minds and firm faith of such as, in all adversity and persecution, professed the truth of our religion" (Third part of *Peril of Idolatry*).

She says that the sumptuousness amongst the Jews "was a figure to signify, not an example to follow."—*Ibid.*

"The vestures used in the Church in old time were very plain and single, and nothing costly. — *Ibid.*

And here follows a passage which might be written with much point over the doors of certain exhibitions of mediæval art:—"This costly and manifold furniture of vestments, of late used in the Church, was fet (fetched) from the Jewish usage, and agreeth with Aaron's apparelling almost altogether."

I appeal to the present. With all our defects, and this is not a dispensation of perfection, the results of Protestant worship contrast most favourably with those of the mediæval ritual.

Religious worship, as well as religious principle, tends largely to form the character and to influence the course of nations. In the greatness, the independence, and the glory of England, we see the fruits of that pure faith and ritual which have been so long established amongst us. The marked difference which exists between Protestant and Romish countries has been admitted even by Lord Macaulay and advanced Liberals.

Attendance upon Divine Service in England is more satisfactory than in any land of mediævalism. While in Austria, men of intelligence are laughed at if they go to Church, habitual absentees amongst the educated classes are in Britain a small minority. It is not difficult to discover the reason. Superstition tends directly to infidelity or indifference, and a theatrical worship, appealing mainly to the eye, loses its impressiveness by repetition. Showy robes, graceful attitudes, and pompous processions may, as a spectacle, attract sight-seers who are not accustomed to them, but

they leave no lasting result. On the other hand, prayers, such as those of our Liturgy; lessons read from the Word of God as the message of God to sinners; psalms and hymns sung not officially by a few, but devoutly by all, accompanied by the preaching of that Gospel which is "the power of God unto salvation," appeal to the understanding, and stir the heart. This was specially felt at the Reformation, when the conviction forced itself upon millions, that "gay, gorgeous, and brilliant parade is not suited to the awfulness of the Being whom we adore." A gentleman of high education, who had been brought up as a Roman Catholic, assured me a few days past, that he was first attracted to the Protestant faith by the impressiveness of Protestant worship. He felt that, in its simplicity, and in its appeal to the understanding, it had an earnestness to which he had been a stranger.

We have our defects, but I deny that they are inherent in our system. Wherever there is coldness, or irreverence, the fault is in the Minister, or the people, or both, and we have seen that, ceremonialism is not the cure. The Minister might be authorised to omit repetitions, and to select portions of the Liturgy for special occasions, but this is not essential. The Apostle indicates the true source of effectiveness when he says, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." It has been ever found that, beyond a certain point, as ceremonialism increases, pure devotion declines.

How shall we improve our services? I answer, Let the true ideal of our Church be carried out; let the people in our Parish Churches take their share in the service by response, and to this end let the tone be natural, and the Psalmody congregational. Much has been said, and justly, against the Parson and Clerk duet, but perhaps more can be urged against the duet of Parson and Choir. The highest form of worship is that in which Minister and people join aloud in prayer and praise. It is this which is really attractive, and happily I do not speak of a mere ideal, for there are such services throughout the land. Thank God the spirit of devotion has not well-nigh fled. The fire burns upon the altar of human hearts in thousands of Churches, and by the blessing of God it will never go out.

As to attendance upon public worship, it is true that there are multitudes who absent themselves, but the fault belongs not to the principles of our Church, but rather to the want of their application arising from an insufficiency of means. In Rome there is no lack of Churches, free and open every day; no lack of Monks and Nuns, and Sisters, and Priests, and Prelates, and Cardinals, all moving under the Pontifical eye. We have seen with what rigour the confessional is enforced, and yet withal that city is the cage of every unclean bird. On the other hand, the true principles of the Church of England produce glorious results wherever they are applied. If multitudes are now in a state of alienation, it is because the popu-

lation has overgrown the Church. We want a great increase of Pastors, that the knock of the Shepherd may be heard at every door. A faithful, zealous, genial man, who possesses "the golden mind" of which the Homily speaks, is sure to enlist the sympathies of the poor, who are peculiarly open to kindly influences. We want more of cottage, garret, and cellar lecturing for the evangelization of those who, from the failure of the State to do its duty, are now suffering from the want of Pastoral care. It is in vain to erect Churches, unless you have the men who will fulfil the command—"Go ye out into the highways, and as many as ye shall find bid to the marriage."

But lastly, and specially, the Church of England needs at this time to prove her fidelity to the Reformation. The people of England are warmly attached to Protestant principles, and will never bow the knee to Rome. The voice from the stake at Oxford spoke truly when it said that the light would never be extinguished. Some may account the martyrs as "the off-scouring of all things," (the Apostles themselves were so regarded,) but the people of England will ever hold their memories as dear. Cranmer, Ridley, Latimer, and Hooper are household words in Old England. A suspicion exists that the Church, as a Standard Bearer of the Reformation, is fainting; and it is certain that, if we permit the Mass to be set up, we shall lose the masses. Like the Non-Jurors we may have Bishops, and a Clergy, but unless we hold fast the truth of the Reformation we shall not have the people of England.

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The Rev. W. J. BUTLER read the following Paper:—

The subject of our present Session is, perhaps, the most important of any which can engage the attention of the Congress. I venture to say that the whole future of the Church of England depends in no small degree on the manner in which it is treated by those to whom the power and opportunity are committed to deal with such concerns.

To me the matter seems so serious that I must confess I shrink from handling it, partly from a very keen sense of my own incompetence, and partly because I do not see how to express my opinions without running the risk of startling or giving offence to some, for whom, in spite of any difference which may exist between us, I must ever feel the greatest respect. I must cast myself, then, upon the forbearance of the meeting, and ask to be endured and forgiven if my words are somewhat free.

No one, I think, who looks at all into that evidence of the present which testifies to the future, can fail to perceive that in all human probability society is shaping itself into the form which is called "Democracy." As most of us are aware, the great political philosopher, De Tocqueville, more than a quarter of a century

ago, distinctly declared that, however he himself or others might regret it, there was, in his opinion, no escape from it. Sooner or later Europe must become Republican. If this be so, we in England, however the blow may be long delayed, or skilfully palliated, must nevertheless make up our mind to bear it. Some, indeed, think that it has already descended, and that, although like a tree sawn through, yet still unfallen, society may for a time retain its ancient form and attitude, the time is drawing on with no lingering footsteps, when a general equality will be asserted, and when the voice or vote of the multitude—the majority, as it is called, of all—‘*indocti doctique*’—will carry all before it. It is not the business of this Paper to argue whether such a condition will, on the whole, be for good or for evil. We Christians and Churchmen are at least sure of this, that He in whose hand are all things, and whose it is to “stay the raging of the waves and the madness of the people,” can, and will, according to His own good pleasure, make all things, however apparently antagonistic, work together for the good of His people, if only they are true to themselves and to the great duty which rests upon them. Our work will be to meet the changed order of things as it arises, and to adapt, not of course the teaching and doctrine of the Church, which must ever be the same, “*semper, ubique, et ab omnibus*,” but her Ritual and modes of expression, which, being human and not divine, are capable of every variety of form in the different regions and periods of the world.

Under the changed order of society which we are contemplating, it seems on all sides agreed that the position of the Church cannot fail to be changed also. Whereas *at present* as the Church of the nation—the Church established by the law of the land—her services and her ministry, her churches and her schools, come before people with very great *prestige*, with an endorsement from the powers that be that she is chosen by them to be the people’s guide and teacher in spiritual things,—a position whose importance I am inclined to think that we shall only learn rightly to estimate when we are deprived of it,—we shall *then* have to rest simply and entirely on our own merits, on our intrinsic worth, on our inherent vitality, on our fulfilment of the object and of the duties for which God has planted us here, on the possession of Divine Truth, on our power to impart it, and thus to attract and retain the great body of our fellow-countrymen.

Herein lies, as it seems to me, the great importance of our present discussion. It is an effort “before the night cometh,” while we are still intact and powerful, and working, as it were, sheltered—before the storm falls upon us, to consider whether we are in a condition to meet it when it comes, and to hold our own as the teacher of the great English nation, and her guide in the paths of Truth, when thrust out into the cold and deprived of all mere temporal accidents of position and privilege.

If not, where do we fail, and how shall we remedy the evil?

Now a very serious consideration meets us at the very threshold of our investigation. With all our present advantages, with a body of nearly 20,000 Clergy, with the undisputed possession of Churches often singularly beautiful and hallowed in the minds of the people by the association of centuries, with endowments unequally indeed distributed, but nevertheless the largest of any religious body in the world, what is our present position? Are we, even now, fairly holding the people? According to the argument of the census of 1851, the great stock-in-trade of anti-church agitators, little more than two-thirds of the whole population of England belonged to the Church. I believe that census to be grossly unfair, and that calculations based on the mere attendance in the various places of worship on one particular Sunday, must necessarily misrepresent the number of those who *call themselves Churchmen*, with which, and not with their devoutness and regularity in attending Church, the State has alone to do; and I know in my own experience, of one district at least, in which the number of the attendants at the Church services were not printed according to the returns sent in. But, making all allowance for this, there can, I fear, be no doubt whatever that vast masses—millions of the population—have deserted the Church of their fathers, and, which in my opinion is quite equally serious, that of those who call themselves Churchmen, a very large proportion do habitually neglect or repudiate any attendance at the Services of the Church. It is no exaggeration to say that, of the strata of society below the well-to-do tradespeople, the great mass of the people, wherever their choice is free, ignore or refuse her public ministrations. It is no doubt the fact that in the country parishes, whether towns or villages, there is still a clinging to the Church, and in many instances the Churches are well attended. But is not the reason of this that in the country, ancient feudal traditions still hold their own, and that there is a general feeling of dependence and of acceptance of a superior's lead? Moreover, in the country, the position of the Clergy is such that, without the most reckless abnegation of their own vantage-ground, they cannot fail to exercise a strong temporal influence. But where these so-to-say disturbing influences are removed, and where the people are in a condition to follow out simply their own natural instincts, then we see what these natural instincts are. How is it, for instance, in our large towns? There is, so far as I can learn, one answer everywhere. The universal reply to such enquiries as I have been able to make in London, Birmingham, Liverpool, and elsewhere, is, that the masses, to use the popular expression, do not come to Church, or intend to do so. Of course there are exceptions, both as to individuals and as to parishes, but this is the *rule*. One who had been much used to visit the poor in a populous parish in Westminster—a barrister of some eminence—assured me that when he spoke to those in his district about attending Church, some actually shuddered. An excellent article,



in *Macmillan's Magazine* for September, evidently the work of a kindly and intelligent observer, and giving his experience of two districts in opposite parts of London, goes far to prove the same. Another paper, in the useful serial called the *Gospeller*, for July last, gives fifty reasons for *not* going to Church, the gathering up of the writer's experience in a small back lane of a town.

It would not, I think, be correct to speak of the people of this country as essentially irreligious, or prejudiced against religious services. No one can have paid much attention to this subject without being struck by the sight of many habits and practices which prove that this is not the case. The great majority still speak respectfully of religion—are willing to accept some religious ministrations—are in the habit of saying at least some, however insufficient, form of private prayer. Other forms of worship than the Church can attract and interest them. Often when the Church is empty, the Meeting-house is full. A friend of mine, living in a mining district, at a time when large mines were about to be opened, which would greatly increase the population of an adjacent hamlet, built—mainly at his own charge—a commodious School Chapel. The people, as he expected, in a large swarm, settled down in the place. He opened his Chapel. The Dissenters—Wesleyans, Ranters, and Baptists—ran up some rough sheds. These were filled to overflowing, while the Church could scarcely draw a score within her walls. Cornwall, Wales, large portions of Yorkshire and Lincolnshire, all tell the same tale.

The Roman Catholics also deal with and keep their hold upon large bodies of the labouring classes. I am informed by a lady, one of the most labourious District-Visitors in a London parish, that the Congregation of the Parish Church which she frequents is all but entirely destitute of mechanics and tradesmen, while a continuous stream of these—men, women, and children—flow from 5 a. m. till noon into a Roman Catholic Chapel which is close at hand.

I travelled once for some little distance in a railway carriage with a very intelligent mechanic, working for a large London firm, who informed me that of his "mates" the greater part called themselves Churchmen, but never entered a Church! while Dissenters, and those who were Roman Catholics, for the most part were quite regular in fulfilling their religious duties.

The problem, then, which we have to solve is, why a people of this kind are not attracted to the Services of the Church? We have to consider it with relation to the present, but more especially with relation to the future, for if this be the case with us now, with all our temporal advantages, how will it be when these shall be withdrawn?

I think that I read the minds of some when I say that they would reply, "We shall be infinitely better off; our strength will be tenfold increased; an evil connection will be broken off, the energies of the Church will have full scope for development, the

world will be at our feet." This seems to me, to say the least, a somewhat premature conclusion. Consider what the condition of the Church is at the present time, wherever she has attained this much-desired position of absolute independence of State control, or of the privileges of an Established Church. The accounts which reach us of the Colonial Church are not very cheering. The Church exists, it is true, and maintains its organization. Its Services are fairly attended by the highest classes of society. But, numerically speaking, there are not many Colonies in which any one of the sects — Baptists, Wesleyans, Ranters, Roman Catholics, Independents — does not run a very close race with it, and in several altogether passes it by. In the United States, the Church stands fifth only in the Census of religion.

In Scotland, I am informed that in the Aberdeen district—the great Episcopalian stronghold—many families of the productive classes, who formerly belonged to the Church, have fallen away to Presbyterianism.

It is clear, then, that the mere separation of the Church from its alliance with the State is so far from being in itself sufficient to meet the evil, that wherever this has actually occurred—the alienation from her pale has become more extensive and more complete. I confess, then, that I do not see what right we have to expect a better result than this in the England of the future, unless in some way or other we can alter the conditions and aspect under which the Church presents herself to the people.

Now the more I reflect, the more strongly two considerations force themselves upon my mind, sufficient, as it seems to me, to account for this very anxious condition of things in the Church of England.

The first is that which the Prayer in the Accession Service rightly terms 'our unhappy divisions.' On this subject, as lying somewhat out of the scope of the present discussion, I will not venture here to speak. I shall venture only to ask, how it can be reasonable for those who know not their own mind on questions of the deepest significance, to expect to persuade others to join them, or to keep under their guidance those who, emerging from a condition of indifferent simplicity, seek for an answer to their heart's craving, "Lord, what wilt Thou have us to do?" If the trumpets of two adjacent pulpits give forth sounds, of which the one absolutely contradicts the other, it demands no common power of investigation and of distinction to see how even to defend a system which equally accepts them both. This, which is felt in no small degree even at the present time, will, I cannot but believe, force itself more dangerously forward in proportion as men learn to look at facts with a sincere and an intelligent mind.

The second matter—and this falls directly into the line of our subject—is the character of our Services. I confess that I marvel that those to whom we owe them, supposed it possible that such as these could have edified or held the masses of the people. They

must, I think, have trusted to that broken reed, the shilling fine for non-attendance at Church, or to similar compulsory laws, with a faith from which the course of events has rudely shaken us.

What are our Services? I mean, what is it which is for the most part understood by the term, Church Services? They are the two—Matins, or Morning Prayer; and Evensong, or Evening Prayer, read by a Clergyman in the presence of the people; these interspersed with two or three hymns, and followed by a sermon. These Services are, as every one knows, a compilation from the Breviary; that is, from the services gathered together in early times for the use of the clerical body, said by seculars for the most part privately, and by regulars in choir. I am far from intending to depreciate the admirable scholarship, rhythm, resource, and ingenuity so conspicuous in these Services. But I venture, I trust not presumptuously, to doubt whether they are such as can ever be the intelligently accepted spiritual pabulum of a nation. For, to say nothing of the extreme difficulty which even educated people experience, in following in prayer the utterances of another, whose accent, tone, pace of reading, may be and often are very different from their own, the very stateliness and dignity of the prayers themselves, the complexity of the arrangement, the technically theological character of many of the words and ideas, place them out of the people's reach.

I am well aware that under this system many souls have been sustained. I am not denying that there is much, very much, to be gained from it, by those who have robustness enough of will and patience contentedly to accept it. There is, to my mind, no nobler Christian than the mechanic or labourer who, "through evil report and good report," has clung to the Church, and in simple child-like obedience has taken what has been offered. But I am not speaking of what has been, but of what is, and of what is to come; and while I am ready to admit that our Services are such as may be acceptable to those who can enter into them, I am strongly persuaded that they are one great cause of the slackness of our people's attendance at Church.

What, then, is the kind of Services which seems more fitting for the people's need; or, in other words, how can our Services be made more popular?

"*Fas est et ab hoste doceri.*" May we not take a lesson from those with whom in many points we are forced, however unwillingly, to disagree? What is, for instance, the form of worship of the Presbyterians and other Dissenting bodies? It is of this kind: a Hymn, followed by a Prayer, a portion of Holy Scripture read and expounded, a Hymn, and another Prayer. The Prayer and the discourse are both extempore. Now, with all the faults which belong to extempore prayer, it has this advantage, that the preacher's tone of voice and unction and its semi-preaching character, while in a great degree they break up the idea of prayer, do nevertheless kindle and rouse the heart. The extempore or

unwritten Sermon, which is often the Prayer put into a didactic form, has the same effect; while the Hymns are hearty and congregational, often practised in the various families of the congregation before the service begins. I confess that if I were a labouring man or mechanic, uninstructed as these generally are in what are called Church principles, unused to make the real effort which prayer implies, accustomed to imagine that it is enough to have the feelings quickened, I should prefer such a service as this to that which the Church provides.

On the other hand, what do we find in the Roman Catholic Church? We all know there is one main service, the Mass, either high or low. Of what does this consist? It is a great function of worship performed by the Priest at the Altar. The words which he uses are in Latin. This at first sight would appear to render it a service "not understood of the people." But practically this is not the case. The fact is, in the first place, that every soul in the congregation knows exactly what is doing, and is able to throw his whole heart into it. "*Segnius irritant animos demissa per aures, quam quæ sunt oculis subjecta fidelibus.*" Moreover, each has his own book of prayer, carefully adapted to the different portions of the service, and even though he may not follow verbally the utterance of the Priest at the Altar, yet he carries out the Apostolic precept, "to pray with the spirit, and with the understanding also." I am free to own that I know no more telling, heart-kindling services, none more congregational or more calculated to edify and attract, than the Mass service, as one meets with it in the Rhine Churches, for instance, where all, men and women, hymn book in hand, with their fine German voice, and accurate ear for music, carry on throughout the whole one continuous service of song. Besides this, there are innumerable Litanies, and other popular services, said in the vernacular tongue, and controlled only by the permission of the Bishop of the diocese. Nothing is more surprising, to any one accustomed to the lack of response and general coldness of an English congregation, than the heartiness and instructedness, to coin a word, with which the people join in these services. I remember, some years ago, entering a church in Prague, in the evening, with about twenty Bohemian peasant women, who said a Litany, one leading and the others following with responses as long as collects. I was present this summer at a similar service at Cologne, where the officiating minister led the Litany from the pulpit, while the congregation, most of them of the poorest, yet thoroughly well instructed, responded from below.

In both these classes of services, what strikes one is their adaptability and general freedom, and the manner in which they enlist the action and sympathy of the congregation. The simple and ignorant have that which meets their needs, while there is plenty also for the more spiritual and more intelligent. This seems the true character of Public Services. They must be

arranged for all. They should be like the gift of manna, where "they that had much had nothing over, they that had little had no lack."

Now what can be done to meet our case? Is it possible for the Church of England so to arrange her Services as to bring them within the grasp of the people's intelligence, and to rouse a real living interest in them within the people's hearts? If anything is to be done, it must be done at once. And since the revision of the Rubric must necessarily be far off, I would far rather consider how to deal with the Prayer Book and the Law of the Church, as they stand at this present time. I believe that we have it in our own hands, in a very great degree, to meet the evil, and to provide sufficient at least for present use.

1.—And, first of all, I would bring the Litany into far more frequent and prominent use. What Service can be better adapted than this for Congregational purposes? In dignity and solidity, rhythmical beauty, depth, pathos, and extreme simplicity, it is the finest Litany ever composed. Further, it is essentially Congregational. The sense of each suffrage is completed only by the utterance of the response which follows. Surely we do great injustice to this most telling Service by using it as a mere appendage to Matins, or by thrusting it out of the way to be said by children, for whom it is eminently unfitted, in the afternoon. What better Service than this can be imagined for the Evening of Sunday, when the bulk of the people are gathered together, to be followed by an earnest unwritten address, delivered from the depth of the heart? It is a thrilling sight when a large congregation, on their knees, together sing, in the beautiful setting of *Marbeck*, 'Good Lord, deliver us,' and 'We beseech Thee to hear us, good Lord.' Here all that is needed is a little instruction and practice, and the thing is done.

2.—Another relief, so to call it, from the Morning and Evening Prayer, may be obtained from giving practical effect to the opinion of Sir Robert Phillimore, in his excellent edition of *Burn's Ecclesiastical Law*—"By the several Acts of Uniformity the "form of worship directed in the Book of Common Prayer, shall "be used in the Church, and no other; but with this proviso, that "it shall be lawful for all men, as well in Churches, Chapels, "Oratories, and other places, to use openly, at any due time, any "Psalms or Prayers taken out of the Bible, not letting or "omitting thereby the Service, or any part thereof, mentioned in "the said book." This, as is obvious, will give considerable liberty, and a series of Services for Congregational use, based on this permission, has already been drawn up by the Rev. J. Edward Vaux, and will be found, I venture to assert, extremely simple and effective.

The same eminent ecclesiastical lawyer, together with Sir Fitzroy Kelly and Sir Roundell Palmer, has also given it as his opinion that it is not necessary that the Common Prayer and



Service should be read in presence of the preacher, on every occasion on which a sermon is preached, if the preacher be a Rector or other Parish Priest. This, as the late Archbishop of Canterbury truly said, "gives great elasticity to our proceedings." It would seem that, acting upon this opinion, it is competent for the Minister of a Parish, having previously said Morning Prayer, to preach at any time in the same day a sermon independent of any Service at all, or with such additions in the way of Prayer and Hymns as may fairly be considered to be connected with the sermon. This, I speak with the authority of my own Diocesan, would permit the use of the *Te Deum*. Thus a Service might be arranged without contravening the Law, consisting of a Hymn, the *Te Deum*, a Sermon, and a concluding Hymn, occupying in all about an hour and a quarter, and well fitted for any Festal occasion.

Once more, custom, perhaps somewhat irregularly, has introduced Hymns so freely, that a metrical Litany would scarcely rouse objection, and this, as all are aware who have tried it, is excellent in its results.

In addition to this, I cannot see why it should not be permitted to people, whether lay or clerical, under Episcopal sanction and proper restrictions, to enter the Churches at due times for prayer among themselves.

3.—Again, there is something in the very dignity of our Churches which deters the poorest, and those who are not used to go to Church, from entering them. For a time, at least, they require something more in accordance with what they themselves are. Nothing meets their case so well as a room, or small chapel, where a few simple prayers may be said, and hymns sung, and a plain and homely exposition given of Holy Scripture. Such Services as these form an excellent half-way-house to the Church, and win, I speak from experience, many souls.

All these—and they can be brought at once into use—with good hymnody, earnest preaching, free and open Churches, would go far towards supplying the wants of the various classes of people, of all ages and degrees, with whom the Church has to do. The real difficulty seems to me to lie in this, that, like plants which have grown up in a hot-house, our people have become so used to an artificial and rigid system, that though it is actually choking out the vitality of the Church, they shrink and recoil from the fresh air of freedom. All I can say is, that wherever such Services have been held without prejudice, the success has been absolutely startling. Any one who chooses can readily test by personal observation whether this is or is not the case; whether in the country or in towns, the introduction of brighter, livelier, more heart-kindling, more intelligible Services, does not make the Church where they are to be found, oftentimes even in spite of opposition and calumny, the one popular and accepted Church out of a whole neighbourhood.

4.—And yet, after all this said, I cannot but feel that



something more remains. Can it be that a religious body, professing to be an integral portion of the great Church of Christ, will ever hold her own so long as the one great Service, the *Λειτουργία*—that Service which alone is the actual Institution of our Lord and Saviour—is cast from its proper place, and reserved to be brought out to our people only occasionally and capriciously? So long as the word “Sacrament Sunday” exists among us, can we be said to be “feeding the flock of Christ,” or giving them their meat in due season? From Justin Martyr downwards, in one unbroken tradition, as every one who has the slightest knowledge of Ecclesiastical History cannot fail to perceive, all writers describe this as *the* Service of the Church, that to which all others are mere subsidiary handmaids.

Why then have we discarded it from this its due prominence and special character, thrusting it into the end of a long Morning Service of prayers, psalms, hymns, sermon, when both the heart and head are wearied? We complain of the comparatively small number of our attached Church goers—may we not trace it to this fact? Observe, I am not advocating that the Holy Communion should be thrust as it were on all—that all, whether fit or unfit, should be present at that most solemn Service—but that all should have the opportunity of taking part in it, according to the ancient and Catholic rule of the Church, at least once weekly. This, as before, it needs no revision of the Rubric, or other change to bring about. It lies in our own power. We may celebrate the Holy Communion weekly, daily, at as early an hour as we please, with or without any other Service, adapting it to the convenience or opportunity of all. We may celebrate it in the quietest possible manner, to meet the feelings of those whose taste leads them to prefer a less ornate Service; or we may celebrate it with all the splendour of music and otherwise, which is so attractive to many natures. And this must be remembered, that while to gain a Communicant is almost universally to make an attached Member of the Church, the Communion is that which alone gives a clear and immediately intelligible answer to the question—“Why should I go to Church?” We have many of us, when endeavouring to induce the careless to join the devotions of the Church, been met with the words, “I read my Bible, or, I always pray, at home.” With this it is not, I think, very easy to deal. But the Holy Eucharist is that which cannot be found elsewhere than in the Church of God, and they who once have learnt to feel its comfort, and the power of that Flesh which is meat indeed, to supply the cravings of the Soul, will cling to the Church with the devotion and affection of those who are nourished at her Breast.

In all this that I have ventured to suggest, I am well aware that there is nothing that has not occurred to many, probably to most of those whom I am now addressing. I would add, then, but one word on the importance of speedy action. I believe that our opportunity is now, or never. Apply the remedy now, brighten

the services, provide not dry husks, but that which strengtheneth man's heart, and we may yet keep as our own the people of the noblest natural qualities which the world has yet seen, "non Angli sed Angeli." Delay, and the awful question will be brought home to us in judgment, as one after another falls away to Dissent, to Rome, to utter ungodliness. "Where is the flock that was given thee, thy beautiful flock?"

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The Hon. and Rev. E. V. BLIGH read the following Paper:

I must ask the indulgence of my hearers to some extent, because in previous gatherings of this nature, the opinions to which I am about to give utterance, so far as I know, have not been popular. I am sure, however, you will believe me when I say, that I desire to treat those who differ from me with entire respect. I am quite certain, on the other hand, that I shall not in any degree win their respect for my views, if I am led to keep these back unduly—if I do not, in fact, state them with unreserved frankness and freedom.

*Who* will deny that we live in an eminently progressive age! The time does certainly appear to me to have arrived when, if we will not go forward, we must go backward; when, if we will not bestir ourselves, and rise to the occasion, we must decline and fall. If we will cling to a morbid, or a too superstitious sentiment, we must be the sufferers; if we will look for our standards of perfection into those ages when Christians had barely escaped from Popery, and if we will adopt the reign of the Stuarts as the *ne plus ultra* of our finality; why then, I am of opinion that we cannot reasonably hope to improve our worship.

I do not, however, wish at all to depreciate a fair argument from antiquity. On the contrary, I shall hope to show our services to be capable of amelioration in this particular; but, if we are to appeal to antiquity, then I say the oldest is the best, and anything short of Apostolic practice is, in fact, more likely to mislead us, than to be of use to us. I would try to find the mean between what some may consider to be dangerously new, and that which most, if not all, will acknowledge to be profitably old. Apostolic principle and precept, illustrated as far as may be, by Scriptural proof and fortified by mature experience, will be a good foundation for a wise decision, and for a wholesome adaptation of the past to the circumstances of the nineteenth century.

I shall now ask you to consider the general subject of the Rubrics; and I will begin by a question—"Cui bono" so many? I can imagine that in days when few people could read or write, and perhaps the pastor was hardly more than *primus inter pares*, the object of so many precise and imperative directions

was more intelligible. But now, in days of penny broadsheets and popular literature, there can be no such necessity for them; no advantage in their continuance. I see that some principal rubrics are desirable still in an obligatory form — “the Minister *shall*” — but I incline to think that fewer rubrics, and these, for the most part, in the permissive form — the “Minister *may*” — would be better. Congregations have, no doubt, a right to be protected against the vagaries of Clergymen; but, probably, many will agree with me, that the multiplicity and tightness of rubrics has hitherto been a cause of trouble, rather than of convenience. Here then, speaking generally, it seems to me, we must endeavour to adapt the principle of ancient Apostolic practice to our own modern requirements. By all means, take care that things “be done decently and in order;” but then do not commit the fatal mistake, of tying up too tightly and cramping your working arm! Let every doctrine of the Christian Faith be protected; let nothing be allowed to contravene the Articles of Religion in their “literal and grammatical sense;” let there be reference to living authority on all doubtful points; but, at the same time, take care that there is sufficient elasticity, and capability of adaptation to divers circumstances, in your rubrics.

Speaking next upon a point of detail—viz., the use of the term “*priest*,” which runs through the rubrics—I would say, if you wish further to improve these in the spirit of Christian love; if you earnestly desire to remove one fruitful element of strife upon mere words—“*priest*” as against “*presbyter*;” if you would more closely approximate Church parties, and lessen the gap between the Church of England and the Nonconformists upon her border, then eliminate in every instance the word “*priest*,” and substitute that of “*minister*,” or at least “*presbyter*,” concerning which there is far more general, if not complete agreement. I think, however, that the term “*Minister*” would be more generally understood.

Another object in the reformation of our services would be the avoidance of *unnecessary and undesirable repetitions*. Who would think, in constructing a service for the first time, of ordering *two* creeds to be said in the same hour of worship! As to the Athanasian Creed, I am bound to say, it hardly comes under the head of repetitions; and I will only remark in passing concerning it, that its proper place seems to be, as a historical record of the Church; as written thoughts, rather than as a Confession of Faith, to form part of a Congregational Service. The rubric in front of it would thus disappear altogether; and with regard to the Nicene Creed and the Apostles’ Creed, the one might be always read to the exclusion of the other. The frequent repetition of the *Lord’s Prayer* is a still more solemn matter, and however much the practice may commend itself to some minds, I cannot but think it would be far more reverential to avoid it. The *Collects* and *State Prayers* are perhaps of minor importance; but a collect

read once, and one prayer for the Queen and Officers of State, in one service, is surely ample.

I proceed to notice that extreme rigidity of our system, which prevents all *explanation of the Word of God at the time* when read as Proper Lessons of the day, and also which precludes the minister from making *selections* from the Psalms and Lessons, or from *changing* the chapters, according to time and circumstances. I know the importance of taking good security that the people shall hear a due portion of the Word itself; but I feel that both minister and people are interested in some relaxation of the present state of things. The former, perhaps, frequently reads chapters now, the meaning of which he has been at no pains to master; and it would be in future more or less of a slur upon him, if he did not offer at least an occasional explanation; while the latter, *i. e.*, the congregation, and especially the lower classes, would have their attention concentrated upon the Word of God itself, at the time when they habitually listen best, and the mind really searches for information. This dwelling upon the inspired Word would, I believe, powerfully affect our own powers for giving spiritual teaching; and as tending to familiarize the mind of the people with the services, it would be to them of primary importance. I would suggest, therefore, that a considerable—I do not say an unlimited—discretion be left to the officiating Minister in this matter.

In the next place, I would endeavour to attain *greater spirituality in Prayer*. I suppose that no one can enter more heartily into the formal phraseology of our ordinary services than I do. I think, however, they are pitched in somewhat too penitential and low a key, and are lacking in the element of praise. One may surely plead for an opportunity of correcting this, and at the same time meeting the views of a certain class of worshippers, by some admixture of *extempore* prayer. Let us, by all means, maintain our forms of prayer, and be thankful for our admirable Liturgy, as a protection either against studied formality or excited declamation. But, believing as I do that the just medium of spiritual worship lies somewhere between a strictly Liturgical Service and one of extempore prayer only, I would advocate the introduction of the latter, to some extent. With the same object in view, I would *materially abbreviate* the long period of unbroken prayer on occasions when the Litany is used, feeling it to be a tax upon the attention, laborious even to the most pious and intellectual mind.

I would not omit to notice that a proper amount of music is alike due to God, and suitable for man. What is a proper amount, is another question. For my own part, I would always aim to render the singing, as far as possible, Congregational, and therefore personal, rather than representative or choral. I think that, without the aid of highly wrought music; with frequent Psalms and Hymns, singing and chanting those parts which are appointed to be said or sung; with a certain infusion of extemporaneous

prayer ; with opportunities for explaining the Word of God, when read, and avoiding questionable repetitions, the result would be a more edifying and more popular form of worship ; and our noble Liturgy, being thus less exposed to become a matter of mere routine, would take deeper root in the hearts of the whole people.

A further question occurs to me — if we might not get important assistance from the Christian Laity in our preaching. I have reason to feel great confidence in *Gospel Addresses by Laymen*. I speak from actual experience ; and names could easily be mentioned, of those who have been eminently blessed of God in Schoolrooms and Town Halls, and such places. Is there any ecclesiastical reason why occasionally our pulpits, or at least our churches, should not be at their service ? For my own part, I see none ; and when I call to mind the circumstance that the foundation of the first body of disciples called “ Christians,” *was due to laymen*, scattered abroad in the persecution about Stephen, and that the Apostles at Jerusalem endorsed the proceedings at Antioch, I think there is high Scriptural precedent in favour of such a course. The chariot-wheels of Clerical sermons drag only too heavily at times in the old worn-out ruts ; and it would, I cannot but think, be edifying and profitable for souls — I am certain it would be positively refreshing sometimes — to hear the non-professional addresses of Christian gentlemen, or even enlightened members of other classes of the community. Of course, I mean *with the sanction of the Incumbent, and subject to all proper authority*. One important result would be, that many an over-worked, or perhaps delicate Clergyman, would be relieved of the constant drag of two, or even three whole services, and his energies would be thus concentrated upon a lesser amount of work, which he could then more satisfactorily perform.

I feel that I am treading upon delicate ground ; but I wish to be absolutely impartial, and at the same time Scriptural and Apostolical in my statements. Shall I be considered too high a Churchman if I advocate *Weekly Communion* ? Shall I be set down as a Low Churchman, of a still deeper dye, if I claim that the celebration be either Morning, Afternoon, or Evening ? Be this as it may, I think the rubrics of the Communion Service are susceptible of improvement, more particularly, as to the *delivery of the elements*. The principle, already enunciated as to repetitions, appears to me to apply with great force there. One audible pronunciation of the words (either “ thee ” or “ you ”) for each row of communicants would be solemn and impressive. The service would occupy a much less time ; and, speaking generally, no one service, even when the Holy Communion is administered, should last more than two hours. The Ante-Communion part of the office might be materially abridged, or altogether omitted, on such occasions, or the Communion Service only read. Great liberty, however, should, in my opinion, be given here, on account of the different customs of the population in various parts



of the country. If, moreover, the *Offertory* should become of such universal usage as some would wish to see it — and I am not prepared to say I am not of that number—it would be desirable that the collection should be made at any time of the service most convenient, so as not to lengthen it, as is now necessarily the case.

The Occasional Services do not come prominently under our present subject, with the important exception of that Rubric which requires *Public Baptism* to be performed after the second lesson. I do not think I would wish to see that rubric altered under certain circumstances, *i. e.*, if the offices for Baptism were themselves somewhat changed. Indeed I cannot conceal my heartfelt conviction that this step is absolutely necessary for the future union and stability of the Church of England. No mere alteration of rubrics will be sufficient. The Baptismal controversy is an inexhaustible source of disunion. Years, and decades, and even centuries, have not cleared it up. An appeal must needs be made to the Christian love and forbearance of all parties. Could we not go back once for all to Apostolic times, and be ruled by a strictly Scriptural and Apostolic standard? Could we not carefully and prayerfully inquire what Scriptural precedents there are for strong and positive assertions upon abstruse *arcana* of Baptismal grace? Could we not be content with baptising, and abstain from the attempt to define precisely what Baptism is? Might we not *use simply the words of Holy Scripture*, without endeavouring to lay down, with a curious and dogmatic nicety, what the exact effects of Baptism may be? *Let us leave results to God!* Is there no way out of this matter, which may be quite satisfactory to all parties? It certainly does appear to be an inconceivable discredit to a Christian Church, that the very ordinance which our Lord and Master appointed as the badge of union should be in point of fact the stalking-horse of party and the very battlefield of controversy. I cannot bring myself to think there will ever be any material accession of strength to the Church from without; there can be no solid union within; there can be no real cementing of the breaches hitherto existing between parties in the Church; and, as the probable consequence of that, there will be the disruption of the whole body, if the Baptismal controversy be not set at rest, together with other questions arising out of the Occasional Offices of our Church, which, in point of fact, are of Popish origin, and have never yet been revised in a Protestant sense. I plead for this, both upon the ground of conscience, and upon the general principle, so well enunciated by a distinguished member of the Episcopal Bench in 1860 (the present Bishop of Durham), thus:—"It should be the noble ambition of Churchmen, and it would be our wisdom and strength, to render our Church *as national in its influence as it is in name*, and not to rest content until we have made every concession which Christian charity can suggest, and which Christian truth can allow."



I have, however, to remember time, and leave the subject for those who follow. Upon the whole, I entertain no doubt whatever that an intelligent review of our whole Church system is, not only desirable and expedient, but is absolutely necessary, in order to preserve the Church of England as the National Church of this country. I despair of puny patchings. We must deal effectually with the mistakes of centuries, and not spare the cobwebs of mediæval times. A faithful, Scriptural inquiry into what would be right and desirable *now*, is what we want. Let us cling to our Articles; let us cling, above all, to the Faith as it is in Jesus, and as we have received it from His Apostles; let us make it plain, by our own labour of love and deeper spirituality and anxiety to win souls to God, that we ourselves care less for form than for substance, and will not hesitate, if need be, for Christ's sake, to surrender preferences and predilections which stand in the way of Christian peace and union.

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The Rev. Canon HULL being unable to attend, the following Paper by him was taken as read:—

Nearly thirty years ago, I published my deliberate conviction, that the "maintenance and increase of sound religious and useful learning throughout the dominions of our Queen, will be most surely provided for by such means as will most firmly establish and most widely extend the influence of our Church, and will render its doctrines thoroughly understood, and its members as such a united and efficient body." This continues my conviction, and under its influence I have embraced the opportunity now afforded me of addressing this intelligent assembly on the improvement of our Church Services, and the means of increasing attendance on them. We must deplore that so many of our countrymen do not regularly attend upon them, and so come under their edifying and improving influences, and we ought to devise under God a means of remedying this, if it be possible. We may with reason consider if any thing can be done to render them more attractive to the people at large. There seems a general impression that a step would be taken in this direction, if the services were in their use more divided, so that three services would be made out of our present two. Might not something also in this direction be accomplished by a little more variety in them? I trust there is a probability that ere long we shall have an additional selection of Sunday lessons, so that many interesting and profitable chapters of the Old Testament may be read before our congregations, which so far have not been heard in our Churches. And I would ask my fellow Churchmen to consider if we might not add to our collection of edifying collects and prayers. There are such in the publications

of our Reformers and later Divines, and I know not why the Church should lose the public benefit of these. Surely some, which were worthy of such a place, might be admitted into our Prayer Book, as alternative or additional collects.

A further interest might be promoted in our services by adapting them to the seasons of the year. There is a general feeling in favour of a harvest service. Most probably, great acceptance would attend upon the provision of a Spring service, when a blessing might be specially sought upon the sowing of the seed, and other labours of the husbandman. Again, a special service might be provided for the Sunday before the opening of Parliament. Something has been done in this direction by the issuing of additional prayers and thanksgivings on special occasions, and some of these, instead of being lost, might be added to our Prayer Book, and made use of as circumstances rendered it advisable. We all know that our religious convictions ought to permeate the whole course of our lives; and it seems to me both duty and policy to point out that the public services of our Church should assist in bringing this about. They should be as complete, and as edifying, and as attractive as the ability of man, with God's blessing, can make them; and succeeding generations, instead of merely using the old stores, and adding nothing to them, should contribute to this portion of God's treasury, and show their zeal and discretion in well considered and improving contributions to our Book of Common Prayer. If our Prayer Book were so enriched, it would supply each Minister with the means of providing some variety for short daily services in Church, and also for school and cottage lectures in outlying districts. Our hands should not be too much fettered in providing, out of our Prayer Book, for such occasions. Let increased pains be taken to raise the standard of piety and learning for the ministry; but when we have commissioned men to preach the Gospel, and administer the Sacraments, let us trust them, under the Bishop's sanction, to curtail and vary the different public services provided for them. As things are, I know not any other Church in Christendom, which fetters the operations of its Ministers so much as the Church of England does.

We should also be careful to remove, as far as we can, all matters of offence. Our services should be intelligible, as well as stately. In them, plain Saxon words should be well put together, and we should eschew the use of words in a scholastic sense. Our aim should be that men in humble life, if tolerably instructed, and well disposed, should be able to understand and value the services of the Church. They should not go away disappointed and annoyed, because they could not understand the meaning of this, or of that. And above all we should avoid any shock to their religious convictions. For instance, this will be given to some by our indiscriminate use of our burial service. They will be shocked at our declaring over the corpse of the infidel, "that God has taken unto himself the soul of our dear brother; that we give him hearty thanks for having

delivered him out of the miseries of this sinful world; and that we pray we may rest in Him, as our hope is this our brother doth." All such offences as these should be carefully avoided. We should be ready to modify an expression, which needlessly disturbs or distresses a fellow worshipper. Our aim should be, in our public services, as well as in our private life, to "follow after the things which make for peace, and things wherewith one may edify another."

I would finally express my desire and hope that the Church and State of England may shortly attend to these important points. They are both a blessing to our land, and, by God's grace, may become a greater blessing. May we, in our own several places, strive and pray that they may become such. May we act upon the conviction so well expressed by Wordsworth, when he said,—

"Hail to the State of England! and conjoin  
With this a salutation as devout,  
Made to the spiritual fabric of her Church;  
Founded in truth; by blood of martyrdom  
Cemented; by the hands of wisdom reared  
In beauty of holiness, with ordered pomp,  
Decent and unreprieved. The voice, that greets  
The majesty of both, shall pray for both;  
That, mutually protected and sustained,  
They may endure as long as sea surrounds  
This favoured land, or sunshine warms her soil."

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## DISCUSSION.

The Venerable Archdeacon DENISON:—My Lord Bishop, against revision of the Prayer Book in the abstract I apprehend no man of any sense has anything to say; but against revision of the Prayer Book in the concrete I have endeavoured to compute how many reasons there are, and I find there are thirty-seven, whilst for it I find none at all. Now, it is of course impossible for me in ten minutes to give you thirty-seven reasons. I must be contented to state one or two. But before I try to state any, let me just say a word about something which fell from two of those gentlemen who have addressed you. I do not agree with my friend, Mr. Butler. I think that he will loosen the foundations, and I do not think that the way which he has recommended is the way to build up again, if you can build up again. On the contrary, if he says that the Prayer Book is not "understood of the people," then I have to say—and I say it with all respect to my brethren—that I believe that not only the people but the Clergy have still to be educated up to understand the Prayer Book. With regard to what Mr. Bligh said, there is one thing only which I wish to remark upon. He contended very strongly for the literal and grammatical sense of the Articles. In another place he said, "above all things let us cling to the Articles;" and then he is for sweeping away the Athanasian Creed. Why, what does the eighth Article say? It says that "the three Creeds, the Athanasian Creed, the Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed"—not only received but believed—if "they may be proved most certain warrants of Holy Scripture." I think Mr. Bligh had forgotten the eighth Article. Now, with regard

to the revision of the Prayer Book in the concrete; I say that under the circumstances of this time there are thirty-seven reasons against it, and none for it. Either it must be a very small revision, in which case it is absurd almost to seek to create a disturbance for nothing; or it must be a very great alteration, in which case it is absolutely inadmissible. Now, I want to know how any body is going to get out of this dilemma? The next thing is, there is no power in England to do it. Will any body tell me that the Ritual Commission is a power? I deny it. No man in his senses supposes that they are a power. Does anybody tell me that Parliament is a power? It may be a tyranny. Does anybody tell me that the Convocations are a power? Why, they represent very inadequately only the Spirituality of the Church of England. I say there is no power to touch it. Now I am no alarmist; but you may depend upon it, as sure as we are standing here, living and talking to each other, if you touch the Prayer Book, men will rebel in England. I, for one, do not hesitate to say, and I do not care where I say it, and how many thousand times I say it, I would not obey. Now there is first the question of a little alteration or a big alteration, and I should like to hear an answer to that. There is nothing so pleasant as stuffing a dilemma down people's throats. Then, there is the question about the power. I should like to hear that answered. You may halloo and shout about power in Parliament. I deny it. I say there is no power, moral or religious, which can touch the Prayer Book in this country. Then I want to know what you are going to do with the fifty millions of prayer books all over the world at the present moment. Are you going to light a fire with them? I come to the worst feature of all. People are all for what they call permissive law. I never heard of permissive law except in respect to public houses, but there really are people who want to apply permissive law to the rubrics of the Church of England. Why that is making the people legislate, and not those who are put in authority by God. Of all the worst things that can be done, there is nothing so contemptible as a permissive law. When it is applied to matters of social and economical regulation, it is bad enough; but when you come to apply it to matters of religion, it is blasphemy. I have never heard any real case made out. I believe that if you will use the Prayer Book as the Prayer Book tells you, you will get plenty of worship and plenty of devotion—much more than you are likely to get when you have altered it. When you have made all the alterations you want, there will be just such another outcry for alterations as now. Mr. Bligh said, "Let us make alterations, and we shall have peace." Yes; but it is *pax mea*, my peace. He wants every thing his own way to make peace; but I never heard of such peace as that connected with the Gospel of Christ. Then, I say, there is the utmost peril to the poor in the proposal. I do not know anything so perilous. Again I say it is the worst concession that you can make to the intellectual pride of those who are not poor. These people say, "Dear me. We are fit to do it." I deny it. People say, "There are very great scholars now-a-days." I don't believe a word of it. I think people do not reflect that the giants of old times, who were scholars, and who were critics, gave their whole lives to their scholarship and their criticism; but now a man thinks he is a great scholar if he has got a great many other people's books in his study that he can refer to; and of all miserable things, there is nothing so miserable as the scholarship of notes, and translations, and lexicons, and dictionaries, and all that sort of stuff, with which unfortunate people are crammed from morning to night. I would not give three straws for the scholarship of the nineteenth century. Well, now, there are eight reasons. I will leave the other twenty-nine, and they can so very easily be made out by anybody who will think about it, that I must ask this great assembly—and I am very happy to think it is a great assembly—to excuse me giving them. I am very thankful that it is a great assembly; for, though I said something against Congresses, I am

inclined to think that it is a very good thing that we have come here; because, you know, Congress or no Congress, there is one thing quite clear coming out every day more visibly since twelve months ago, that these are times of great reality; and I do not know any thing better for Christian men than that they should come together and be able to state their views in kindness, and charity, and consideration to one another. And, God knows, we want it; for if we are, many of us, very keen about retaining certain things, and getting others, I can look back to the time, some fifteen years ago, when we, very few of us, thought any thing about either.

The Rev. Dr. TAYLOR:—My Lord Bishop, our subject this morning is the “Improvement of the Church’s services: How to increase the attendance on them: Revision of the Rubrics.” I desire to say a very few words, dear brethren, upon these three points. And first, as to improvement of the Church’s services, I am exceedingly old-fashioned in my ideas upon that point. My simple answer is, Make the Church services thoroughly and heartily congregational. Let there be neither a duet between the Parson and the Clerk, nor between the Parson and the Choir; but let there be heart and life and intelligence transfused into all the services by the life, intelligence, devotion, and piety of the Minister of Christ, who is there ministering before the people; and let the people demand their part in the services, and refuse to be muzzled. Let them demand to have their place in the service, in singing the praises of God, every one of them, and not be condemned to silence, as I have been over and over again, listening to a great artificial performance of music, that the Choir have been singing to the praise and glory of themselves. As to how to increase the attendance on the services, I don’t believe in the remedies advocated from this platform, to-day, namely, an increase of the ritualistic development of the services. I do honestly believe, as a matter of experience, written on the page of history, that the growth of ceremonialism in the public service of God, has been the growth of corruption. I honestly believe that in proportion as there has been a culmination of ceremonialism, so has there been a degradation of pure doctrine; and, as the gaudy and meretricious lights of human invention have ascended to the zenith, so the pure Gospel of Christ has been degraded and hidden beneath clouds of superstition. I say, therefore, let there be, in the first place, proper accommodation for all the classes and masses of our people in the Churches throughout the land. Let not our poor people be thrust away into holes and corners. Where occasion requires it, let the whole area be thrown open, as in this magnificent building. I say, where occasion requires; for I don’t think it is required in every place. I have had the privilege of occupying a position in your Lordship’s Diocese for nearly twenty years. I have had three incumbencies during that time, and may be allowed to speak from my own personal experience, when I say that I do know something of the way in which to rally round me the heart-felt support and enthusiastic sympathy of even the working classes of Liverpool. Within fifty yards of the place where we are now assembled, I was privileged to preach as the Minister of Christ in St. John’s Church for nine years; and, during the whole of that time I never looked down from the pulpit on Sunday without seeing the vast area of that Church as crammed as, and more crammed than, I see this place before me now; and I claim it, therefore, to be my privilege to answer the question—how to gather the masses of the people round us in this large town. I deny that working men are alienated from the Church of England. I say multitudes of them have grown up ignorant of the Church, because the Church has not overtaken them; and to whatever extent the masses have been alienated, if they have been, it has been because the Church of England in that locality has not been true to herself. I say, therefore, let us have first ample accommodation; secondly, let us have our service



thoroughly popularised for the people, that they may take their part in them ; let the Minister be diligent in visiting his people from house to house, from cellar to cellar, from garret to garret, in the alleys and courts of his district, as, thank God, many of the Clergy of Liverpool are ; and then, above all, and chief above all, let him remember the words with which a gentleman concluded his speech on this platform, applying them, however, in their Scriptural sense—Let the Minister of Christ remember the glorious text, “ I, if I be lifted up from the earth, will draw all men unto Me.” But how lifted up ? Not in the hands of the Priest ; not on the altar, which the Church of England repudiates ; but lifted up by the faithful preaching of the Gospel—that Christ, the Lamb of God that taketh away the sins of the world, is the one only sacrifice, Priest and Redeemer among men ; and that salvation is to be had by a living faith in Him, and by that means alone. Let that be done. Let the Minister of Christ preach to the people intelligently as a man who knows what he is talking about, as a man who feels it, and a man not afraid to say it before whomsoever he may be placed. Let him thus speak, and as to the Establishment of the Church of England and her temporal existence, I don't care one straw about it. As far as I am concerned, I am prepared to throw myself on the hearty sympathy and support of the people of England, who will never desert the faithful descendants of the Reformers, as long as they stand by their principles ; and as once we laid the foundations of our Church broad and deep, so, with God's help, we will maintain her as the bright and glorious daughter of the Reformation. Allusion has been made to a restoration of what is called the Apostolic or the early primitive custom in reference to the Eucharistic Sacrifice. May I just state, as a simple matter of fact, what I think every scholar and every student of history will admit ? I am old fashioned enough not to join in the tirade against scholarship, with which we have just been edified. I have some regard for recondite scholarship, where it can be had ; and I beg to state, on the authority of one whose scholarship and researches into history will be admitted, whether his *exegesis* be accepted or not — Dean Alford — that the Holy Communion was at first, and for some time — I say for three hundred years, until abuses put an end to the practice — inseparably connected with the Love Feasts of the Christians, and was unknown as a separate ordinance. To these Love Feasts, accompanied as they were at the time by the celebration of the Lord's Supper, the breaking of bread refers. The breaking of bread was, in the apostolic times, he says, inseparably connected with the Love Feasts. It took place after the day's work was ended, and the bread was, therefore, not taken fasting. I beg to say that in my opinion the way to increase the attendance on our services, and I speak from personal experience, is to be earnest, hearty, loyal, devoted, active in labours and ministrations of love, and, above all, faithful to the truth of God, as enshrined in the articles, homilies and formularies of the Church.

The Rev. A. H. MACKONCHIE :—My Lord, Ladies and Gentlemen ; in the few words I am about to address to this assemblage, I purpose to apply myself rather to the practical than to any theoretical or doctrinal question. The fact before us is this : the masses of the people require services accommodated to their use, and which shall enable them to express freely before God, in God's House, the wants each one feels in his own particular case. Now I am not going to take up again the question of the Eucharistic Sacrifice, which has already been so ably put before you. You all know what my opinions on the subject are, and, therefore I do not need to repeat them now ; but I would rather say this : It seems to me that one great mistake, if not *the* great mistake, which was made in the sixteenth century was made by the State rather than by the Church. I mean to say the mistake of trying to enforce a rigid uniformity in all things upon all persons. We have not to minister to one single class of people, or to provide for one single class



of necessities, but we have to take people of all classes, to bring them to Church, and to provide them with services, ordinary services, as well as great services, which shall in all cases meet their wants and their necessities. And I confess that I join with the reader of the second paper, my old friend, the Rev. Mr. Butler, of Wantage, in thinking that the morning and evening prayer do not in the least answer to those requirements. But then I bear in mind this: that though the State went in for the principle of uniformity in those days, yet, in the very Act of Uniformity, they left us a remedy, which, perhaps, has been too little taken notice of, and that is the provision that so long as the daily morning and evening prayers were said in the Church, it should be permissible to have other services as well, provided the materials of those services were selected from the Bible and from the Prayer Book. And I venture to suggest that immense benefit may be done (to our poorer brethren especially), by availing ourselves of that very wide permission, for such kind of services — services, perhaps, to precede some short address or sermon — services, perhaps, in which to gather together those who are desiring to return thanks for some special blessing, or to supplicate for some special mercy — short services, to which the poor may be invited to come, when they return from their labour in the evening, when they are tired and worn out, and desire to make their little offering to Almighty God, and have neither strength of body, nor strength of mind, nor time to devote to an elaborate, and regular, and a learned service, like that of evening prayer — services to consist of the reading of a few psalms or a few connected verses of Holy Scripture, which they can remember and take away with them, conveying some encouragement, admonition, or warning, as the Priest of the place shall see fit. Such services, with perhaps one or two hymns, would be of immense value to them. At the very time when the words of the Act were written there existed such a service. I mean the Office of Compline. [It was short, simple, and with little change from one year's end to the other. It was not so simple as the more modern Roman Office of Compline, but still it was very simple.] I cannot conceive that, with such a permission as the Act contained, earnest Priests of those days would neglect to use it. Still less do I see why we should not use it and other Services conceived in the same spirit. But, my Lord, I hope I shall not seem to be stepping into the realms of licence when I say that, for my own part, I should be glad to see a great latitude in all directions, provided there be observed such services as the Church prescribes. I do not see why, if souls can be helped and saved by extempore prayer, we should not have extempore prayer. The question before our minds is not the satisfying of this person or that person, it is not the carrying out of a rigid system; but it is the laying hold of souls for our Blessed Lord's sake. And if one section of the Church — those who agree mostly with me — think that such occasional services as I have spoken of help their belief most, let them have them. But why should we grudge to the others — those who find that by a prayer-meeting, or by extempore prayer, in one form or another, they can best lay hold of the souls of their own people — why should we grudge this advantage to them? Do we think that it matters in the eyes of Blessed Lord, when he sees a soul drawn nearer to Him, whether that soul has been touched, and warned, and kindled, and the affections of the heart brought out by a psalm, though that psalm be His own inspired prayer, or by the uninspired prayer, the fervent, earnest, ongoing prayer, that comes from the heart of one of His ministers. I think not. This Summer I have been out of the reach of the Act of Uniformity, in the northern part of the island; and side by side with our early Church services, the celebration of the Eucharistic Sacrifice, and morning and evening prayer, I was accustomed in the afternoon, in the house of a poor fisherman, to hold a service upon the Presbyterian model. I used to go to a little hut by the sea-side, where

I found the old and the young fishwives, and the old and young fishermen too, ranged round the room, in the middle of which was a table with a large Bible upon it. I went in, and took my seat; and first a psalm was sung as we sat round the room. We all sang together as best we could. We none of us knew much about singing, and none of us had very good voices; but somehow the people seemed to sing as if their hearts were moved, though their voices might be rather rough. After the psalm, we all rose, and I offered up an extempore prayer; a chapter of the Bible was next read, and I explained some portion of it to them; we then sang another psalm, after which, we stood up again, and I offered another extempore prayer; and then I said the Lord's Prayer, and gave them a blessing. As far as I could tell, they fully entered into the heart of the service, and it appeared to do them good; it certainly did me good to have conducted it.

The Rev. E. A. HILLIARD (*Rector of St. Laurence's, Norwich*):—The question is how to improve the Services of the Church, and this, I think, may be answered so as to avoid differences between those who have given their "unfeigned assent and consent" to all that is contained in the Book of Common Prayer. If you want, for instance, to increase the power of understanding the Services, one of the first things you should do is to shorten them. There is no absolute reason, in fact or in law, why those services should be amalgamated, three into one. Have one Service as it stands in the Book of Common Prayer, at one hour, and another Service as it stands at a different hour, and allow your people to leave the Church if they choose, or to stay if they choose. Thus you might, by having a Service of Holy Communion at an early hour in the morning, satisfy those who are demanding, in increasing numbers, more frequent Eucharists; by having at eleven o'clock the ordinary morning prayer and sermon, you would satisfy those who demand that kind of Service for their spiritual advancement; by having Litany as a separate service, with the catechising, you would fulfil some, at least, of the wants of the children; and by having an evensong, congregational, hearty, and cheering, you would gather in the poor who, after all, whatever people may say, are found to like the evensong of the Church of England. So far for division of Services. But beyond this, I think there is much room for experiment. We hear that this is an age of progress; well, then, let us progress. There is a little book published by the Rev. James Edward Vaux, in which he has drawn up short Services, which are in accordance with the Act of Uniformity, and might legally be used in the Church of England. Why should not these services be attempted, with the permission of the Bench of Bishops, when the morning and evening prayer of the Church of England had been punctually and duly performed? There is an experiment for you; and there is the means of trying it; and I don't think myself that the Bench of Bishops would for one moment oppose an earnest man, who desired with all his heart to try it. I stand here as one who has tried an experiment which has been maligned from this platform. For some years I have had daily celebration of the Holy Communion, and I have found that it supplies the wants and needs of the people. I have found in my own experience that it is the food of the soul; and he must be a poor Churchman, and must have signed his assent and consent to the Book of Common Prayer in a very singular sense, who can find anything to object to in the constant repetition of a Service that is found within its covers. These Services, which have been called "low masses," are objected to simply on account of the name which has been given to them. Remember, we are not introducing the mass, but are simply using the Service of the Lord's Supper, which is found in the Prayer Book. Do you mean to tell me that, whereas we are told, "As oft as ye do this, ye do show forth the Lord's death till he come"—any frequency or repetition of the Service can be too great, involving benefits so stupendous, so far-reaching, so eternal. And this daily usage of the rite is not in contradiction to the

spirit of the Church of England, for she has provided that, at a certain time in the year, the Communion shall be celebrated for fifteen days in succession. So it seems to me that you have already in your own hands some of the remedies for the evils of which you complain. We have been told that this system of low masses, &c., has not answered in Rome. But I tell you they have been found to answer in England. Rome has not the safeguard of the English Prayer Book. That is a complete answer to the whole of what Dr. Blakeney has said, namely, that the corruptions of Rome have caused various evils. I say to the members of the Congress, Priests of the Church of England, that an insult is cast upon them, when it is supposed that from their Ministry there would arise evils such as those that have been described as inherent in the Roman Communion and system. Do you mean to tell me that you, the Ministers of the Church of England, guided by her Prayer Book, would be injuring your people by the performance of rites contained in that Book of Common Prayer, and from which you cannot depart one iota? If there be in it, as we firmly believe, the presence of our dear Lord Himself, as often as that presence is vouchsafed to us, there cannot but flow forth from it blessings to you and to your people.

The Rev. Canon WOODGATE :—It is a very true saying, and one at all times to be observed, that when men are disputing it is well that they should recollect that if one man thinks himself in the right, it is very possible that his neighbour may be in the right also; and its correlative—that when a man is convinced that his opponent is in the wrong, he is very possibly in the wrong himself also. One of the general complaints is the length of the services; but when a person complains to me of the length of the services, I am inclined to ask, “Is not the fault in yourself, and not in the services?” When I find that persons can sit three hours at the play, or at this congress, I think they ought not to complain that an hour and twenty minutes is too long for a Church service. I quite agree that we should begin by shortening our sermons. Baron Alderson, when asked the legitimate length of a sermon, replied, “twenty minutes, with a leaning to the side of mercy.” There is no doubt we feel a great want of expansiveness in our services, of the power of alteration. Who has not felt, with regard to our harvest thanksgiving, that we have no prayers according to it? The prayer we have presupposes a previous famine or drought, which has not occurred. I have sat on several Committees of Convocation on this subject. We have prepared services with great pains and labour, and what was the result? We were told by the Home Secretary that he could not advise Her Majesty to recommend their adoption. The fault rests, not with the Church, but with the State. To apply this practically, I would say, as public opinion bears upon these things, let every one do what he can to bring public opinion to bear in enabling Convocation to assert its just rights and trusteeship for the Church of England. There are two words I wish very much to see, I will not say banished from our English vocabulary, but transported for fourteen years. Those words are Ritualism and Superstition. The Gospel addresses all our moral nature, all our moral feelings, and to suppose that men can be addressed in one uniform tone, or cut down to one uniform pattern, is most unjust and absurd. Let things take their own course. If one man likes a warmer service than another, let him have it. We know people want attracting to service, and people will use attractions. But don’t let us confound the attracting of people to Church with what they will do when they get there. We may take a good example from our Lord. When the people followed Him because He fed them, He did not find fault with them, but He also gave them food for the salvation of their souls. So I say with regard to what you call Ritualism, which is a higher service than the Parson and Clerk duet of the last century. When you have attracted people to

Church, remember that that is not the end but only the means, and to tell them that which you could not otherwise have done, merely because you wanted the opportunity. I protest against that mawkish miserable sentiment that is now clamouring for the excision of the Lessons from the Old Testament, which tell of human wickedness, and to which men object, not because they dislike the sin, but because they there see the sin in its naked features—wickedness which they are not ashamed to read of in a more refined form, or to lay on the tables of their drawing rooms in the shape of abominable sensational novels. In the Old Testament there is no fictitious picture: sins forbidden by the Mosaic Law find their fulfilment in the Narrative; and sins there recorded are forbidden in the Law. I may say, in the words of one of the best of men, now gone to his rest, "So far from this Book being repugnant to us, when we see how the Old Testament describes the disease of which the New provides the remedy, I would say, Come, see a book which tells me all I ever did; is not this book from God?" Don't expect too much. The whole of our condition here is an abnormal one. If we expect perfection, we shall not get it. If we expect to please all parties, we must be disappointed. We cannot get rid of party, and therefore, by God's Grace, let us turn it to better account; and let us try to think that, although we are travelling different roads, we may find hereafter that those roads lead to the same end.

The Rev. Dr. LITTLEDALE:—The simplest way to improve our services, and to increase the attendance on them—to come to the point at once—is to repeal the Act of Uniformity. I do not mean that the Prayer Book itself should be tampered with. I believe that in the present state of men's minds, in the present height of controversy, any meddling with it, for the purpose of giving victory to either party, would be a most fatal step. But I believe that if men who have already signed their assent and consent to the Prayer Book are allowed free opportunity, on the one side and on the other, of using services which in no way conflict with the doctrines and teaching of that Book, whether extempore prayers, as suggested by Dr. Taylor, or short services drawn up in the liturgical form, as suggested by Mr. Mackonochie, we should have an opportunity of gathering experience on the subject which we have not yet had; because it is quite clear we have not data enough to go upon as yet, to enable us to say what is the best way of drawing people to church. Dr. Taylor has said, and I thoroughly believe him, that he has succeeded by careful visitation of his people, and by vigorous preaching, in drawing crowds about him; and Mr. Hillyard and Mr. Mackonochie have told us that, by the character of the services in their churches, they have drawn crowds about them. Very good; but we have not had sufficiently long time to test which of these two plans, tried on a large scale and in a great number of places, would be most successful; therefore I say the only way to do is to give each side perfect freedom within the limits of the Church of England; and let them do their best, in God's name, to bring men into the fold of the Church. That is the first thing; and the next thing is, you must sweep away every pew and every appropriated sitting; and the third thing is, you must not put a moral restraint upon people as to what o'clock they shall come in and go out of church. Let them come in and go out just as they like. If they can only say their prayers for five minutes, it is better that they should say their prayers for five minutes than stay away altogether, because people would stare at them if they went out. The next thing I have to say is that there is one aspect of the question which has not been dwelt upon by any of the speakers yet, and that is, What do people go to church for at all? What is the reason? Well, the reason is given to you in the Exhortation in the Prayer Book, in the very beginning of the Morning Prayer, "When we assemble and meet together to render thanks

for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul." I want you to notice that there is not a syllable in that about going to church to hear sermons. God's holy word is a very different thing from a great many of the sermons which are preached from texts taken out of it. What you ought to see, in the first instance, is, that the glory of God, and not the edification or pleasure of the congregation, is what people go to church for; and, therefore, if you want to make the services better, you ought to put more prayer and more praise into them, and fewer exhortations; more prayer to God, and praise to God; psalms, and hymns, and short fervent prayers. The whole question of how much ceremony and pomp may be added, or may be left aside, is not essential to the main question. Now to come to the main thing, and that is, What service should be the principal one? To that I answer, like my friend the Honourable Mr. Wood, that the Holy Communion is the service which must take precedence of all others, and that for a reason which has not been dwelt upon, namely, that it is the only service which was ordained by God himself. The Morning and Evening Prayer, excellent as they are, and composed for the most part of the very words of Holy Scripture, are man's putting together; and, what is more, they were put together exactly in that time of which you have heard so often in many of the addresses—the dark ages; whereas the Holy Communion comes to us direct from heaven, and we should therefore put it first. And, now to fall back upon the Apostolic rule as to how often this service should be held, I will put the Bishop of Ely against the Dean of Canterbury. You will find the Bishop of Ely stating that the primitive use of Holy Communion was in accordance with these words of Scripture, "They continued daily in the breaking of bread, and prayer." Dr. Taylor objects that that breaking of bread means only the love-feast, and he quoted, as an unimpeachable authority, Dean Alford's opinion. Now I am not going to give you my own opinion about Dean Alford's scholarship, but I will give the words and quote the opinion of the greatest scholar in Europe in the Dean's own particular line—the illustrious Constantine Tischendorf. I will give you his own words. Mind, I am not endorsing them; but I want you to know what the greatest scholar in the world on this subject says. "*.... rem criticam in quâ Alfordius tam parum acuminis, doctrinæ et judicii exhibuit, ut vix in usum scholarum scripsisse videretur.*" In other words, "In criticism, Alford has shown so little learning, tact, and judgment, that he would scarcely seem to have written up to the level of schoolboys." Now I will smash Dean Alford's argument in one moment. One single text in the Bible does it. It is that relating to the appointment of deacons; and it states that they were appointed by the Apostles because the Apostles said they had no time to "serve tables;" they had to give themselves to the ministry of the Word and to prayer. Now the serving of tables was to officiate at love-feasts; but the Deacons never since the commencement of the Church have celebrated the Holy Communion. We have heard a great deal about concessions, and I for my part have no objection to make concessions, so soon as they are asked for by the Dissenters; and as soon as the Dissenters say, "If you make such and such concessions, we will come in;" but they have not asked, and Lord Shaftesbury has said they don't want to come in; and where is the good of pulling down our wall in order to let people in who don't want to come in?

The Rev. Wm. KANT (*of Norwich*):—Dr. Blakeney has told us that, if we permit the mass to be put up, we shall lose the masses. Now, I say we have lost the masses. Of the working classes in this country, it is, I believe, a well-ascertained fact, that not one in twenty attends Divine Service in any place whatever,



not only speaking of the Church, but of these other auxiliary religious societies that work in this country. In a very learned essay, that was published a short time ago by the Broad Church party, it was stated that only one person in forty of the working classes, in great London parishes, attended Divine Service in any place whatever. Seeing, then, that this is the case, the conclusion at which many persons have arrived is that the services, as we have them at present, in the English Church, must be adapted, or put into some other form, if we are to draw these people to Church at all. For three hundred years, we have had a certain course of services used on Sunday morning and Sunday evening. These have been the chief means of religious education for the people, and they have failed altogether to bring the working classes, and the classes of people who are lower than the working classes, to worship Almighty God. The adaptation, I say, that commends itself most to the minds of earnest men, is that we should put one service, that has been sadly neglected, into the place of honour—the place which we believe the Church of England means it to be put,—that the Matins and the Litany are not to be the chief spiritual food of the people, but that service which was ordained by Jesus Christ himself—namely, the service of the Holy Communion. And it seems to me a matter of very small importance, whether we call the Holy Communion by the name of the Lord's Supper, or the name of the Eucharist, or, what is comparatively a meaningless word altogether, the Mass, because the word Mass means nothing whatever, that we can explain. The Eucharist is a thanksgiving service; the Lord's Supper is a supper ordained by our Lord Jesus Christ; and whether we call the Lord's Supper the Mass or not, is a thing of very little importance, indeed. What is the Holy Communion to us, is the Mass in the Church of Rome. They have corruptions and imperfections, which, thank God, we are entirely without; therefore, we need not fear the same difficulties arising in the Church from the frequent celebration of the Holy Eucharist, as have arisen in the Church of Rome.

The Rev. B. F. SMITH (*Incumbent of Rusthall, Kent, Diocesan Inspector of Schools for the Diocese of Canterbury, and Honorary Canon of Canterbury Cathedral*):—

The question of the curtailment or alteration of the present Liturgy of the Church of England, divides itself into two branches—

- (1) What is suitable for the habitual and trained worshipper?
- (2) What is suitable for those who are strange to that worship, and require to be trained to it?

It is a common fallacy to test the length or construction of Church services by the amount of sustained interest that can be taken in them by children, by those unaccustomed to worship at all, or those accustomed only to a different mode of worship. A child may be wearied, a novice puzzled, a Dissenter disgusted with the Church form of prayer; and yet it may be well adapted to the long accustomed worshipper in the Church. And you would be defrauding the latter of what he counts his religious birthright, were you to cut down the services he enjoys, to suit the powers of children, or to court the approval of those to whom the whole thing is strange and uncongenial.

We must distinguish, therefore, between the questions of (1) what arrangements of worship are best suited to win back to the Church's worship, those who have become estranged from it, and (2) what is suited to those who have been accustomed to take part in it from their childhood, and who cling to it with that tenacity with which we hold to the links which bind our after years to the days of our youth.

I do not propose to speak of modifications of our service, by which non-



worshippers are to be won back to the congregation of the Church, and their hearts enlisted in its worship; which I regard as a special branch of its Mission work; I would only observe that, for my part, I would give great latitude to these tentative efforts, *on two conditions*: (1) that they conformed to the spirit of the Liturgy, and (2) evidently led up to the worship of the general congregation.

It is only to one section of worshippers, in which nearly twenty years' experience as an Inspector of schools has induced me to take a special interest, that I wish to confine my remarks.

It is of children, and their part in Church worship, that I propose to speak; and that in reference to the necessity sometimes assumed to exist of adapting the Church service to their needs. Such suggestions I would not for a moment wish to stifle. But I would require that any children's special services, that are thought necessary, should at least fulfil the same conditions as I apply to Foreign Mission services; viz., that they should be, and be understood as, part of a training for taking their share in the full Liturgy.

But I wish to draw attention to a principle anterior to any such change. Before special services for children are determined to be desirable, more weight should be given to the consideration of the necessity of *early training*, for taking part in the full Church worship of the congregation.

For why is it that the Churchman finds the worship of the Presbyterian inexpressibly wearisome, and that the Dissenter cannot comfortably give utterance to his devotions in the form of the Liturgy? It is chiefly a matter of *early training*. People have not, in general, sorted themselves according to their natural proclivities, of mental, moral, and spiritual, between the Church and Chapel. We are mostly what we were brought up. We have been moulded from childhood into an aptitude for the employment of this or that form of worship. We have been *trained* to it. And of this early training, far the most important part was the *practice of it, the taking part in it*.

When it is said, then, that our Liturgy is wholly unsuited for children, and our own experience is appealed to whether we ourselves profited by it in early days; is it borne in mind that we owe a good deal of our power of profitably using it now, to the part we were constrained to take in it then? If the fruits were meagre of our Church attendance at the time, we are probably reaping them now. The present intelligent and hearty Church worshipper would probably never have been so much at home in the Church formularies, if he had not taken part in them before he was of an age fully to appreciate them.

You may reply, True, this may be the result in a residue who have not been alienated from Church worship, by disgust at the compulsory use of an unsuitable Form of Prayer in their childhood, and have not dropped off into the ranks of dissent, or swollen the ranks of non-worshippers.

No doubt these evil results may follow from neglect of the conditions; which are common to all good training of the young in the work of their future life. You must put children in Church where they can see and hear; you must give them what is called a lively service; you must teach them, and require them to take an active, audible sonorous part in the responses; you must demand of them what is within their competence to give,—what you require of them in all education,—what our greatest novelist has well extolled as the key of all success—you must train them to *attention*. And then, experience proves that, even to children, the Church services may be far from being a mere weariness.

But if it were; is not all early training apt to be irksome? Did we thumb our Horace and Æschylus in school days, with the pleasure we now dip into the old pages? Training must often be irksome; but, nevertheless, early training is the

indispensable condition of manly aptitude. And Public Worship is no exception. To enter fully into it is a sacred art, which is hardly perfected on this side of the grave. But, for the degree of ability which we now enjoy, of entering into the Liturgy of the Church, are we not much indebted to the steady practice of Church attendance under careful superintendence, in youth?

Nay, may we not owe it to what we are apt to count as vacant, if not wasted hours, spent as children in Church, that we now feel at home, and love dearly, the worship of our Mother Church; that our heart cleaves to these Forms, almost to their very letter, as the best exponent of the devotion of our spirit, as touching, with a mastery which no new Forms could exercise, the tenderest cords of our hearts.

While, therefore, I would not say to the Church Reformer, that no adaptation of the Church Liturgy, no special services, should be provided for children; I ask him seriously to reflect that for all things you must have a practical training;—a training in youth,—a training in forms, imperfectly appreciated at the time, and sometimes irksome; and let him pause before he proposes to limit the attendance of children to such worship only as they can fully appreciate at the moment; with a view to relieve them from that constraint; which, in some form or other, is demanded in learning the use of all those implements by which the work of life is to be wrought, and to which the work of Public Worship is no exception.

After all, what does the strain of a well appointed morning service amount to, compared with the three hours of continued labour of the morning national school? The morning prayers take an hour; but in this, three canticles and two hymns—say twenty minutes—may be spent in the singing, so dear to children. The Lessons, directly they can read, they may follow with pleasure in their Bibles; this is work, and they like it. The greatest strain is the Litany, say fifteen minutes; lightened, however, by training children to audible and sonorous recitation of the responses, and which Ecclesiastical authorities may some day see fit to shorten for all, by putting within brackets, for omission, petitions which will afterwards be summarized in the Prayer for the Church Militant. Then come twelve minutes more for the pre-communion service, which however has great variety. And then, if the Clergyman be merciful as well as earnest, the whole may be brought into the compass of an hour and a half.

I have not much faith in the domestic habits of Englishmen allowing much separation of our present services to be made. So many can attend Church but once a day on Sunday, and then they expect to have a full Liturgical, Homiletical meal. Something may be done in omission, and in curtailment of repetitions; but you will still have a service left for which training—in attention, in posture, in response, in the effort to worship—will always be needful; which training, if pains be taken, may soon become a pleasure rather than a toil; but which, if the child makes the man, is indispensable. The Church-going child is the seed out of which grows the Church-going man.

The Rev. O. F. LOWDER:—My Lord, Ladies, and Gentlemen, I shall only detain you a very few minutes; but I wish to express my thankfulness to the Congress, that it has been the means of drawing out a variety of opinions which yet may be so well harmonised. I have myself great faith in the love and charity of English Churchmen; and though at times there may be differences, though at times there are differences of opinion, and, unfortunately, estrangements of affection, yet I do believe that such Congresses as this will be a great means of drawing us, and showing us how much we agree together. Just let me refer to the number and variety of opinions which have been expressed in this present meeting on the subject of the improvement of our Church Services, and then see how very much

those of very various opinions—though it is supposed, and said to our shame, that we cannot shake hands—agree one with another. How many opinions have been represented to-day by Clergymen and gentlemen of various sides, which may be most thoroughly harmonised. We agree together that there is a great work before us for the Church of England. We agree together, though some may differ as to the extent, yet that we have very much lost the great masses of our population. We agree together that we want hearty, congregational Services; that in those Services all must join together. We agree together in our differences, because we are agreed that some require one kind of Services, and some require another kind of Services. Now, then, let us put these thoughts together, and let us see whether there is not one central idea on which we may agree, going through the whole of our Church Service; whether we may not, by an elasticity of arrangement, by holding fast certain great truths, and certain great principles, and certain great traditions, which have come down to us from the very earliest times, see our way through all these difficulties which surround us. I believe we may. I believe we may keep our Prayer Book. I believe there is no necessity for a present revision of the Rubrics. I am not pretending to say that the Prayer Book is perfect; but when we see the difficulties on the other side, let us consider the practical means of meeting those difficulties. We may keep our Prayer Book, at least for the present, intact; but you have seen that we may, by an elasticity of arrangement, provide for the wants of all classes. Why are our Churches to be shut up all the week? Why are they not to be made generally available? Why may not any person go in and say his prayers? And why should the Clergyman be debarred from providing, under proper restrictions, such services as my friend, Mr. Mackonochie, and others, have spoken of? Why should we be driven for prayer meetings into school-rooms and other places? Is not the Church the fittest place for our prayer meetings? And if we have our Eucharistic service, if we have our Morning and Evening Prayer, if we have our sermons and our readings, which meet so many cases, why should we not make the Church generally available all day for various kinds of Services for our people? That would be one great means of meeting our present wants. But I wish, if possible, to leave this on the minds of this great assembly—Why is it that we desire our people to go to Church? Why is it that we want to gather the masses of the people together? Now, I confess that we are not entirely at one in this point. I believe we are coming together. I believe we are feeling our way. It was only the other day I was speaking to a Clergyman in the East of London, on the great difficulties of our work. He would be supposed not at all to sympathise with me or my principles; but he acknowledged this—he felt this, that his people did not understand what worship meant. We call our Churches places of worship, we call Dissenting Chapels places of worship. Do we realise what worship really is? We do not gather our people together, merely to hear sermons, merely to say prayers, or merely to sing hymns and psalms. That is not all. But we gather them together to kneel down in God's presence, and to worship Him; and here we may be all at one. The most intelligent, the most educated, as they kneel down before the Throne of God, as they cast down their pride, and their philosophy, and their vain imagination, or rather, I would say, as they bring their talents, their education, and the higher gifts, which God has given them, and lay them down before Him; whilst, by their side, there is the poor man, the poor woman, or the poor child, according to the grace that is in them, and according to the light that is in them, bringing their talents and their gifts—though they may be only one or two in comparison with the five of those more privileged—show what worship is; not when one man stands up in the pulpit, and addresses a large congregation around him, some

of whom may be criticising him, some falling asleep, and some asleep, and not bowing themselves down before the great God and Maker of all. Now, I do not understand how we can be told that the theory, that our worship on earth is to take its pattern from the worship of heaven is a theory which has been exploded. It is perfectly impossible that any such theory could be exploded. We have the pattern of heavenly worship handed down to us in Holy Scripture; we have it handed down from the earliest times—from Moses; from the Temple, in the Apocalypse, and throughout the whole history of the Bible, throughout both the Jewish and Christian dispensations. Are we not all hoping to worship together in the Courts of Heaven? divided as we may be here on earth,—alas and alas! that we are divided,—estranged, as we suppose ourselves to be,—are we not all hoping to join together in the Great Service and Worship in the Courts of Heaven; and, if we are hoping thus, what is our life here to be? What are our services here to be but a training for that great worship in heaven? And, if we hope to be trained on earth, in our Churches, for that great worship, surely, the more we train ourselves after that everlasting pattern, the better—after that pattern, which teaches us how the four beasts, and the twenty-four elders, and a great multitude bowed down before the Throne; and, with one unceasing, unending voice, cried—“Holy, Holy, Holy, Lord God Almighty.” What is there to draw us together to our Blessed Lord? We may draw others to our Blessed Lord, by preaching; but, surely, we may also draw them by lifting Him up in that very Service which He has appointed—by doing that of which He has said—“Do this in remembrance of Me.” “For as often as ye eat this bread, and drink this cup, ye do show forth the Lord’s death till He come.”

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### *THURSDAY AFTERNOON, 7th OCTOBER, 1869.*

THE RIGHT REV. PRESIDENT TOOK THE CHAIR, AT 2 O’CLOCK.

### CHURCH PATRONAGE, AND SUPERANNUATION OF THE CLERGY.

The Dean of ELY read the following Paper:—

The earliest record of Church Patronage which I have been able to discover is contained in a very ancient volume, written in Greek; you will perhaps pardon me if, instead of quoting in the original language, I give you an English translation. The record runs thus: “Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him.

This, I say, is the earliest record of Church Patronage which I have been able to discover; and it stands in somewhat remarkable contrast with the most recent which I have happened to see, and which, if I remember it rightly, was in some such terms as the

following: "The Queen has been pleased to grant her *congé d'élire* to the Dean and Chapter of A.B., to elect a Bishop in the room of C.D., deceased; and her Majesty has been pleased to recommend to the said Dean and Chapter the Rev. E. F. to be so elected."

Striking as the contrast may seem between these two records, when placed in bold juxtaposition, we may, perhaps, be able to trace something like a logical thread connecting one with the other; and at least we shall be able to understand, without making any odious comparison between the two centuries, that a method of patronage which was suitable for the first century may not be suitable, or even possible, for the nineteenth; and that, contrariwise, a method may be advantageous in the nineteenth century which would have been monstrous in the first.

The fact is, that so long as Church preferment meant the certainty of poverty, and the probability of martyrdom, it was not necessary to be over careful to guard against abuses of patronage; and so we find that Church Patronage, in the ordinary sense of the term, came in with that rest which it pleased God to grant to His Church after three centuries of fiery trial. Rest was dangerous: spiritual offices soon became positions of emolument and honour, and it became necessary for the temporal powers, in self-defence, to claim a voice in Church promotion. Moreover, after a time, that system of endowment commenced, which, with all its faults, has proved an unspeakable blessing to the Christian world: those who possessed lands were encouraged to build Churches upon them, and, in consideration of the building and endowing of such Churches, the founders were permitted to appoint the Clergy who should officiate in them; and this right of advowson (as we now call it) was preserved by law to their heirs.

And so we have glided by degrees, from the primitive appointment of Apostles, to the complex modern English system (to that I shall confine myself) of Church patronage. Like most English institutions, it is not very consistent in its principles, and, as in the case of certain other English institutions which might be named, some of the theoretical evils of the system are avoided in practice by the good sense of those to whose hands the working of the system is intrusted. It is my duty this afternoon to speak to you upon English Church patronage as it now exists; and as the subject is a wide one, and as also I do not wish to be guilty of that sin of which Charles II. accused Dr. Barrow—namely, that he never left anything for those to say who might follow him, I shall contract my subject as follows:—

First, I shall omit entirely the question of the appointment of Bishops. [On this subject, concerning which I think there is a good deal of misapprehension, I have had the opportunity of expressing my views in the pages of the *Contemporary Review*.]

Secondly, I shall likewise omit the question of the appointment of Deans, Canons, and the like, upon which, however, much might be said.

Thirdly, In dealing with the department of 'patronage which I have reserved—namely, that of parochial Clergymen—I shall restrict myself to two points; the first of these is the sale of Church patronage.

The difficulty of this subject lies in this fact—namely, that there are certain forms of sale which are not only unavoidable but harmless; and there are other forms which are absolutely gross and scandalous. For example: a man sells an estate, and the estate carries an advowson with it, and in selling the estate he sells also the advowson, as it is quite right and desirable that he should. Another man has an advowson, and the living becomes unexpectedly void, and the patron presents the oldest and most infirm clerk whom he can find, and then sells the next presentation, "with prospect of early possession," to the highest bidder, advertising his ungodly proceeding with all the eloquence that a practised London auctioneer can bring to bear upon the sale. No two things can be more different than these; and the vexatious part of the matter is, that the law upon the subject of simony is not only doubtful, but bad; it is doubtful, inasmuch as grave questions may be raised as to a given transaction, whether it be legally simoniacal or not; and it is bad, because there are certain transactions which are technically simoniacal, but which are morally free from all taint of impurity, and which would be most beneficial to the parishioners. I am not speaking my own opinion only when I condemn the present state of the law with regard to simony; it was one of the recommendations of the Royal Commissioners on Clerical Subscription that the law should be reviewed, a recommendation which I regret to say has never been acted upon, although both houses of Parliament contained members who were parties to making it.

On the general question of the sale of livings, I am glad to be able to quote in this place words attributed to a very important personage, and which I hope betoken some action in the matter. At a conference of the Clergy of the rural deanery of West Dartford, held in September last, the Archbishop of Canterbury is reported to have spoken as follows:—"Other matters imperatively demand attention. What a scandal, for instance, to take up a newspaper and find whole columns devoted to the advertisements of sales of livings, and to see the tone and language of some of the advertisements themselves. It may be difficult to deal with this, but an attempt will probably be made."

Yes, difficult to deal with, no doubt, but it is still more difficult to believe that some practical improvement could not be made if legislators took the matter up in good earnest. I have the honour of being chairman of a committee of the Convocation of the Province of Canterbury, which has been appointed to consider the subject of Church Patronage; the committee has not yet made its report, and I cannot say what course they may recommend; but I may express my own opinion in favour of some additional legisla-



tive regulation of the sale of preferment. I do not perceive how it is possible absolutely to forbid it, nor do I think that such a course is necessary; but the law, which does already step in to interfere with the unlimited exercise of the powers of the patron, might, I believe, be made more consistent, more clear, and more judicious.

With regard to details, I have not time to enter into them, nor do I conceive that an assembly such as that which I have the honour of addressing, is a body well constituted for the purpose of dealing with details. But I am sure that such an assembly can do much towards affirming a principle—without which all details will be of little value—namely, that *Church Patronage* is not purely and simply *Church Property*. I should like to see the law improved, but I should still more earnestly desire to see the day when every patron exercised his functions in such a manner as to render legal supervision superfluous. Unless the system of patronage in the English Church were entirely revolutionised, much must depend upon the degree in which the fear of God is an active principle in the minds of the patrons, whether public or private; and I confess that, upon the whole, I look with more hope to the force of public opinion than to the direct restriction of law. The present century has witnessed a very radical revolution of opinion on the subject of pluralities, nepotism, and clerical responsibility; perhaps the century may not expire without seeing a similar revolution on the subject of the sale of patronage. Pray God that it may be so!

II. The other point to which I propose to direct attention is this. Ought the parishioners to have any voice in the appointment of their Pastors?

There have been several indications of late that this question is likely to become soon a practical question for the Church of England. One such indication is, I think, to be found in the conduct of the Duke of St. Alban's with regard to the patronage of the village of Redbourne, the particulars of which have lately appeared in the public papers. I confess that I looked with great interest upon the experiment which it was proposed to make, and I was glad to find the results recorded by the Duke himself in a letter to the *Times* of Sept. 23. From that letter I gather the following particulars:—

(1.) That the Duke did not entirely abandon the patronage to the parishioners, but left it to them to *select* and *recommend*, not to *elect*—two things between which there is, as his Grace believes, a vast difference.

(2.) That the stipulation was made that the parishioners should *agree* in their recommendation.

(3.) That the Duke reserved to himself the power of refusing, in case of an improper selection being made.

(4.) That the Duke suggested to the parishioners the method of selection, which he understood to work well in the Episcopal Church of America, and this method was adopted.

(5.) That the result answered the patron's most sanguine expectations.

(6.) That the number of candidates for the living, though one of modest income, was above five hundred.

(7.) That there was no canvassing, and that none of the evils were felt which have been predicted as inseparable from a system of direct selection of ministers by congregations.

It will be perceived from this statement that the appointment of a clergyman to Redbourne was not, as some persons seemed to imagine, a case of popular election. There are a few English parishes in which the selection is of this kind, and, so far as I have been able to learn, nothing can be worse than the result produced in those parishes. Experience seems entirely to verify all the most theoretical predictions that could have been made concerning popular election in matters spiritual; but in the case of Redbourne the election was not simply a popular one. The patron never abdicated his rights; what he did was to ask the parishioners to advise him, with the implied promise that if they agreed in their advice, and the advice was not patently bad, he (the patron) would accept it.

Now, while I abhor the notion of a mere popular election, I cannot but think that there is much to be said for friendly co-operation between the patron and the parishioners. I suppose the good of the parishioners is what the patron *ought* to have at heart, and if so, it seems just possible that they ought in some way to be consulted. I confess, however, that I should feel disposed to recommend for general use, if anything were done with a view to give the parishioners an influence, the reverse of the method adopted by the Duke of St. Alban's in the case of Redbourne. I do not say that his plan was not the best in that case, but I do not think it would be the best generally. I should rather recommend that the parishioners should have some opportunity of objecting to, and resisting, an improper appointment. Might it not be required that the patron should give notice of the appointment which he proposed to make? and might not the Bishop's hands be strengthened, so as to enable him to reject a Clerk, if he was clearly unsuitable for the post in which it was proposed to place him?

Of course such a concession to the wishes of the parishioners as that I have suggested would very much depreciate the marketable value of advowsons, and still more of next presentations. I trust there is no one present who will be angry with me if I say that I should by no means regret this result. Anything which would tend to make it obvious to the meanest capacity that patronage is a solemn trust, and that its money value is merely an accident which is inseparable in consequence of the Church being endowed with worldly goods, anything which would do this would tend in the right direction, and would help to heal a very deadly wound.

But if all that I have ventured to indicate in this paper, and much more, were done, the system of Church patronage would be

by no means theoretically or practically perfect. We should still have the anomalies, which we often notice now, of men being advanced according to other rules than those of personal merit and of work done for Christ. We should still have also that which constitutes a great weakness of the Church of England—namely, the placing of strong men in easy posts, and weak men in difficult ones. And we should still have men sighing for some regular system of promotion, which should make all cases of neglect and hardship to hard-working men impossible. For my own part, I do not believe in the possibility of any perfect system of patronage; and if there are neglected curates, there are also briefless barristers, and unappreciated physicians. But although I do not believe in perfection, I utterly abhor abuse; and if there be any points in which our present system of Church patronage can be shown to be bad, in the name of God, let us look them in the face and endeavour to mend them.

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Mr. F. S. HULL read the following Paper:—

The question for discussion is, whether an alteration may not be made in the law and practice of Church patronage, which will be for the good of the Church. I do not profess to put forward any new ideas, but I have endeavoured to give the subject a practical form.

It is submitted that the existing legal rights of patrons are injurious to the Church, and that it is wrong in principle that whilst the right of presentation to a vacant benefice is regarded as a public trust, a full benefice is regarded as a marketable commodity, so that a patron may pocket a sum of money by transferring a moral responsibility to a stranger, who is supposed to be uninfluenced by any worldly motive when he comes to exercise the right of presentation. It is therefore suggested that the right to sell advowsons and presentations should cease, and that presentation should become altogether a public trust, it being as alien to the spirit of the Church to make cure of souls a subject of barter as it is alien to the spirit of the constitution to sell the electoral franchise.

Of course, if this were done at once, existing patrons would be deprived of pecuniary benefit, for the loss of which they might consider themselves entitled to compensation. But they cannot be ignorant of the fact that it has been long maintained that the sale of benefices is essentially wrong, and a great scandal to the Church; and that they have, therefore, held the right of sale on a questionable tenure.

It may be taken for granted that Parliament will never vote a sum of money to compensate patrons.

It is, however, suggested that this claim of the patrons may be met by reserving the rights of all living patrons, for it is clear that the Legislature has a right to alter and limit the discretion which it entrusts to living persons, as to the direction they may give to property by will—and there would be little wrong done to the living patron by enacting that no future owner of a benefice should be entitled to treat it as a marketable commodity; neither would there be any injustice in enacting that the purchaser of a benefice from a living patron should possess the power of sale no longer than a living patron himself. That is, that a living vendor should convey to the purchaser no larger right than he himself possesses; so that a purchaser would, on the death of the vendor, become a trustee for the public. By this means the sale of benefices would cease with the lives of the present owners, and, the life interests being thus preserved to them, the question is whether any right of compensation would exist at all.

Let us, however, assume that the patron has become a trustee for the public; and let us examine his present position, and the alterations necessary to be made in the privileges he possesses under the existing law. On a vacancy occurring in a benefice the patron presents the candidate to the Bishop; the Bishop examines him as to his age, behaviour, doctrine, and learning: and it has never been disputed that it is the peculiar province of the Bishop to examine the candidate as to his learning and doctrine, and that there is no appeal except to the Archbishop, and from him to the Judicial Committee of the Privy Council. And when a candidate has once been ordained, presented, and inducted, it is understood that it is not usual for the Bishop, on a change of benefice, to make any further examination, but simply require him to produce a certificate, signed by three beneficed Clergymen, vouching for his character and doctrine.

The Bishop, however, has the right to re-examine the party as to behaviour and doctrine; and it is submitted that this power—which was claimed by, and conceded to, the Bishop of Exeter in the Gorham case—might be more frequently exercised with advantage to the Church. It is sanctioned by the common law of the Church, by the *Articuli Cleri* of Edward II., and by the 48th canon. And there is authority for saying that if the Bishop, when required by proper authority to do so, should refuse to examine at all, or only in a mode altogether ineffectual for the purpose for which an examination is required—if, in short, he should appear to refuse or elude the performance of this express duty—the Court of Queen's Bench will interfere by *mandamus*, to compel such an examination to be made as appertains to his duty. But the court will be content with seeing that he exercises a mature, deliberate, and conscientious judgment on the subject, without requiring him to state the grounds and materials upon which that judgment was formed. I quote from the judgment of Chief Justice Lord Ellenborough, in the case of the King against

the Archbishop of Canterbury and the Bishop of London—15 East, pages 144 and 156.

It is submitted, further, that the parishioners ought to have some voice in the rejection of any Minister into whose charge it is proposed to deliver them.

I suggest the following plan:—By an Act passed last year the legal obligation of the parishioners to keep the Church fabric in repair is done away with. The payment of the Church Rate is now voluntary, but those who do not pay it are to have no voice in its expenditure. The parishioners, therefore, entitled to vote, may be assumed to be Churchmen.

By this act, also, a new element is introduced into the parish—namely, a body corporate, consisting of the minister, a parishioner chosen by the patron, and another parishioner chosen by the Bishop. These three persons will form a Corporation, and will be capable of receiving donations for Church purposes. There seems to be no reason why this corporation might not be enlarged so as to represent the wishes and feelings of the parishioners as to the fitness of a proposed Incumbent. The Patron and Bishop being already, as just mentioned, represented in this Corporation, an addition might be made of other parishioners by an election, annually, at the vestry meeting, by the parishioners entitled to vote. It should be the duty of this body to make inquiry into the history and character of the minister presented, and as to his qualifications other than those of learning and doctrine, of which the Bishop is, and ought to be, the sole judge. It is suggested that the representatives of the parishioners, in addition to the nominees of the Patron and Bishop, be not more than five nor less than three. They may include the churchwardens, if thought expedient. To these representatives of the parishioners, the patron should supply certain particulars of the party's antecedents, so as to enable the parishioners to make inquiry and form a judgment; and they should then report their objections, if any, to the Patron and to the Bishop. I venture, however, to submit that the Bishop should not be the sole judge of character and conduct, but that he should have associated with him some other discreet persons, to aid and guide him to a sound decision, according to the circumstances of each case. For it may happen that a man may be fit to perform the duties of one cure, whilst his gifts may be very inadequate to the performance of those of another.

The committee to assist the Bishop might be selected from the leading officials of the county—say the Lord-Lieutenant, the High-Sheriff, and the Chairman of Quarter Sessions, being Churchmen—the Dean of the Cathedral, the Chancellor of the Diocese, the Proctors of Convocation, the Rural Deans, and such persons. It is not proposed that any matter shall be submitted to this tribunal, except on representations made by the corporate body representing the parishioners, but that their decision shall be legally binding on all the parties. It is highly probable that the knowledge that such

inquiries may be set on foot, and such an ordeal gone through, may cause the Patron to exercise so much care that there may seldom be a necessity for the parishioners to take any action.

It is not unlikely that when the Patron ceases to have a power of sale, he may, in some cases, cease to care about the exercise of his right of presentation ; but this difficulty is already provided for by the existing law, by which, on a failure to present within six months, the right of presentation falls to the Bishop. In this event, however (as in other cases of presentation by the Bishop himself,) the presentation ought to be subject to the proposed inquiry on the part of the parishioners.

It is also suggested that in cases where, by reason of a large increase of population, it has become necessary to build district churches, some equitable adjustment should be made of the revenues of the parent church, without respect to any effect which such alteration of revenue may have on a Patron's interests.

As to the removal of Ministers who have become permanently unable for the performance of their duty, but whose removal indirectly affects the Patron's rights, the Legislature has already met this difficulty with respect to the Bishops ; and there seems no reason why, as has been suggested in the House of Commons, the same principles and machinery should not be extended to other Clergy. It is also probable that some additional aid for this purpose may be forthcoming, by means of donations given to the Corporation which is created by the Act of last session. The same tribunal which shall be formed to decide as to the fitness of the candidate in the first instance, would be competent to deal with the complaint of the parishioners, to arrange the terms on which the Minister, perfectly incapacitated, should resign — and, indeed, deal with complaints springing from alleged incapacity or unfitness of any kind, accruing after the presentation ; for, as things are, a Minister may be deservedly unacceptable with nine-tenths of his parishioners, and yet, unless he transgress a *lex Scripta*, he is immovably fixed in his place, to his own hurt and harm, and that of his flock.

As to Ministers guilty of improper conduct, the law already deals with them ; but it is submitted that, in case of a Minister being guilty of an offence now punishable by mere suspension, whether the good of the parish should not be the first consideration, and whether he should not be removed altogether.

The sum of the foregoing observations is briefly this :

(1) That on the decease of the present Patrons, benefices should cease to be a marketable commodity.

(2) That the parishioners should have a right to offer objections to any Minister proposed to be presented, and that this should be done through a representative committee or corporate body.

(3) That the Bishop (subject to the appeal at present existing) should have the veto on the questions of doctrine and learning.

(4) That on questions of conduct, or requisite gifts, the Bishop



should be aided by a committee consisting partly of clerics and partly of laymen.

(5) That, as machinery should be devised to weigh objections against a Minister on his presentation to a cure of souls, so there should be ways and means of giving force to objections which may arise in the course of his ministry.

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The Rev. J. F. MACKARNESS read the following Paper:—

No one, I think, will blame the Clergy severely, if they seem to regard the question of Church Patronage from a somewhat professional point of view. It is natural, nay in some respects desirable, that they should consider appointments to places of honour or profit in their bearing on the credit and efficiency of their own body. It is quite possible to do this without any admixture of selfish or personal motives. A soldier may inquire into the working of the system of purchase in the army, who has had no quarrel with its effect on his own advancement; and a Clergyman may scrutinize the administration of patronage in the Church without complaining of neglect or injustice done to himself. For myself, I have had no cause of complaint; and yet I cannot pronounce a favourable opinion on the system of Church Patronage as I see it in daily operation amongst us. It does not on the whole afford sufficient encouragement to merit and industry; it does not stimulate the laggard, or reward the toilsome labourer; it is too uncertain, to say the least, to lend any support to a strict or elevated standard of professional duty, or to form those habits of subordination which do so much to make the members of a great profession useful and devoted men. The Clergy suffer, as it seems to me, in comparison with other professions, from the defects attendant on the system of patronage prevailing among them. It may be answered, I know, that they ought to be influenced by higher motives than those connected with the distribution of preferment; and this is perfectly true. But it is true also of other callings; and if the prospect of advancement is not useless in the career which has patriotism, and loyalty, and a high sense of honour as its governing motives, why should it not have its place, subordinate though it be, in influencing the soldiers of a heavenly Captain to discharge their duty well.

It would not be impossible, I think, to make our patronage more conducive than it is to the improvement of the Clergy as a profession. A beginning has been made—in a very small way—by the provisions of a modern Act of Parliament, affecting the bestowal of Chapter Patronage. I ventured in a former Congress to sketch an extension of the principle of that statute, by which much more good might be effected, and I will not now repeat what I then was allowed to suggest.

Meantime, another class of questions connected with the disposal of patronage has come to the surface. The question of the past has been, how patrons could be persuaded, or compelled, to exercise their trust conscientiously. The question of the future seems to be, whether there should continue to be—in the old sense—any patrons at all. It is important for us all to understand the new aspect of things. It is true that the direct evidence of the change I describe is small—too small, perhaps, to support the prophecy I have ventured to deliver. But remember that these signs, insignificant as you may think them at present, point in the same direction in which the whole current of popular feeling is moving. Free action of the whole community, equal rights, absence of privilege, abatement of authority, these are beyond all question congenial to the temper of the times; perhaps in some measure a necessary outgrowth of the altered conditions under which we live. Remember, then, that this popular temper is averse to the maintenance of any trust which has not been delegated to the trustees by the community concerned in its proper exercise. Remember that it has become more and more common to hear the doctrine that, if you want men to be entirely interested in any institution, you must give them a real voice in its management. Remember—to come closer to the matter in hand—that patronage, after the English fashion, has been gradually disappearing from our daughter Churches; in many of them it has never appeared at all. And then consider how little the great majority of our Patrons have done to commend the existing system to the gratitude of the Church; how little reason Churchmen at large have to love it; and you will come to the conclusion, I think, that your system of patronage exists, like many other old things, chiefly because few people have made up their minds what shall stand in its stead.

But what is the use of a Church Congress, if not to help people to make up their minds on Church questions? This very discussion should set us all thinking in what hands the appointment to ecclesiastical benefices ought to be vested. We should try to get at principles, to know what we mean and what we wish, so that when the time for acting comes we may not be taken by surprise. The thesis which will probably be urged on our acceptance, to state it shortly and popularly, is that the people ought to have the choice of their own Ministers; not to receive them at the hands of irresponsible patrons. Yet, in this short statement, there is more than one word under which some ambiguity of meaning may easily lurk. Who are the people that ought to have this choice? Why ought they to have it? What do we mean by “ought” in this connection? Do you mean by “the people,” landowners? rate-payers? inhabitants generally? women as well as men? non-communicants? non-conformists? A good three hours’ discussion might be raised on every one of the interrogatories I have put to you. Suppose you evade, or postpone, the answer to these queries, you must still examine what is meant by saying that the people

*ought* to elect their pastors. Ought they to do it, as some say, because of a right inherent in them, as members of the Church of Christ? Is it in fact a sinful avoidance of duty on their part to leave the choice in the hands of patrons? Or does this "ought" signify that parochial society will work more harmoniously with such a system of popular choice? Or again, merely that people will be glad to have the right of election in their own hands, whether it work well or ill?

I cannot help thinking that this latter branch of the question has been very much overlooked in some recent discussions of it. It has been assumed that the one great object in choosing the Spiritual Pastor of a flock is to find a man with whom the flock will be pleased. So it is, if the sheep are all so good at heart as to be pleased with the right kind of Shepherd. Let a parish, or congregation, consist entirely of devout and faithful children of God, and you cannot do better than let them choose the man who is to be over them in the Lord. The best man will be the man of their choice, and will suit them best when they have chosen him. But what, if the majority of the people are worldly, money-loving, factious, hard, unprincipled characters? These men will not choose a spiritually-minded Clergyman; nor, if they choose him by accident, will they be pleased with him afterwards. "What matters it," the advocates of popular patronage reply, "so long as the people are contented with their Clergyman? If we can have the parish at peace, it is enough." To this view two objections may be made. In the first place, it does not by any means follow that the parish *will* be at peace; or that, because a clerical candidate has gained the popular vote, he will be as pleasant after his election as before it; it does not even follow that the people will like him as well in everyday life as they have liked him on a distant view. Two of the most unpopular Clergymen I ever heard of had been elected by the parishioners themselves. Wherever this misfortune occurs, of course, the argument from parochial contentment falls to the ground. But suppose that the character of the Minister never alters; that the people never repent of their choice; are you sure even so of gaining the right kind of peace? I have seen peaceful parishes, in which the tranquillity depended on the license of the people, and the indifference of the Priest: where the Pastor disregarded, if he did not share, the excesses of his flock; where the vicious were happy, because vice went unrebuked. Is it really the design of Church Endowments to support such a state of things as this? Yet this is the natural result of accepting the naked statement that the temporary favourite of the people must of necessity be the fittest Pastor of their souls.

If I am led, by these and other considerations, to the conclusion, that simple popular election of a Clergyman is undesirable, it does not follow that I may not approve of some change in our system, which would give the people a share in the choice. The truth is, that the people's satisfaction with their Clergyman is

only one element in a right settlement of the question. It is an element which has hitherto been far too much overlooked; I hope the time may never come when it will be made all in all.

But is it possible, you will ask, to give it some influence, and yet not all? I answer, though not without hesitation, that it is. It would be well at least to try the experiment of a board of nominators, on the general pattern of the parochial constitution adopted in New Zealand, by the advice of its admirably efficient and energetic Bishop, to whom its Church organization is due. On that Board, local feelings and predilections should have their representation, but with the control which the presence of persons, chosen by independent authority, would supply. Of such a Board, the members elected by the Diocesan Synod, or other impartial suffrage, would form the majority; a minority would be taken in each case, chosen freely by the inhabitants of the vacant benefice. These last would contribute the necessary information as to local circumstances and wants: the majority would guard the election from an unreserved surrender to local prejudice and faction, if unhappily such elements were found. I know the prejudice which exists against Societies and Boards of Patronage; and it is not altogether undeserved. They have been organized too often for the support of party interests, and for the propagation of narrow views: and they have been worked without due regard to the wishes or feelings of the congregations so deeply affected by their exercise of the trust committed to them. The composite character of such boards as those which exist in New Zealand would protect them from these evils: the perpetual changes, which would take place in at least a portion of their members, would save them from the one-sided and irresponsible character assumed by some of the agencies to which I refer. Far be it from me, however, to assert, without reserve, that such a Board of Patronage would be found here in England to work well. It might have evils of its own, of which, at present, I know nothing. I only suggest that it would be comparatively free from the evils under which we suffer now.

It is plain, however, that neither this, nor any other, organic reform is at present possible; it remains only to do all we can to create a public opinion on the subject of Church patronage, so strong, that Patrons could not comfortably act in disregard or defiance of it. Of one thing I am firmly persuaded—that, as the standard of pastoral duty rises, so will honesty of principle in the dispensers of the patronage connected with it. So long as a clergyman is free to do nothing, Patrons will naturally feel that it is of no great consequence who is selected to do it. With a high requirement of service, arises an anxiety to find a man who will come up to that requirement: to choose a clergyman who falls behind it, brings, in that case, obloquy on the Patron's head. Here, the remedy is in our own hands: we need not wait for an Act of Parliament to sanction it. Only let us, as Churchmen, think

and speak more worthily of ministerial duty, and of the pastoral office in the Church; Patrons will be afraid, if they are not ashamed, to fall below the Church's estimate. Conscientiousness in this matter has, I trust, increased: but, in the face of notorious scandals, I dare not boast of the increase, as though it were an advance, of which we could reasonably be proud. In this matter, as in so many others which fall under the observation of these Congresses, administration is not, after all, the principal thing. The finest machinery in the world will not act without a motive power: and the most admirable scheme of patronage which could be devised would not succeed, if Patrons had no consciences, and clergymen no sense of duty to their Lord. The motive power in these things is the grace of God: its sphere of operation is in the conscience of the Church,—that sense of responsibility to an unseen, but ever-present Master, which makes Patrons and Parsons alike anxious to see the worthy labourer in the place which he can worthily fill. But I dare not trust myself to speak much on a subject which, for some reasons, presses upon me at this moment with a peculiar sense of its seriousness. If I have spoken of patronage, as it is often administered, with some severity, I ought to remember that my own experience has been among disinterested, noble-hearted and religious dispensers of it. I ought to remember that critics may come to be Patrons, and be called to practise what they preach. While we find fault with Patrons, and discuss the schemes for superseding them, of which we hear so much, we must not forget that, if we prayed for them oftener, they might be better—we certainly should be better than we are.

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## DISCUSSION.

The Rev. Dr. AINGER:—The previous speakers have selected the salient point, namely, the abuse of Church Patronage. They have only left for me to point out to you, especially the Laity, the real faults connected with the abuse of Church Patronage. I have been surprised to find, amongst the Laity with whom I have held communication on this subject, an almost entire absence of the knowledge of the fact that so many livings are disposed of by the process of barter. They have always assumed that patrons selected the most worthy men whom they could find amongst the clerical ranks, and advanced them to those positions where they thought they would be most useful, with this simple exception, which seems so natural, that if a man has a relation—a son, or a nephew—he knows more of his virtues than he is likely to do of the claims of a stranger. We all know that nepotism, in some qualified form, is not likely to be excluded from the exercise of Church Patronage; but it was supposed generally that when this requirement was satisfied, the next best man the patron was acquainted with was appointed to a vacant place. We don't, all of us assembled here, see the advertisements which appear in the *Ecclesiastical Gazette*. I have occasionally introduced them to the notice of my Lay friends, and they have been horror-



struck by the amount of this traffic, represented by the advertisements there appearing. Nor have I found that there has been a sufficient appreciation of the effect of this sale of advowsons—that in effect the great body of the Laity of the Church of England allow some four or five thousand gentlemen to disendow, practically to a great extent, those livings which fall within their gift—for it virtually amounts to this: for if a person be presented to a living by a relation—his father, for instance—who has bought it for him with a view of presenting it to him, and has laid out so many thousand pounds upon it, the father will deduct that from the amount which would have fallen to the lot of his son, when he claimed the portion of goods which would have belonged to him. Therefore, the Incumbent is nominally in the receipt of a living of so many hundreds or thousands—we will say above a thousand a-year—but it is not known that he has already himself, or by his representatives, paid so many thousand guineas, in order that he may occupy that position; so that, while the Church is credited with rolling in luxury, and the Ministers with receiving immense incomes, very easily earned, it is forgotten that the actual labourer is labouring for a very small sum, and that the unscrupulous patron has forestalled the income, and pocketed a large sum, in the shape of so many thousand guineas, which he has received for his patronage. There is another point to which I may venture to call attention—namely, the effect which this must have upon the supply of Clergy. It is all very well to say that the supply of our well-educated Clergy is falling off, that the Universities are not now sending into the Church such men as they formerly sent; and various ingenious reasons have been assigned for this; but I venture to think that the mere fact of a man having no connection or friend who has Church patronage at his disposal, or having relations who are not so wealthy that they can afford to pay down the sum requisite, in order to put him in the position of a Rector or Vicar, with a reasonable income, is sufficient to account for many a man turning away from entering the Church, with the prospect of enduring a life of perpetual penury. For such it is, for an educated man to live on the receipt of £150 a-year, with the prospect of £300 a-year as a maximum. We don't offer any temptation, such as men have a right to expect in a Church like the Church of England. So long as we allow men, dependent on the exercise of their own brains and exertions for the support of themselves and their families, to look forward at no distant time to be brought down to the level of those who are, we will say, only a little above the mere workman class; and who, from the position they must needs occupy, must be in a very much worse state on account of their social relations, it will only drive from the Ministry as a profession, the more intelligent of the rising generation, who have to live by their own exertions. Well educated men will be much more likely to become barristers, or solicitors, or members of any profession in which there is not a definite and low limit fixed to their remuneration, than to seek the office of the Priesthood. But, again, besides deterring the best of that class whom we most wish to see in the Church from entering, I venture to say that the tendency of the system is to introduce the very weakest of the wealthy class; because the father of a large family, if he has a certain number of sons for whom he must provide, will naturally say, "that clever fellow will make his way anywhere; but I am sorry to say so and so is such a stupid fellow I must buy him a living, as he will never make a living for himself." I don't mean to cast a slur upon the whole race of men who get their living under such circumstances, but I say that the natural tendency of the circumstances to which I have referred, is to bring into the Church the weakest of the wealthy class, and to exclude the most intelligent of those who have to live by their own exertions. The great obstacle we are told to interfering with the right of sale of livings, is that the



advowson is private property. I will only add one point, which has occurred to me in connection with this. Why is it considered private property? Some twenty years ago, I fancy it was not so considered. No doubt livings were sold; there have always been abuses, but they were on a very much smaller scale. The lawyers—whose ingenuity we know will compass anything—found out that what everybody considered a crime and a sin might legally be got over, and that the crime of simony was not incurred by the sale of livings; but then it was done under the rose. A man was ashamed of selling a living in former days, but it was found that there was immunity, that the lawyers were right, and the sale of livings came to be regarded as an ordinary transaction, and not as a shameful evil. A man said, “I have no particular reason to give this living to anybody, it is worth so much in the market, I will instruct my steward to take the necessary steps to find a purchaser; besides, I shall then be free from that responsibility, of which I have a not unreasonable dread; I do not know so much about this Clergyman or that, and I may make a mistake; I had better get rid of it.” A man’s conscience is easily satisfied when his pecuniary interests are met. But it is said, “a piece of Church patronage has its worth, it must be private property, it is capable of being brought into the market and disposed of for a pecuniary consideration.” I however venture to say that this also is no reason why we should not interfere with it. It is found that in some boroughs a man’s vote is worth a pecuniary consideration; and I venture to think that the good citizens of Bridgewater are being very hardly treated, if it is found necessary that the fact should be brought home to them that what a man has, and can turn into money, is not therefore necessarily his private property, but that it may be considered for the good of the State a sacred trust; unless it shall be also considered that the appointment of a Clergyman is a sacred trust, and may not therefore be bartered away, either on account of a man’s carelessness, or on account of his cupidity. If we could make it quite clear that the Laity are prepared to take some steps for their own good, we shall be doing that which will at all events defer for some years the consideration of the question whether Church patronage shall be exercised by any one at all or not.

J. G. HUBBARD, Esq. :—Church Patronage, as it is now possessed and exercised, is constantly described as a detriment and disgrace to the Church. Advertisements of Patronage on Sale give occasion from time to time for articles in the publications of the day, commenting on the scandal of making merchandize of spiritual functions, and upon the enormity of traffick in the cure of souls. When, as is usually the case, these observations proceed from men who are not in our communion, or from members of our Church who, in their eagerness for a counter Reformation, delight in discrediting her existing law and practice, we may pass them by as the exaggerated expressions of a defective and one-sided view of the question; but when a speaker at this Congress, eminent for his legal knowledge and for his attachment to the Church, expresses his “earnest hope that the time is not far distant when England will follow the example of the rest of Christendom, and prevent the sale of advowsons or presentations to benefices,” I feel that the subject is one which we are bound deliberately to consider, and to examine from every point of view, before we can join him in his desire for so very important and significant a change. The law prohibits every traffic which in itself is immoral, and restrains the introduction of injurious stipulations into legitimate traffic; and the question now is, whether restraints upon the transfer of Patronage should be tightened, or qualified, or, as Mr. Clabon desires, be replaced by absolute prohibition. I cannot think that the “rest of Christendom” in all things, or in *this thing*, affords an example that we should follow. Cross the Channel and you find a country in which the sale of Patronage is unknown; but should we covet an immunity from

that evil, if it be one, with its concurrent feature of a clergy salaried by the State upon a scale of rigid and penurious uniformity—masters, indeed, over such of their flock as choose to submit to their direction, but themselves the submissive servants of the Bishop, against whose decree, whether personal or under the dictation of the Pope, they are utterly helpless; no layman to aid and cheer them in their trials, no Church Union to defend them against malicious persecution or arbitrary mandates. We are often charged with an insular pride and an unsympathizing Anglicanism; but, while repudiating the pride and want of sympathy which spring from a lack of charity or a depreciation of the blessings of christian union, I must venture to claim for the system of Church and State under which we have hitherto lived, notwithstanding all its defects, that it favours more than any other existing system the efficacy, because it ensures the duly ordered liberty, of religious teaching through all classes of the community; and encourages the co-operation of all classes in the work most conducive to their temporal and spiritual well-being. Our shortcomings are due, not to the union of Church and State, but to the abuses which individual unfaithfulness has introduced, and which the combined efforts of the faithful must correct and abrogate. Why should the possession of Church Patronage be regarded with such alarm and suspicion, and why must its acquisition be always assignable to the vilest motives? The law forbids, and effectually precludes, a Patron from attempting to appropriate to himself any portion of the revenues of the Benefice at his disposal—his power extends only to the nomination of a person, to be approved and instituted by the Bishop. Is the exercise of that power an invariable success and satisfaction? Not unfrequently, I fear, it is very much the reverse. The Patron may have used every exertion to secure for his nominee a priest qualified for his high office, by his loyalty, his zeal, and his energy, and when he is irremovably fixed in his cure he may discover that the zeal which was so conspicuous in the Curate has never reached the Rectory; that loyalty to the Church and its rulers has been exchanged for a love of fraternizing with schismatics whom he calls his Christian Brethren in the Lord; and the energy, which seemed never to be wearied, exhausts itself in the provision of the barest minimum of services, communions, and visitings. Or, on the other hand, the new Rector may signalize his zeal, by resuscitating the discarded ceremonial of the pre-reformation times; his loyalty, by referring to the decision of his own will, the demands of the Church's rulers, and the interpretation of the Church's laws; and his energy, by training around him a band of disciples, so trustful and well disciplined that they would follow him to any extremity, even though that extremity end in Schism.

We may hope that disappointments such as these are as rare as they are deplorable, and that they are more than counterbalanced by the instances in which the Patron finds in his nominee a man whose zeal is guided by judgment, whose loyalty never wavers from its true allegiance, and whose energy is never exhausted, because it is never misapplied. I can conceive no deeper, no purer satisfaction than that of a lay Patron who finds in his Rector one with whom he can cordially co-operate in pious and useful work, and towards whom the conscious deference of a disciple to his appointed teacher is never obscured by the relations of mutual friendship, which subsists between them. Such relations may often, I trust, be found in English parishes, and it would be rash to limit the blessings which flow from them, not alone to the particular parish, but by reflection and example to the Church at large. Many here may localize and identify such a picture as I have sketched; to those who cannot, I need only mention three words, *Hursley, Heathcote, Keble*.

The Patronage of a benefice is coeval with its creation. When the lord of the soil

devotes a portion of his land, or of the fruits of his land, to the support of a pastor for his dependents, he inevitably becomes a Patron; and patronage, in its origin connected with property, should, if possible, never be dissevered from it. But property is saleable, and although we might wish the proprietor to be also Patron it is not possible to prevent the patronage of a benefice being sold, independently of the property. The Act enabling the Lord Chancellor to sell the smaller livings in gift, has, as far as my observation reached, operated most beneficially; for it has enabled patronage divorced from property, I know not how or when, to be reunited to it by sales to proprietors locally interested in the people, for whose sake alone they can be tempted to purchase the Chancellor's livings at the price which has been set upon them. No one, we may safely assume, would covet the anxious responsibility of Patronage for its own sake, and if the Patron cannot benefit pecuniarily by his acquisition, we must seek some other motive to account for the existence of the practice of buying and selling benefices.

I have been presented with a paper on the "Unbeneficed Clergy and Curate question," prepared by a Curates' Committee, for the Wolverhampton Congress (whether read there I know not), in which the complaint is made that "the Curate feels that, with all his earnestness and zeal, promotion is barred to him, because so many livings are made the subject of constant sale and purchase"—and in which this question is gravely stated—"Does not the fact stink in one's nostrils, that classed with mines and well-stocked farms, is placed the *cure of souls*."

The author of these sensational paragraphs failed to see that it must be from the class of Curates that the presentees to these purchased livings must have been drawn, and that the subject matter of purchase is *not the cure of souls at all*, but the right of presenting to the Bishop a Priest, to be by him, *if duly qualified*, instituted to the living.

I can excuse Dissenters, but I cannot excuse Churchmen—*Clergymen*—for making blunders such as these. In the selection of a Minister, the Dissenter advocates popular election, because the candidates, self-chosen men for their own ministry, can claim no higher prerogative than popular election gives; but the Churchman, who claims through the Apostolical succession the transmitted authority of his heavenly Master, shrinks from the anomaly of being a shepherd appointed by his flock, as he dreads the inevitable consequence of being required to teach only what is pleasant to his electors.

If I am reminded that Bishops have before now been compelled to institute a presentee, I reply that the civil courts have and may question the rightful exercise of the Bishop's veto; but the veto exists, and I have known it exercised most successfully by the simple intimation to an unworthy minister of our Church, low in character and attainments, who offered himself for institution to an important charge, the advowson of which he had previously purchased; that, of course, the Bishop would be ready to institute him as soon as he had passed the necessary examination—but the ordeal which he proposed was so terrific, that, driven from alarm into despair, the would-be vicar withdrew his pretensions and surrendered to the Bishop the permanent patronage of an important town, in exchange for an agricultural cure of equal value, which he never lived to occupy.

Hitherto I have had only the Lay Patron in view, and Lay Patrons possess more than half of the advowsons of England and Wales. I look upon that fact as a great element of strength to the connexion of Church and State; it is an evidence of the identity of interests between the Laity of the Church, and the Church as a Corporation. Lay Patronage, I venture to believe, is upon the whole as well administered as Episcopal, Capitular, or State Patronage, but all doubtless have been misused at times. State Patronage may be made subservient to political and

party purposes. Episcopal Patronage, in days gone by, has been shamefully diverted from its proper objects, to the enrichment of a Bishop's family; and Capitular and Collegiate Patronage has often been regarded rather as the legitimate preferment of the members of the Chapter or College, than as a trust to be exercised for the sake of the inhabitants connected with the several Benefices. Private Patronage is said to be frequently devoted as a provision for some graceless kinsman of the Patron. It may be so, but would the danger of an unsuitable appointment be diminished by prohibiting the transfer of the Patronage? I think not. Assume the popular illustration of the grievance in the case of a County family, possessors of an extensive Parish and of the Patronage of the living. The Old Squire dies: to his eldest son he leaves the landed estate; between his daughters he apportioned the sum for which he had insured his life; and as to his second son, Tom, he expresses a hope that he will take Orders and succeed to the Family Living. Tom at the moment accepts this prospect without reluctance, but at College he develops an inordinate physical activity; the best oar, and the best bat, and the best shot, he is also the best man across country; and as he yields to the love of field sports, he feels how little vocation he has for the Priesthood. He is no mean scholar; he might write a very good sermon; and he would, with true English spirit, try to do his duty, but his heart would not be in the work, and he implores his elder brother to sanction his giving up the idea of taking Orders, and to assist his entering the army. His brother sympathizes with and approves his feeling, but he cannot help him; there is no money wherewith to buy a commission—he must take Orders, or waste his life away.

In the adjacent county town, there lives a tradesman, who has by industry and integrity accumulated a handsome fortune, and he destines his only son to be his successor in his business, but Frank has other aspirations; he is a clever lad, he has made their excellent Vicar his hero and his model, and his heart is bent on becoming like him, one of Christ's Ministers. His father, when he learns his desire, would gladly satisfy it; but he has no Patronage. He has been too high-principled to have acquired a claim upon any political party, and he cannot entertain the thought of his son's passing his whole life as a Curate, and even as a Curate to enjoy the privilege of serving God in active ministrations, at the will and pleasure of a Bishop, with the risk of being at any moment cashiered in one diocese, because he was too high, and in another, because he was too low. He might consent to his becoming a Perpetual Curate, but not to his being perpetually a Curate; Frank must not think of taking Orders.

But a Providential solution of the joint difficulty occurs. The country attorney acquainted with the position of both families, proposes that the Squire should sell the next Presentation. He does so; the Tradesman buys it; the price of the Presentation buys Tom a Commission, and Frank's father gladly sends him to the University, from whence he proceeds to the Theological College at Cuddesden, passes a first-rate examination by the Bishop's Chaplain, is ordained, and, after an adequate apprenticeship as Curate succeeds to the Living purchased for him, and becomes a blessing to his people, upon whom he bestows his abundant labours, and whose necessities he relieves out of his abundant means. Who would desire to abrogate the state of law which permits the substitution of a good soldier and a faithful Priest, for two blighted, useless lives.

But I must hasten to the conclusions, which I submit to the judgement of this important meeting. They are these:—

1. The sale of Church Patronage is allowable, and upon the whole beneficial.
2. The abuses which sometimes attend the transfer of advowsons and presentations are to be remedied, not so much by disabling enactments as by a more

searching inquiry into ability and character, and a more severe administration of the Bishop's power of rejecting unfit candidates for Ordination, unfit Priests presented for institution.

3. Greater experience might reasonably be required, in those who are to assume the momentous responsibility of the cure of souls, and no one, it may be presumed, would question that a delay of five years from his first Ordination, and of three years from his admission to the Priesthood, might ensure a period of preparation welcome to every man who only sought in the choice of his profession how he might best labour for God's glory in the Salvation of Souls.

The Rev. MONTAGU OSBORNE (*Rector of Kibworth Beauchamp*):—My Lord, the law and practice of the Church of England in regard to patronage, at the present time, is simply this: Any man, who has been admitted by any means to the order of the Priesthood, if he is of the age of twenty-four, can, at the arbitrary will of any patron, whether Cleric or Lay, whether the patron be of the other sex, or whether he may have bought the living for a certain sum of money, be presented by the Bishop to the cure of souls—a thousand, ten thousand, or even more,—and, unless he fails to get through what the law calls two Sunday duties, or, unhappily, he should become what the law calls a *criminis* clerk,—he may have shown other forms of neglect, or may be generally incompetent; he may have, to use a common phrase, no voice; he may be utterly inapt to teach or preach; he may be utterly unfit to prepare people for death or for judgment; or the whole tone of his life and conversation may be that of anything but a spiritually-minded man. The law of patronage, at the present time, is this, that that man may go on for half a century, and no power on earth—neither the patron nor the whole Bench of Bishops—can touch him; and the law and theory of the Church of England is, that, if anyone of these ten thousand souls shall during these fifty years betake himself to any other parish, or to a Dissenting Minister in that parish, he is guilty of schism. That is the theory and practice of the Church of England at the present day. I trust the speeches we have heard this afternoon have been unanimous in condemning that system; but I think it best, simply and plainly, to state the fact, and leave it, as it exists in the present day. I have known cases where non-residence has happened for fifty years; where the Clergyman has never intended to reside; and for fifty years a thousand souls have been without any redress at all. I should have been the last to ignore the Article of our Church, that the unworthiness of ministers does not thereby cause inefficiency in the means of grace in the Holy Sacraments of our Church; but, at the same time, we must admit that the blessing of God cannot be expected to rest on a Church which allows such a state of things to continue. For many years the Church went on, appearing to have no consciousness of such a state of things; therefore, as I hope there was little consciousness of the sin, there was less consciousness of guilt. But, now the conscience of the Church is awakened, I trust an attempt will soon be made, and a very serious attempt, to remedy it; for I am quite sure that this evil, more than any other, is the cause of the weakness of our Church. The first remedy, which must appear to any one, is to give power to the parishioners to present their Clergyman to the Bishop for inefficiency or unworthiness; but, as this does not strictly come in our subject, I will pass it, by simply remarking, that the maxim, or the law, which tells us that any Priest, who is seized of his freehold, may continue for life, was originally intended, not to protect an incumbent for life from his parishioners, but to protect the parishioners and the incumbent from the arbitrary power of the Popes, who in those days claimed a despotical power to remove incumbents at pleasure, without regard to their fitness or worthiness. The law was never intended, in any case, to guarantee an unworthy Priest from the



interference of his parishioners or the Bishop. But, of course, the subject this afternoon confines us to the question of principle, in the first instance. Prevention *in limine* is better than subsequent cure. And I will say at once, that, if our Church was in a sound and healthy state, as I believe that the Bishop is responsible to the Holy Ghost for the use of all patronage, I would certainly give the whole patronage into his hands; but, as no Church is in altogether a sound and healthy state, and as our Bishops are not elected, as in the primitive age, after *bona fide* prayer to the Holy Ghost for proper selection, allow me to make one or two suggestions. I would propose that we should have a Diocesan Board, to fill vacancies, composed of the Bishops, the Archdeacons, possibly the Chancellor, perhaps the Rural Deans, and certain Lay representatives, elected, for two or three years; and I think there should be two delegates from the parish in which the vacancy occurs, who must be communicants—not to vote, but to explain the state of things in the parish—and, in short, to act as assessors. I would also, most undoubtedly, allow a veto—of course with proper restrictions—for decided inefficiency, for decided neglect of duty, or for decided physical incapacity, after due proof and trial. I certainly would not, as was assumed in the famous case which caused the disruption in the Established Church of Scotland, allow a veto if a man had red hair. I think the recently enacted law for the retirement of Bishops might well be extended to the retirement of incumbents; and I would not only make it a Permissive Bill, but I would allow the Bishop, or the people, to take the initiative, and demand that the incumbent should be superannuated.

The Rev. CHARLES PERKS, (*Incumbent of Richmond, Victoria*):—I have to apologise for again addressing this great Congress; but I hope that, as some of the speakers who have preceded me have done the honour to the colonies to quote them, I shall not be deemed presuming if I venture to offer a few remarks, chiefly on the latter portion of the subject under consideration. Upon the subject of Church Patronage, it would not become me to speak. You ought to know best how to manage your own affairs, and I have no doubt you do know best how to do it. In passing, however, let me say that our minds have had to be keenly exercised over these questions during the last eighteen years. We have endeavoured to avoid the rocks on either hand, for the good of men and for the glory of our Saviour; to keep a deep mid-channel course between the two. What we have done I will not now attempt to speak of, but would, just in passing, observe that if one of the speakers, who appears to have paid a great deal of attention to the subject, Mr. Hull, will accept it, I shall be happy to place in his hands a copy of the Acts of the Council and Assembly of the Diocese of Melbourne. I had the privilege of conversation with one of your most eminent lawyers, since I came home, and he told me they were far in advance of anything he had yet seen on the subject. It may, possibly, therefore, afford some valuable suggestions to one who cares for this subject as Mr. Hull appears to do, upon all these points on which he has touched—who should present, under what circumstances beneficed Clergy should be removed from their offices, and so forth. I will not speak further on that point. There is another, and to my mind a very important question—that of organization of dioceses. We have been living, partly in an organized and partly in a disorganized state, for now a number of years; and I would say to those who are sanguine about diocesan organization—"Don't expect too much;" and to those who are afraid of it—"There are no cause for your fears—none whatever." I would just suggest a little practical work for some of the dioceses, where organization already exists, for the question has been again and again asked—"What real work can they do?" and it has been said this afternoon, with respect to the subject of patronage, that, although all the things suggested are very good, they are



not possible. I want to bring before you something that is possible, and would more especially address myself to those who belong to district Churches, and those who are in the position of Curates. The term superannuation has been used, but the remarks made have only had reference to some superannuation, to be provided by the Parliament of this country. Now, in a non-established country, we are obliged to look out for a head. We are authorized by law to govern ourselves, quite as much as the governor of the colony is authorized in civil matters. We begin at an early period to consider this great fact. Our Clergy are in moderately safe positions, and are valuable so long as they continue in health and strength, and can do their work. When they are no longer in this position, they are obliged to take coadjutor Ministers, or give place to others. This is inevitable in our large colonial parishes. We have in our diocese a plan, which we are working with a considerable measure of success. Every Clergyman contributes four guineas a year towards a fund, called the "Clergy Widows' and Orphans' Fund for the Diocese of Melbourne." It is contributed to by the greater proportion of our Clergy. The Diocesan of Melbourne is at its head—not because he will ever require its provisions; and every Clergyman in the diocese contributes his four guineas. We endeavour to get that amount supplemented by another four guineas from the Laity; and, up to the present time, we have not failed. Thus, when a Clergyman becomes disabled from work, he is entitled to a certain sum per annum as a superannuation pension; or, if he is removed by death, there is a certain sum for his widow, so long as she continues a widow, and for his children up to a certain age. In England, you have two or three societies, but nothing diocesan, as I understand. (A Voice—Yes.) I have asked the question far and wide, and the answer I invariably got was, "None in my diocese; none in mine." If I have been misinformed, I am very glad it is so. I understand there are organizations where you give money as a matter of charity; but ours is not a matter of charity, but of right. When a brother falls back, he does not fall back upon charity, but he falls back upon the fund to which he has contributed, and receives from it as a matter of right. If you have such societies in your different dioceses, I congratulate you upon it. Make them strong, and plant them everywhere. Here is some real work for your Bishops. Let them organize one of these in every diocese. Do what you can to obtain contributions from those who are never likely to want the benefit of the fund. So, you will have something for your Curates, when they become old and no longer eligible for appointments. I felt keenly when I heard statements, such as I have listened to in this hall, of the wretchedness of those who, like myself, have been permitted the high and holy privilege of ministering in the Church of Christ. The best commander for a vessel is he who is ready for the storm when it bursts upon him.

HENRY CEILL RAIKES, Esq., M. P., said:—My Lord, at this late period of the discussion, on this very important and interesting subject, it is a little difficult to find anything to put before this assembly here to-day, which has not been more or less touched upon by preceding speakers; and I must say I rather grudge the speaker, who immediately preceded me, the opportunity that he very properly availed himself of, of bringing forward a scheme for superannuation, which, I had hoped, as it had not been touched upon by any one before, I might have had a chance of bringing before you. I am very glad to hear, from his practical experience, that there is at work, in the Colonial Church, a system of private superannuation of Clergymen, which, I think, we might very well follow, and put into effect, without much difficulty, in this country. And, it appears to me, that amongst the first works to which a Diocesan Synod, such as we were discussing the other day, might take in hand on its constitution might be the elaboration of

some such system, as that which Mr. Perks has described as existing in his own diocese, for the benefit of the old and disabled Clergymen of the Church. It appears to me if you were to put a very small sort of tax upon Incumbents, who were willing to avail themselves of this proposition, and were to supplement that by subscriptions from other sources, you might create a fund for old and incapable Incumbents, and, if a Corporation had power to decide under what circumstances a man should retire, and receive an allowance, you would avoid that feeling which might arise in a parish, if it were left to the parishioners to decide, and such scandal as we occasionally see, if it were left to the Incumbent himself to say, when he was unfit to perform his parochial work. But, after all that has been said to-day on the subject of patronage, I think you must go away, mainly convinced that the subject is a very difficult one; and, although we are all of us more or less agreed that the present system of patronage is not in all respects satisfactory, it has not been given to any one, who has addressed us to-day, to propose any system which can altogether take its place. We are familiar, more or less, with three or four different descriptions of patronage; and it must be borne in mind that, even if our Church were disendowed, and if patronage consequently ceased to exist among us, in its present form, there must always be some persons, on whom must devolve the duty of nominating the Minister of any congregation; and it is necessary, therefore, for us to look that in the face, and not to consider that whenever the Church happens to be disendowed, it will be unnecessary to consider any further who are to be the patrons of the disendowed ministers. Of all systems which have been proposed, the one, I think, which has met with the least favour, and deservedly, is that of congregational election. I cannot conceive anything more calculated to damage the Church, to destroy the independence of Ministers, to lower their authority, and degrade their sacred office, than a system of canvassing, and public election to the sacred office of a Minister. I read, some time ago, in one of the newspapers, a report of a very singular proceeding, which had taken place in one of the South American towns, I think Valparaiso. It appears that at this town there was an uneasy feeling, because, whilst its neighbours were fortunate in possessing patron saints of great repute, this town had not a patron saint; and it occurred to the people there, with a mixture of Old World superstition, and that desire which the nineteenth century has given for public election, and they would have an election of a patron saint, and that the election should be conducted by ballot. That election was conducted with all the machinery which we are familiar with. There were committees formed, to put forward the claims of several saints; and, although the one ultimately chosen obtained a very large majority, there was sufficient feeling in the matter for the second saint to poll, at all events, a respectable minority. Now, that we ridicule, and justly ridicule, as very absurd, but it appears to me that congregational election of a Minister is equally absurd; because the electors are equally incapable of judging of the qualifications necessary in the person to be their minister—and not only absurd, but injurious. Therefore, I was very sorry to see the step taken by the Duke of St. Alban's, when the announcement of that step first appeared in the newspapers; and although subsequent information has greatly qualified the impression which prevailed in the first instance, I don't think that, however well that particular experiment may turn out, it has met with very much acceptance from any party in the Church of England. It is better, I must confess, in my own opinion, that the somewhat arbitrary and absolute right—the despotic right, if you will—of a patron to nominate the Incumbent should remain, so long as that despotism is tempered by the conscience of the patron himself, and the influence of an enlightened public opinion. I believe in these you have a surer safeguard than you could have in any

form of nomination which has been presented to our minds. But, perhaps, the very worst of all forms of nomination is that which is invested in a Corporation, because we know that it is a universal axiom that Corporations have no conscience. The nomination may turn out exceedingly well. Men of great excellence have been appointed by corporations to discharge the duties of the Christian Ministry, but these men, I think, succeeded rather in spite of the system than in consequence of it. I wish to say a word as to a country of which I know something, and which, I am surprised should not have occupied more considerable attention at this Congress—I mean the Principality of Wales. I myself believe that among the many causes—and there are many—which have retarded the proper advancement of the Church in Wales, there has been no cause which has produced more evil effect than the absence in Wales of Lay patrons. In England, whatever other faults the system may have, it, at all events, has this advantage, that it gives the Laity a practical interest in the Church. It combines together the landowners with the incumbents, and you get a support given by one to the other, which is very beneficial. In Wales we have nothing of the sort. There are some cases in which there are Lay patrons; but what I say is, that the class of men who, in England, are induced to enter the Church, are not inclined to enter the Church in Wales, because the absence there of any prospect of provision for them naturally retards any man, who has a right to look for a decent living even in a sacred calling. I think if the Bishops were empowered to dispose of some of their advowsons in Wales, they would by that means be enabled to bring the gentry and the landowners into more friendly contact with the Clergy, and bring a better class of men, in many instances, into the Welsh Ministry; and the funds which would be placed at their disposal in that way might very well form a nucleus of a fund to protect the clergy against a cruel evil, namely, the charge for dilapidations, which falls upon the widow and family of the Clergyman.

A. J. BERESFORD HOPE, Esq., M.P.:—I venture to say a few words on this matter, considering it to be principally a layman's question. All of you will have perceived that it divides itself into two heads, the question of patronage, and the question of the sale of livings. They don't hang necessarily together, but they have a great connection. First, with regard to the question of patronage. If you are to do away with the present system of patronage, in whose hands are you to vest it? Certainly not in the hands of the congregation. If you do, I don't think you will have so learned, and so powerful, you will not have so highly educated and so highly trained, a body of Clergy as now. Will you vest it in the hands of the Bishop? If you do there will be at once a cry of spiritual tyranny. Then, if you try in that extremity of reform, despair, to place it in the hands of the Laity—remember only a certain number of parishes are in the hands of Lay patronage at present, and there is no grievance at the parishioners not having the election,—and thus have one large class of parishes in the hands of the parishioners, and all others not, you will at once raise the distinction of there being a privileged and a non-privileged class of parishes. On all these accounts, therefore,—not for one minute denying that there are many defects in it,—we must preserve the system of Lay patronage. It may be exclusively English, but so is a hereditary House of Lords. What was it that helped to pull the Irish Church down? The absence of lay patronage. With regard to the sale of benefices, it is clear that the sale of an advowson in perpetuity and the sale of a next turn, stand on very different grounds. The first may be defended on grounds which don't hold good with regard to the other; and one would be prepared to say, "Abolish the next turn altogether." But still there is an evil attending that. If you abolish the next turn, you give a temptation to the patron to force

his incompetent son or nephew into the living, to save the money. There is one remedy, or one palliation, we might apply, for either the selling of livings in perpetuity, or the next turn. Only let it be recognised, let it be made part of the Church system, and not a matter for some auctioneer to advertise in the *Clerical Journal*. Let all sales of livings pass through the Bishop's hands, or the hands of some official, who shall sift the matter, and who, if he sees anything suspicious in the transaction, shall have the power of conveying his suspicions to the Bishop as a privileged communication, so that the Bishop may exercise his powers of examination more strictly, and thus save the parish from misfortune and scandal. There is another phase of the case, which I ventured to bring before the Wolverhampton Congress. I have long been convinced that of all the elements of private patronage, the one which is least defensible, which is most abhorrent, is the system of putting men into livings with bonds of resignation; and yet, if you abolish that altogether, what will happen? An unprincipled patron will look out for the Clergyman who is the oldest and most sick, and with almost both feet in his grave, to put into the living. You can't abolish it; but you can, I think, provide a substitute, to which I invite your serious attention. Suppose a patron to have a living, and to destine it for a son or a friend, not yet of age for priest's orders, let him go to the Bishop, and let him execute a deed before the Bishop, deferring his appointment for a term of years; and let the Bishop have the power of putting a Curate into the living for that time, on the full stipend of the living, professedly as Curate, and not as incumbent, but having during all the time he holds it all the power and all the emoluments which an Incumbent would have. This would give the Bishops an opportunity of rewarding deserving men in their dioceses, which they do not possess now. The evils of patronage are to be met by public opinion, much more than by absolute legislation.

The Archdeacon of ELY:—My Lord, I should not have ventured to address this meeting this afternoon, were it not that one is absent who should have been here, to have spoken on the particular points in connection with the subjects appointed for to-day. We have two subjects, Patronage and Superannuation; and I want to speak a word in behalf of that much maligned body—the Convocation of Canterbury—and to state what has been done by it in connection with these two subjects. We have only been at work for something like eleven or twelve years; and I fancy the public are not at all aware of the number of measures which Convocation has had before it, and on which they have reported. And, probably, it is scarcely known to many in this assembly, that on the subject of Patronage, we have a Committee, of which the Dean of Ely is the Chairman, and I am sure he will be very thankful to this Congress for the many excellent suggestions which have been thrown out on this subject; and we have also had a Committee, and presented a report upon the subject of the superannuation of Clergymen. Archdeacon Thorpe was the first Chairman of that Committee, and Archdeacon M'Kenzie, Archdeacon of Nottingham, became the Chairman afterwards, and a report was presented in his name. I wish, therefore, as Archdeacon M'Kenzie is not here, to speak on the superannuation question, but I wish, first of all, to say one word upon the subject of patronage. It is a very difficult subject to deal with. I know very sad cases, where there has been very improper patronage. I had to do with one when I was Proctor of the University of Cambridge. A small piece of patronage came before us, and the parishioners of the place came to the authorities of the University with a long petition, signed by a large number of the residents. The Churchwardens came to us to back up the petition, and yet as a fact—I will only go thus far—the parishioners ought never to have signed the paper, and the Churchwardens ought to have been ashamed of themselves to have brought it. Another

case: A certain parish had been worked by an indefatigable Curate, who, when he went to it, found it in a most desolate position. But he had brought the people to Church, and inaugurated all sorts of agencies; and when the Incumbent died, the people of the parish said to the patron, "Look at the work which the Curate has done, and pray, if you can, give the living to him." But political necessity interfered, and a person was appointed, who could not be understood in the place. Take a third case. A Curate was discharged for inefficiency. His daughter found out a piece of patronage, and she went on her knees to the patron, and begged it for her father; and the kind-hearted patron gave the living to the old man—an infirm old man, who ought to have been superannuated. The old man went to the Bishop to be instituted; and on what conditions did the Bishop institute him? Why, on the condition that he should never set his foot in the parish. Then, it is said, "Let all the patronage be put into the hands of the Bishops." I have the utmost respect for the Bishops, for my own in particular; but I say it would not do to put all the patronage into the hands of the Bishops. Look at the past, and at the present, and I say no man, however high in authority, must be put into that painful position in which he may be led astray by his personal and private feelings. He must have his council to assist him. And now as to the question of superannuation. We have presented our report upon that, and I wish to give you some of the principles we recommended. First, that the retirement shall be voluntary; secondly, that it shall not be without the permission of the Bishop and the patron; and then, as a resident Clergyman is most desirable and essential—though it is a very painful thing that the house should go away from the Clergyman who is superannuated—the report recommends that about one-third of the income should go to the superannuated Clergyman. It guards against the Clergyman retiring, perhaps, in early age, in order that he may go and take up all sorts of duty, and make up a larger income; and it suggests a question which must arise—supposing the living is so small that, if you take away one-third of the income, the poor Parson you put in the place would be starved, and suggests the formation of a fund. A few years ago, when I was in London, I got up a large meeting, and Lord Lyttelton took the chair, on this very subject, which we had brought forward in the preceding Congress. I got a Clergyman, who had read a paper at that Congress to come forward, and state his views; and what was his plan? The very plan which Melbourne has adopted, and which, I hope, will soon be adopted at home. It was that every one of our Clergymen should put into a fund a per centage of his income, so as to help the superannuation; and Lord Lyttelton said "Yes, if we can get the Bishop to start, then others will follow." He asked, "Do you think the Bishops will do it?" And what I answered was, "Yes, surely they would." I say there are no men in this country who give so much, and sacrifice so much. Talk about our Bishops rolling in wealth, many of them are rolling practically in poverty; and, if I might go into particulars, I could prove every word I say. I maintain there are Bishops, and I know it is a fact, spending the whole of their official income. You know that the Bishop of Melbourne has done so for years; and there are Bishops at home who are spending the whole of their public income, and their private income, and even eating into their capital. Then, can anybody suppose that our Bishops would not take the lead in forming a superannuation fund? Such an opinion is utterly baseless. I come forward to make these remarks to show that we, poor members of Convocation, are trying to do something; and if you will support us, and try to reform Convocation, so as to make it a true representative of the Church, instead of pooh-poohing it, and trying to keep it down, you will in a few years, if you have but patience, rectify many of these abuses. You need not



have the Church of England disestablished, but you may still retain that which I maintain is the great glory of this land — the National Establishment.

The Rev. GEORGE LEWTHWAITE :—In answer to Mr. Beresford Hope, allow me to say that I don't think it would be satisfactory, under whatever restraint you were to adopt, to legalize the sale of livings. It has often, I know, been argued that, as it is now done so frequently, it would be more favourable to the conscientious to take away all legal impediment ; but there would still remain conscientious men who, revolting from the idea of the *spiritual thing* being made a matter of money traffic, could not avail themselves of the relaxations sought to be made in their favour. Let me say a few words with regard to the highest form of patronage, on which I was not able to finish my argument the other day. It is not to the *congé d'elire*—no, nor if you wish it, to the letter missive—that I object ; but it is to the 20th chap. of the 25th Henry VIII., which imposed penalties upon the Chapters if they fulfil their conscientious duties. Most of those here know what sacred, solemn forms—alas ! made by the statute to be the most solemn mockery—are gone through at each appointment of a Bishop. Let us look for a moment to the history of the Act, and I think I might almost say to the extent of its legal obligation. That statute of Henry VIII., passed at a time when it was determined to sweep out of the realm all remains of Papal usurpation, appeals to the 25th Edward III., chap. 6th, which is known as the Statute of Provisors, so called because it was directed against a habit of the Papal Court, long before a benefice was vacant, to issue letters of Provision ; that is to say, to stipulate that, as soon as a benefice was vacant, some person should enter into it who was then named. Now the Act of the 25th Edward III. was primarily directed to the protection of “the free elections of Archbishops, Bishops, and all other dignities and benefices elective :” and it orders, “in case that reservation, collation, or provision be made by the Court of Rome, of any archbishopric, dignity, or other benefice, in disturbance of the free elections,” that the king shall enjoy the collation for *that term*. Henry VIII. had no objection to appropriate to himself all the power of the Papacy ; and here was a precedent convenient for him. Only, an Act which had been passed to vindicate the rights of election, he uses for the utter suppression of those rights, making the authority of the Royal Letter missive to be absolute in all cases. Mr. Froude, in his History of those times, will not suppose that so arbitrary an Act as the 25th Henry VIII., chap. 20, was designed for more than a temporary need ; yet, when the danger of subserviency to the Roman Court has passed away, it still remains on the Statute Book, and fetters the Church, and disables her from putting forth her vigour, and doing her duty amongst our teeming populations. And now a word as to its legal obligation. The Act 25th Henry VIII., chap. 20, is in direct contravention of Magna Charta with its more than thirty confirmatory statutes, which declares in its first clause “that the Church of England shall be free, and that it shall have its own rights entire, and its own liberties inviolate,” and, “by our Charter,” concerning free election of Prelates, “we have confirmed the freedom of elections, which is held to be most essential and most necessary to the Church of England.” The Statute 25th Edward I., chap. 1, 2, directs the Great Charter to be allowed as *the common law*, all judgments contrary to it being holden for naught ; and 42nd Edward III., chap. 1, that, “if any statute be made to the contrary, it shall be holden for none.” The last only of these statutes has been recently repealed by the Statute Law Revision Act, 1863, which, however, expressly provides that it “shall not affect the validity or invalidity” of past legislation. I leave it, then, to the consideration of legal minds whether 25th Henry VIII., chap. 20, ever was law,



notwithstanding the subserviency of those "pusillanimous Parliaments," as Blackstone calls them. To return to the point of debate. Whence borrowed the Church the name of Patron? We must refer to Roman History and Law for its origin. Those who dwelt within the boundaries of the State, but were either foreigners or only to a certain extent citizens, might attach themselves as dependents to some influential man, who gave them a general protection, and from his rank and fatherly care was aptly called *patronus*. The *manumissor* of a slave also retained a relation to his *libertus* analagous to that between a father and a son, and was therefore styled *patronus*; and the same name was given to a professional orator as related to his temporary client. In this fatherly sense the name Patron was adopted into ecclesiastical use in the fourth century. When people began to build Churches for their dependants, and were permitted to name the Incumbent, the Patron was understood to be one who undertook to protect and defend the rights of the Church; but now, alas! the honourable name is too often prostituted, and the Patron, by vile bartering, becomes the chief robber of the Church, of which by his very name he is the professed defender.

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### THURSDAY EVENING, 7th OCTOBER, 1869.

THE VERY REV. THE DEAN OF CHESTER TOOK THE CHAIR, IN THE  
SMALL CONCERT ROOM, AT 7 O'CLOCK.

### EASTERN CHURCHES.

The Rev. G. WILLIAMS read the following paper, the special subject of which was "The Orthodox Greek Church, including Russia."

In entering upon the deeply-interesting and important subject which the Committee has assigned me, I cannot refrain from expressing my very great satisfaction at finding that this subject has, at last, vindicated to itself a place in our Church Congresses; and that the large sympathies of English Churchmen have overleaped, not the comparatively narrow bounds of our own communion only, but the far wider limits of Latin and Western Christianity; and resolved to give expression to its interest in those venerable branches of the One Vine, planted, in the very infancy of our Holy Faith, on the Eastern shores of the Mediterranean, to which the Prophetic language of the 80th Psalm is so remarkably applicable, both in its original growth and progress, and in its later melancholy history of decline and ruin.

But the gratification which I feel at the somewhat tardy recognition of the Eastern Churches, as a legitimate subject for consideration in our Congress, is enhanced by the fact that it is first introduced in this great mercantile metropolis, which numbers among its hundreds of thousands of inhabitants a few members of by far the most important and influential of all the Oriental

communions—the Orthodox Church of the East. I do, indeed, feel it to be a most happy coincidence that, in speaking to you of “the Greek Church,” so rich as it is in its old historical associations and memories, I can appeal to the citizens of this great commercial capital to witness, that I am speaking, not of an effete and lifeless system, but of a living and quickening and energizing organization—a spiritual body, capable of engaging and fixing the loyalty and affection, and of stimulating and eliciting the large and bountiful liberality, of some of the most intelligent and enterprising members of the Liverpool Chamber of Commerce.

But, if no more appropriate place could be found for the introduction of this subject into our programme, so, I think it will be generally agreed, neither could any more appropriate time. The preparations for the coming Council of the Vatican are, we are told, far advanced; and the glitter of that august and imposing conclave of the first Patriarchate of Christendom will be well calculated to dazzle our eyes, or to fascinate our gaze; perhaps, also, to bewilder our minds and captivate our judgment. Most opportunely, then, does the subject now before us come in, to remind us that Rome, if the first—as is indeed universally conceded in Catholic Christendom—is but the first of the great families of the household of faith; that the children of her elder sister of the East are members of the same household, and that no Council can be truly Œcumenical, in which the five Patriarchates of the East (of course, I include Russia) are altogether unrepresented. The Eastern Church is no less a “prophesying witness” to the truth of God, because, for long centuries, she has been prophesying in sackcloth. If her concurrent and consonant testimony be wanting, the determinations and decisions of the Roman Council can have no more binding force for Universal Christendom than those, *e. g.*, of one branch of our Legislature would have for the British Empire. The attempt to impose or enforce them would be as much a violation of Ecclesiastical order in the one case, as it would of Constitutional principle on the other.

With these preliminary, but, I trust, not irrelevant remarks, I proceed to my main subject, which I design to treat under three heads, considering:

1. The present state and condition of the Greek Church in general.

2. Some particular phases of Greek Christianity, which commend it specially to the study of English Churchmen.

3. The main difficulties at present existing, on both sides, to the establishment of more intimate relations between the Greek Orthodox Church and our own.

I. I spoke, just now, of the five Patriarchates of the Orthodox Eastern Church. These are: 1, Constantinople; 2, Alexandria; 3, Antioch; 4, Jerusalem; and 5, Russia. I will say a few words on them separately.

1. Of the four *ancient* divisions, the Patriarchate of the new Rome is by far the most important, numerically, politically, and in its ecclesiastical relations. The members of the Orthodox Church within the jurisdiction of the Patriarch of Constantinople are reckoned, broadly, as twelve millions of souls, of whom the greater part are congregated in Constantinople and its suburbs; in the towns and villages of the Bosphorus; in Roumelia and the rest of European Turkey; but with a large residuum sprinkled along the coast of Asia Minor, or scattered in the islands of the Ægean, under the spiritual rule of a hundred and thirty-five Metropolitans, Archbishops and Bishops, many of them the spiritual decendants and representatives of the greatest names of Christian antiquity, the very titles of whose Sees are calculated to kindle lively emotions of reverence and gratitude in the hearts of the Christian student. First, in the order of the Christian hierarchy, within this Patriarchate, is Cæsareia of Cappadocia, illustrious for memories of St. Firmilian and the great St. Basil. This vast diocese, which was distributed formerly into three Cappadocias, two Armenias, two Galatias, two Bithynias, Pontus, Paphlagonia, and two or three more, with their respective Metropolitans and Suffragans, in number not less than a hundred and twenty, is now reduced to ten or eleven Bishops, ministering to the spiritual wants of a poor and ignorant people, scattered as sheep in the midst of wolves, but holding fast the precious deposit of the faith, with a marvellous tenacity of grasp, through centuries of oppression and persecution from their Moslem lords. Within this diocese is situated the renowned Nicæa, the modern Isnik, still a Metropolitan See; the venerable occupant of which I had the great satisfaction of seeing in 1866, when he was residing at Constantinople as a member of the Synod. He ranks sixth in order in the great Church of Constantinople.

The second is Ephesus, which diocese formerly comprehended the richest and most populous part of the lesser Asia, together with the islands of the Archipelago, and reckoned its three hundred and sixty-three Bishops of various grades. This number, nearly equal to the days of the year, is now reduced to the number of the days of the week, seven or eight at the most, on the continent; while, in the isles, fifteen of the old Sees, nearly three-fourths of the whole number, are still in existence.

Among their occupants, I may be permitted to mention Crisanthus, the venerable successor of St. Polycarp in the throne of Smyrna, and the very learned Gregory, Metropolitan of Chais, as having expressed personally to myself their very hearty interest in the cause of the reunion of the Anglican with the Orthodox Communion.

The third See in dignity is Heracleia, now Erekli, the head of the old diocese of Thrace, reduced from eighty-seven Sees to about thirty-five.

Thessalonica, the head of the diocese of Eastern Illyricum, is

reckoned only the ninth in the order of precedencé. The division, which includes Greece and the Ionian Islands, once numbered about a hundred and seventy Metropolitan and Suffragan Sees. About seventy-four remain, of which between thirty and forty constitute the Holy governing Synod of Greece.

Time will not permit me to pursue these details any further. They may be found at the source from which I have drawn, viz., in the first book of Dr. John Mason Neale's marvellous "Introduction to the History of the Holy Eastern Church."

The present Patriarch of Constantinople is the venerable Gregory, who was elected to that dignity by the nation and Synod in 1866. He had indeed occupied the same throne, for a few years, at a former period, and had been deposed, for political reasons, at the instigation of Lord Ponsonby, I believe, then British Ambassador at the Porte; an instructive example, by the way, that British diplomatists, however jealous and suspicious of the legitimate influence of Russia in the internal affairs of her own communion, are not at all indisposed to exercise any amount of tyranny, through the intervention of an infidel power, over an independent Church, with which they can have no possible right to interfere. The result of this mischievous, meddlesome policy, I may mention by the way, has been enormously to strengthen French influence in the east, and with it to advance, with gigantic strides, the progress of the Roman Propaganda. The re-election of Gregory, however, after twenty-five years' retirement, may be hailed as an evidence that the Greek Church has regained something of her rights, guaranteed indeed by the conqueror of Constantinople, but usurped for centuries by his successors, and highly prized as an inexhaustible source of revenue by the venal officers of the Court.

The Œcumenical Patriarch is assisted in the administration of Ecclesiastical affairs by a Synod of Metropolitans of a certain standing, chosen in rotation, and serving for three years. They are usually twelve in number, but on extraordinary occasions others are called in; and as the Patriarch is regarded by the civil power as the temporal, as well as the spiritual, head of the nation, there is besides a national assembly, consisting of eminent and learned Laymen, elected by the suffrages of their co-religionists, to assist in the very delicate and intricate questions which may arise between members of their community. This much, meagre as it is, must suffice concerning the present state and condition of the Patriarchate of Constantinople. The other three Eastern Patriarchates may be dismissed in fewer words.

2. The Patriarchate of Alexandria, second in order of dignity, is now a mere shadow; and the occupant of the Evangelical Throne of St. Mark, who once swayed a power, ecclesiastical and civil, which might fairly entitle him to the ambitious denomination of Œcumenical Judge, now exercises jurisdiction over some forty thousand members of the Orthodox Communion, of whom

a few are gathered together in one monastery at Alexandria, while the remainder are sparsely scattered among the myriads of Moslems and the thousands of Copts in the modern metropolis of Egypt. The one hundred and twenty ancient Sees of this Patriarchate are now represented by the Patriarch and eight Bishops. The Patriarchal Throne, I learn, is now vacant.

3. The Patriarchate of Antioch, which boasted in its palmy days nearly two hundred and forty Sees, including the Autocephalous province of Cyprus, is now reduced to about a dozen, besides half that number in Cyprus. It numbers about twenty-six thousand families of the orthodox rite, of whom a large portion inhabit Beirout and Damascus, the latter of which is now the usual residence of the Patriarch.

The present occupant of this See is Hierotheus, formerly Bishop of Mount Tabor, and the destined successor of the late Patriarch of Jerusalem. When, however, that See became vacant, some twenty-five years ago, the Porte refused to confirm the nomination, on account of his supposed Russian proclivities. Cyril, the second only of that name, was placed on the throne of St. James by the unanimous suffrages of the Jerusalem Synod; and, on a vacancy in the See of Antioch occurring, some few years later, Hierotheus was raised to that more important and influential Patriarchate.

4. It remains to speak of the Patriarchate of Jerusalem, the smallest of the four, reckoning about eighty Metropolitan and Suffragan Bishops, now reduced to ten or twelve, while the Christian population of the orthodox rite is about fifteen thousand souls.

The Patriarch Cyril, of whose election I have just spoken, is a venerable father of upwards of eighty years of age; with whose friendship I was honoured during my first residence at Jerusalem, when he was Bishop of Lydda, and with whom I have had two opportunities of renewing my acquaintance since his accession to his present dignity — at Constantinople in 1860, and at Jerusalem in 1866.

I cannot allude to him without mentioning two great works of his Patriarchate, which, while they redound greatly to his credit, may serve also to rebut the calumnious accusation, so often brought against the Eastern Church, of stagnation, and utter want of vital energy. One is the establishment of the Jerusalem Patriarchal Press, from which have issued many works in Greek and Arabic, — liturgical, devotional, exegetical, and educational. The last issues, which I lately received from his Holiness, are an admirable critical edition of the Catechesis of his great namesake and predecessor, copiously illustrated with notes — a work which would do credit to any scholar and divine in either of our Universities; and an extremely interesting original treatise on the Oratory of the Fathers of the Greek Church, with large extracts from the most approved models of sacred rhetoric.

His other great work is the conversion of the ancient Georgian Convent of Saint Cross, near Jerusalem, into a College for the

education of the native Clergy, under a Director and Professors, who, after completing their course of studies at Athens or Kalki, or some other Greek Seminary, have resided for some years in one of the French or German Universities, to qualify themselves for the office of teachers in their own Communion. This College contains about thirty students, and must, in time, serve to raise the indigenous Clergy and people from the deplorable state of ignorance and superstition in which they have been so long sunk. I may take occasion, from this incidental mention of the native Christians of the Semitic race, to correct a curious mistake which I noticed in an article on the Eastern Church, in a recent number of the *Quarterly*, which traces the origin of the Arabic-speaking Christians of Syria to a migration of the tribe of the Beni Ghassan from the Hejaz to the neighbourhood of Damascus, but does not explain whence they derived their Faith.

The fact is — these native Christians, Melhites or Royalists, as they were reproachfully termed by the heretics, as belonging, so to speak, to the State Church, are the lineal descendents and representatives of the once flourishing Churches of Eastern Christendom, the venerable monuments of which yet remain, not only in the grand Church of St. John Baptist at Damascus, now, and for long centuries desecrated as a mosk; or in the stately ruins of the Cathedral of Koms, the ancient Emesa; but in hundreds of ancient Churches of Central Syria, and in thousands of houses and tombs covered with Christian inscriptions, and emblems of our Holy Faith. Thirteen centuries of oppression — often of fiery persecution — have not availed to crush out the sparks of the Divine light which once illuminated that cradle and nursery of our religion, for “the disciples were called Christians first at Antioch,” and in the existence of the few remnants of this “people scattered and peeled,” in the the remote villages of Gilead and Bashan. I have often admired the fulfilment to the spiritual Israel of that promise, made by the prophet Isaiah to its prototype, in “the burden of Damascus.” “In that day it shall come to pass that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough; four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.” (xvii, 4–6).

5. In strange and striking contrast to this description, I must now pass to a brief account of the fifth Patriarchate of Eastern Christendom, the great national Church of the vast Russian Empire — erected into a Patriarchate in 1582, under Job, the forty-sixth Metropolitan of Moscow, by the sole authority of Jeremiah the Œcumencial Patriarch, whose act was afterwards confirmed by a General Council of the East. Ten successions of Patriarchs ruled



in Moscow, until, in 1701, the civil power, under the Czar, Peter the Great, alarmed at the vast power swayed by this spiritual despot, whom he dreaded as a rival, determined to put an end to the personal Patriarchate; and in 1721, the supreme authority of the Russian Church was, so to speak, put in commission, being vested in the Holy Governing Synod, which continues to this day to exercise patriarchal jurisdiction over the fifty millions of orthodox Christians, from the Arctic Ocean to the Caspian and Black Sea, from the Baltic to the sea of Kamtschatka, and in the islands of the Aleoutine Archipelago: recently gathered into the fold of Christ by the missionary labours of the apostolic Innocent, now Metropolitan of Moscow—the Bishop Selwyn, if I may so express myself, of the Russian Church.

The mention of the Synod reminds me that this is the place to vindicate this great national Church from the calumny, often ignorantly, sometimes, I fear, maliciously, brought against it, as though it were a mere creature or function of the State, subject to the arbitrary sway of the autocrat, and utterly overawed by the civil power. The charge comes with very ill grace from the mouth or the pen of an English Churchman; for there can be no question whatever that the Russian Church is vastly more free and independent than our own. Granting that the action of the Synod is, to some extent, regulated and controlled, by the Ober Procuror, the Emperor's representative, yet his authority is strictly limited to the temporal accidents of the Spiritual body; and bears no comparison at all with the constitutional checks with which the jealous Erastian policy of the Tudors has clogged the vigorous action, and hindered the healthy growth, and stifled the free utterances, of the divinely-appointed witness to God's truth in our own land. To specify but one particular in the contrast—the appointment of Bishops. In the Russian Church, the Synod nominates three eligible candidates to the Emperor; of whom he selects one, for the vacant See; almost universally the first on the list. How far, in this matter of such vital interest to her spiritual life, the liberties of the English Church, guaranteed to her by the great Charter, have been recognized for centuries by kings and statesmen, before and since the Reformation, is too well known to require me to draw out the humiliating comparison. The truth is, the Ober Procuror stands very much in the same relation to the governing Synod, that the Lord High Commissioner does to the Scottish Presbyterian Establishment, and that represents the entire amount of Imperial control exercised in matters ecclesiastical in the Russian dominions; where the imposing strength of the National Church may be estimated, in some measure, by the fact that it numbers forty-three thousand Churches, more than sixty Bishops, thirty-four thousand Priests, sixteen thousand Deacons, besides four hundred and thirty-five Monasteries and one hundred and thirteen Convents. The secular Clergy receive their education in the Spiritual Seminaries and Academies, the most important

of which are those of the Smolno Monastery at St. Petersburg, and the Trinity Lavra, near Moscow. As the students in these academies are almost invariably sons of the Clergy, the Priesthood has assumed very much the character of a caste; and, owing to this fact, and the exclusively professional education imparted to them, it may be questioned whether the Clergy have not lost in narrowness and isolation more than they have gained in *esprit de corps*. I understand, however, that measures have recently been taken to rectify these evils: so that we may well hope that the adoption of a broader basis of selection, and of a more liberal system of education, for the Clergy of the Russian Church, may gradually train that last born of the family of European nations, still in her very infancy, for the high destiny which, in the Providence of God, may be anticipated for her, in the development of Greek Christianity, and the diffusion of the common Faith of God's elect, even beyond the limits of her present gigantic Empire.

In this rapid conspectus of my too copious subject, I have been obliged to omit all notice of the much enduring Church of Georgia, exposed to a protracted martyrdom for fifteen centuries, from the fire worshippers of Persia, from the heathen tribes of the Caucasus, and from the fanatical followers of Mohammed, whether of the Sheite or the Sonnah sect. I have said nothing of the off-shoots of the great Church of Constantinople, of Servia, Moldo-Wallachia, and Bulgaria; and I have barely mentioned the Church of independent Greece, somewhat similar in its constitution to the Church of Russia. Time admits only of a sketch, a skeleton outline, of this vast ecclesiastical organization—the Gospel net of the East torn to shreds in many parts, by the wild storms—political, social, and religious, that have swept over the moral ocean; while the weary fishers, baffled in their toil through the dreary night of long centuries, and dispirited by failure, have beckoned in vain to their partners in the other vessel, to come over to help them. Come indeed they did, when it was all too late too aid them; and how the successors of St. Peter have turned to account the weakened and depressed—if you will, the degraded—condition of the Eastern Church, is witnessed by the large and flourishing missions established by the Latin Propaganda throughout the length and breadth of Turkey, and maintained by the munificent—but I must think ill-directed—liberality of the Catholics of France and Austria; in violation of all truly Catholic principles, to the utter subversion, not only of all rules of Ecclesiastical order, but of the Evangelical Law of Christian Charity. I have left myself but very little time for the other two divisions of my subject, and must dismiss them in few words.

II. I am to speak of some phases of Greek Christianity, which seem to commend it specially to the study of English Churchmen.

Chief of these, I may specify that which is suggested by what I have this moment remarked of the Latin Propaganda in the

East. Papal aggression, whether in this country or in Turkey, proceeds—and can indeed be justified to itself only—upon the assumption of the Universal Episcopate of St. Peter and his successors, and the indispensable necessity of Communion with, which is virtually subjection to, the Roman See. I lately had the satisfaction of publishing a translation of a remarkable treatise of the Metropolitan of Chios, under the title of “The Hellenic Spirit, and the Divine Mission of Hellenism,” in which he has stated very distinctly the traditionary views of the Eastern Church on the subject of Ecclesiastical polity, which is strikingly coincident with our own, as stated by Hooker and our other standard Divines, maintaining the hierarchical in opposition to the monarchical rule of government; regarding the Church as a confederation of independent States, under the Supreme Headship of Christ; but not subjected by Him to the universal domination of any earthly Potentate. I may further remind you that this same view was implied in the dignified answers of the Patriarchs of Constantinople and Alexandria to the invitation to the coming Council, addressed to them by Pius IX.; as well as in the very able rejoinder of the four Eastern Patriarchs and their Synods to two encyclical letters of the same Pope, of an earlier date; and I say that this testimony of the unchanging East must very greatly strengthen our position of antagonism against the usurpations and encroachments of the Papal See, even should the personal infallibility of the Pope be declared as an article of faith in the approaching Council.

The same remarks apply with equal force, at least, to the novel dogma lately published at Rome; that, I mean, of the Immaculate Conception of the Blessed Virgin—a novelty which the strong religious and doctrinal instinct of Orthodox Christianity repudiated at once, as not only contrary to its ancient traditions, but also as subversive of the true humanity of the blessed Mother, and derogatory to the special privilege and sole prerogative of her Divine Son.

As with dogma, so with discipline and practice. In many very important particulars, in which Rome has developed in a direction utterly alien to the spirit and letter of ancient Catholic Christianity, the Orthodox Church of the East has held fast the deposit, according to the traditionary teaching of the Fathers and Councils of the undivided Church. Thus, while the Latin Church has for centuries imposed the obligation of celibacy upon her priesthood—often to the great scandal of Christendom—the Eastern Church, though strongly impregnated with the monastic spirit, and perhaps exaggerating the virtues and merit of virginity, has uniformly maintained the honour of the married clergy, and refused (in accordance with the wise counsel of the venerable St. Paphnutius to the Nicene fathers) to subject them to a yoke of bondage entirely without warrant in Holy Scripture, or rather repugnant to its spirit, and without precedent in the primitive

Church; concerning which the irrepressible voice of nature, in the Roman Communion itself, is constantly, however unavailingly, protesting that it is a yoke "which neither our fathers nor we were able to bear."

Prayers in the vernacular, and Communion in both kinds, are other examples of Ecclesiastical practice, adulterated by Latin, but retained in their integrity in Greek Christianity; and I think it is impossible, with however slight and superficial an acquaintance with the Theology of the two Communions, to resist the conclusion that the latter reflects, very much more faithfully than the former, the genius and spirit of the great dogmatic doctors, both of the East and West; on which the later Divines of our own post-Reformation Church have been so careful to remodel its doctrine and its discipline, though perhaps not always with a success commensurate with merit of the undertaking.

III. I pass on to a very brief consideration of "the main difficulties at present existing, on both sides, to the establishment of more intimate relations between the Greek Orthodox Church and our own. I say, on both sides, for as two parties must agree to quarrel, so also cannot "two walk together, except they be agreed." However earnest and sincere may be the aspiration after reunion on one side, it will avail nothing without a reciprocal yearning on the other.

Some main hindrances to this blessed reciprocity of feeling are common to both Communions. I can merely specify them. I think, if I had time, it would be scarcely necessary to expatiate on them.

1. There is then, first, the want of any general, or even widespread, appreciation of the sin and misery of disunion, as hateful and abominable in the sight of God and the good angels, the glory and triumph of Satan and his host, as prejudicial, in the last degree, to the spiritual well-being of the whole Christian family, and fatal to the propagation of the common faith and the conversion of the world.

2. Next, there is the natural pride, which rests more than satisfied with its isolation, glories in its peculiarities, which separate it from the rest of Christendom; magnifies unessential points of difference in rite or divergence in practice into the dignity of articles of necessary faith, on which absolute agreement is indispensable. It is, in fact, that narrow, self-sufficient pharisaic spirit, for which *we* are unhappily notorious among the nations, and to the existence of which among our brethren of the Eastern Church, I cannot, with all my partiality, be blind.

3. Then there is, as a consequence of the before-mentioned prejudice, a vast amount of mutual ignorance and misapprehension, which it will require a long time to correct and inform.

Next, on their side, there is what I must consider an over-jealousy for dogmatic accuracy, not certainly of thought, but of statement, which insists upon putting the worst possible construction upon

doubtful language, and will listen to no explanation, and accept no gloss, which may tend to palliate the supposed error that underlies it. Such is the case with that unhappy and (as I think) unjustifiable interpolation in the Nicæno-Constantinopolitan Creed, which certainly admits of an innocent, or at any rate does not demand an heretical, interpretation; as is proved by the fact that the intercommunion of East and West was not interrupted for centuries after the admission of the "filioque" into the Creed of Western Christendom.

Lastly, on our side, is that narrow intolerance of all forms of worship different from our own; that utter inability, as would appear, not merely to understand, but even to make any allowances for, national peculiarities, and differences of climate and race, as affecting the outward phases of religious belief; the dogged determination, *e. g.*, to measure by the standard of our own phlegmatic temperament, the devotional utterances of the more sanguine and impassioned peoples of southern Europe and Asia; and to force upon their language a meaning which they themselves most earnestly repudiate.

But in saying this, I should be a traitor to my own deep and solemn convictions, were I to hesitate to express my deep regret that the sublime beauty and perfect symmetry of most of the ancient Liturgies and Offices of the Greek Church have been marred and overlaid by accretions of later growth, and sometimes of very dubious origin; introducing into the Divine worship a parallel *cultus* of saints and angels, and especially of the Blessed Virgin, precisely similar in form and expression to the invocations and supplications addressed to the triune God; and, however discriminated from it in Theological treatises, and in the mind and heart of the cultivated worshippers, yet trenching dangerously on superstition and creature-worship in the uneducated and semi-barbarous populations of Russia and the East.

But I say it is a pitiful evasion of a plain Christian duty to put forward such a plea against Intercommunion with the Eastern Church. I must add that it savours very much of hypocrisy too, while the unreclaimed masses of our own nominally Christian land are sunk in the very depth of spiritual ignorance and moral depravity; in comparison with which, I verily believe that the most debased and corrupted form of religious faith and worship—so long as it holds the Head, and retains its firm grasp on the hem of His garment—is an acceptable service in the sight of our Father in Heaven!

And this brings me to the last hindrance I shall mention on our part, to the re-establishment of the broken Unity of the Church. What evidence does our National Church exhibit to those who are without, of a moral energy and a spiritual vitality, such as could lead them to conclude "that God is with us of a truth?" "The King's daughter is all glorious within; her clothing is of wrought gold." Does the Bride of Christ, in this land, answer in any such



measure to that description, in her hidden beauty or in her outward semblance, that aliens should "take knowledge of her that she has been with Christ?" Thank God, her credentials are clear enough to us who are within. In our own hearts, in our parochial experiences, if we be of the Clergy, in the undoubted, though not undisputed, Apostolical succession of our Bishops, in "the pure Word of God preached, and the sacraments duly administered, according to Christ's ordinance:" may I not add, in the renewed life, which God of His mercy has infused into the Church, which affects all orders and degrees of men among us, and manifests itself in numerous symptoms, which may be rather felt than described; we have indubitable witness to our participation in the gifts and graces, the privileges and blessings, of the Church of Christ. But for those that are without? for the members of foreign Communions, resident among us, or deriving their knowledge of Anglican Christianity from the typical travelling Englishman, or from the ungodly licentious crews of our merchant marine—must I add of our Royal Navy—trading in their ports, or cruising along their coasts? I decline to draw the picture which I have suggested. I confine myself to what is patent to all. Our scandalous divisions, our impatience of spiritual authority, our bondage to the State, our profanation of holy things, our irreverence and want of real religious earnestness, which force themselves upon the notice of all, may well indispose our elder sister of the East to court our embrace, lest she find herself united in a kind of Mezentian bond, to a lifeless carcase, or at best to a "miscarrying womb and dry breasts."

The conclusion is obvious. Those of us who desire the restoration of Communion with the great Oriental Church—so venerable in her antiquity in the East; so vigorous in her new life in the North—while we do our utmost, by patience and forbearance, to remove misapprehensions and to smooth difficulties at home and abroad, must strive meanwhile to develop the inner life of our own Church. This cannot fail to have one advantage, at least, irrespective altogether of the ultimate success of our endeavours—I mean our own spiritual advancement, and that of those within reach of our influence. And why should we doubt of ultimate success in the attainment of an object, which we know to be so near to the heart of our Lord? Surely, the marvellous diffusion of this yearning after unity, indicated not only by the establishment of private societies, but by the public action of the Convocation of Canterbury, to be followed soon, we trust, by similar action in the Synod of this Province, should be a sufficient encouragement to the most lukewarm among us to prosecute with renewed energy this peaceful crusade.

*Procedamus in Pace in Nomine Domini.*



The following Paper prepared by the Rev. C. R. BADGER was, owing to that gentleman's illness, read by the Rev. S. MAY:—

Such are the lamentable divergences of opinion in our own Church, and such the pressing claims of our own people upon her zeal and devotion, that were I not persuaded that concurrence in one benevolent object is likely to promote unity amongst ourselves and the expansion of our sympathies, I should not be here to plead in behalf of a foreign Christian community.

The so-called "Nestorians" of the present day, of whom I am to speak, inhabit the mountains of Kurdistan in Turkey, and the plains around Urumiah in Persia. In the early ages of the Christian era they were spread over a much larger portion of the East, including Central Asia, Tartary, and even China; and until within the last three centuries the forefathers of those people who inhabit the plains bordering on the Tigris in and around Mosul, now called "Chaldæans"—a title given them on their submission to the see of Rome—all belonged to the same community.

They trace their original conversion to Christianity to Mar Addai\* and Mar Mari, of the Seventy, and reckon the latter as their first Patriarch, from whom and his fellow Apostle they derive the validity of their Orders in an unbroken line of spiritual descent. Seleucia-and-Ctesiphon was the title of the patriarchal see until Ctesiphon was destroyed by the Saracens, A.D. 637. Under the Khalîfs it was removed, first to Baghdad; then to Mosul, near ancient Nineveh; and eventually to Kochânes, in Kurdistan, the usual residence of Mar Shimûn, the ruling Patriarch.

The alleged source of their evangelization, their geographical position, and their retention of the Syriac language, are presumptive evidences in favour of their Aramæic origin, and tend to corroborate the traditional account preserved among them that their three patriarchs in succession to Mar Mari were consecrated, the first two at Jerusalem, and the third at Antioch.

Whilst there is internal evidence against the authenticity of a further tradition, still extant in the shape of a joint epistle from the four "western Patriarchs,"—that is, west of Mesopotamia,—ascribed to the beginning of the third century, raising the see of Seleucia-and-Ctesiphon into a separate Patriarchate, on account of the mutual jealousies of the Persians and Romans, and the dangers which the Assyrian Patriarchs-elect incurred in going beyond the Persian boundary for consecration, there can be no doubt that the frequent wars between those two empires were a serious hindrance to free intercourse between the Church at Ctesiphon and the Churches within Roman territory.

Apart from these considerations, however, it is unquestionable

\* The title of "Mar" is equivalent to our *Saint* and *Lord*, and is applied to all Bishops indiscriminately. "Addai" is the Syriac for Thaddæus.

that the Metropolitan of Seleucia-and-Ctesiphon was ἀκέφαλος, or independent; and, further, that considering the manner in which the patriarchal office originated in the Church—several sees having adopted it some time between the Councils of Nice and Chalcedon, before it was formally recognized—the Churches under the jurisdiction of the aforesaid Metropolitan were fully warranted in establishing the institution. Their right to a patriarchate, or the propriety of the ecclesiastical government which it involves, is indirectly admitted and confirmed by Pope Julian III., who in 1583 consecrated Sulâka, an Assyrian convert, “Patriarch of the Chaldæans,”—the designation then given for the first time to the so-called Nestorians who had seceded to Rome, which Patriarchate has been continued up to the present day.

There is good ground for believing that friendly intercourse and intercommunion, as far as the political animosities between the Romans and Persians permitted, were maintained between the Patriarch of the East and the Patriarchs of Constantinople and Antioch up to the Œcumenical Council of Nice. The Syriac chronicles bear witness to the fact, and the commemoration of many of the Roman or Greek fathers in the Syrian diptychs corroborate it. Their records state that Papa, who filled the see of Seleucia-and-Ctesiphon at the time, was invited to attend that Council, but being incapacitated through age he deputed Shimûn-ibn-Sábary and Shahdost to represent him. Then came the persecutions under Sapor, who rivalled Nero or Diocletian in his efforts to uproot Christianity from his dominions. The Syriac narrative of his cruelties, especially towards the clergy, is truly appalling. An instance of kindly fellowship between the Eastern Church and that of Antioch is recorded during this period. Sapor, having ravaged the district around Antioch, carried away many of the inhabitants to Ahwâz, and among them Demetrianus, their Patriarch, and several Bishops. Papa, the Eastern Patriarch, visited his captive brother there, and requested him to occupy his see, but Demetrianus declined the fraternal compliment.

The next recorded instance took place about A. D. 410, during the reign of Izdijerd, who applied to the Roman Empeor to send him a physician to heal him of a malady, as most of the native Christian doctors had fled, or had been put to death during the persecutions under his Sassanian predecessors. The Emperor accordingly dispatched Marutha, Bishop of Mayapharkat, in Mesopotamia, who having succeeded in curing the Persian sovereign obtained much greater liberty for his Christian subjects. Is-hâk, who was Patriarch at the time, showed Marutha all the canons which had been drawn up for the Assyrian Church, and Marutha presented Is-hâk with a copy of the Western canons—an interchange of courtesy such as might occur between the representatives of two sister Churches at the present day. The same Marutha, accompanied by the famous Acacius, Bishop of Amid, the modern Diarbekir, was sent by Theodosius the Younger, some years later,

to heal the son of Izdijerd. On that occasion also the most friendly relations appear to have existed between these delegates and Yau-Alâha, who then filled the see of Seleucia-and-Ctesiphon. Socrates Scholasticus calls him "Ablatus, the Persian Bishop," and records that he, in conjunction with Marutha, "published unto the world another proof of the Christian faith, for they both, being continually given to watch and pray, cast a devil out of the king's son."\*

Having thus given a rapid glance at the "Eastern Patriarchate,"—that, I beg to remark, is the designation of the see among the so-called Nestorians,—and shown that it was in communion with the other Churches of the East up to the beginning of the fifth century, I come now to the Council of Ephesus, assembled by order of Theodosius II., and at the instigation of the turbulent Cyril, Patriarch of Alexandria, to try—no, to condemn—the alleged teaching of the equally factious Nestorius, Patriarch of Constantinople. (Most gladly, I conceive, would the Christian Church in general draw a veil over the scandalous proceedings of that famous Synod.) In an assembly like the present I need not enlarge on the heresy ascribed to Nestorius, but we should bear in mind when approaching the subject that Cyril had, as Hooker says, "avouched," in his writings against the Arians, that "the Word, or Wisdom of God, hath but one nature, which is eternal, and whereunto He assumed flesh;" which declaration, although not so meant, "was in process of time so taken, as though it had been his drift to teach that even as in the body and soul, so in Christ, God and man make but *one nature*,"†—an error which was subsequently condemned by the Council of Chalcedon. Bearing these things in mind, I say, and also the different uses which conflicting theologians had made of the almost cognate terms *οὐσία* and *ὑπόστασις*, there is *à priori* ground for believing that Nestorius's formula of "two natures and two *ὑποστάσεις*" in Christ was designed to combat the fearful error, which obtained so extensively afterwards, of the confusion of the Divine and human natures in our blessed Lord. Nestorius denied to the last that he held two *distinct* Persons in Christ; and Basnage, La Croze, Thomas à Jesu, and Mosheim have defended him against the charge of heresy.

But the question which more immediately concerns us is, Whether the so-called Nestorians of the present day hold the heresy attributed to Nestorius? My own solemn conviction, after a careful study of their standard theology, is that they do not. Fortunately, some of the most eminent divines have come to the same conclusion, since even Assemani, as Gibbon justly remarks, "can *hardly* discern the guilt and error of the Nestorians;"‡ and our own learned Richard Field, writing two centuries and a half ago, says,—“But they that are now named Nestorians acknowledge that Christ was perfect God and perfect man from the first moment

\* Lib. vii. chap. 8. + Book v. chap. 52. † *Decline and Fall*, chap. 47, note.

of His conception, and that Mary may rightly be said to be the Mother of the Son of God, or of the Eternal Word; but think it not fit to call her the Mother of God, lest they might be thought to imagine that she conceived and bare the Divine nature of the three Persons—the name of God containing Father, Son, and Holy Ghost.”\* (That, I beg to remark by the way, is the main argument of the so-called Nestorians against the use of the word *θεοτόκος*, which, rendered in Syriac into “Mother of God,” is much stronger than the Greek title, or its Latin equivalent, *Deipara*, implying that the Blessed Virgin was as much the parent of the Divinity as of the humanity of Christ.) Field then goes on to say:—“Neither do these Christians so say there are two persons in Christ, as if the human nature did actually exist in itself, but only to imply that there is a potential aptness in it so to exist, if it were left unto itself. Yet the form of words which they use is not to be allowed, for it savoureth of heresy, and took beginning from heresy.”† Therein, also, I fully concur with the profound divine, and I have every reason to believe that in the event of any response on our part to their overtures for intercommunion with us, the so-called Nestorians would forego their present formula, and adapt that of the Council of Ephesus.

If we inquire how the title of “Nestorians” came to be applied to them, it cannot be denied that their adoption of a modified form of Nestorius’s questionable phraseology, saying, as they do at present, that there are in Christ two natures, two *ὑποστάσεις*, and one *parsopa*,‡ laid them open to the implied stigma; but it is equally certain that it was the inveterate malice of the Monophysite party—whose signal success at the second Council of Ephesus, the “Synod of Thieves” as it was called, gave them an overwhelming influence in Egypt and the East—which branded them with the epithet. Such is the opinion of their own divines, and the ecclesiastical history of those times corroborates it.

The Greeks, however,—for distinction’s sake I shall so style those who depended on the Constantinopolitan Patriarchate,—do not appear to have shared in the un-Christian rancour of the followers of Eutyches and Dioscorus towards the Easterns. The chronicles of the latter contain a circumstantial account of two embassies sent to the Emperor Zeno, between A. D. 481–485, by Firûz (Perozes), King of Persia, entrusted respectively to the famous Barsoma, Metropolitan of Nisibis, and Acac, who then filled the see of Seleucia-and-Ctesiphon. Both were most cordially received by Zeno, at whose request Barsoma drew up a statement of the doctrines of his Church respecting the divinity and humanity of our Blessed Lord, which was highly lauded by the Greeks. Nearly a century later—about A. D. 581—Hormuzd, son of Chosroes Anushirwân, dispatched the Patriarch Mar Yeshua-yan to the

\* *Of the Church*, book iii. chap. 1. + *Ibid.*

‡ For the Assyrian definition of these terms, see *The Nestorians and their Rituals*, vol. ii.

Emperor Maurice, on a similar errand; and about A. D. 628 another Mar Yeshu-yau, accompanied by several Metropolitans and Bishops, were sent to the Emperor Heraclius. In these two last-named cases, also, the visitors were requested to draw up a formal declaration of their creed, which being regarded as orthodox, they were invited to celebrate the Holy Eucharist, the Greeks communicating with them, and they subsequently communicated at the celebration by the Greeks. I sincerely wish that time permitted me to read over a translation of those remarkable creeds of the Eastern Bishops which were submitted to the Church at Constantinople in the sixth and seventh centuries.\*

The names, dates, and other coincidences in these narratives leave no doubt on my mind of their authenticity, and I adduce them to show that, far from sympathising with the Jacobites—as the Monophysites then began to be styled, after their famous leader James, or Jacob Baraddæus—in their enmity to the so-called Nestorians, the Greeks actually held intercommunion with them up to A. D. 628. The subsequent cessation of brotherly intercourse between them appears to have been mainly due to the political state of the East, which ensued very shortly after on the irruption of the Saracens.

As to the continued commemoration of Nestorius by the Assyrians, they allege that it was usual for other Churches to request them to insert the names of their saints, martyrs, and patriarchs in the “Book of Life”—that is, the diptychs. Especially was this done by the Constantinopolitan see on the occasion of a new Patriarch; and to this custom they attribute their commemoration, up to this day, of Ignatius, Polycarp, Ambrose, Athanasius, Gregory Nazianzen, John Chrysostom, and many other fathers of the East and West. The request was generally acceded to, after the names were approved by a provincial Synod; but they point out several instances, including Gregory Nazianzen and Chrysostom, whose names the Greeks afterwards begged them to erase, which they refused. The same took place on the elevation and subsequent deposition of Nestorius; but as they saw no just reason for joining with the Greeks in their condemnation of him, more especially as John, Patriarch of Antioch, and many other Bishops had not concurred in the sentence passed upon him at the Council of Ephesus, they objected either to anathematize him or to remove his name from the diptychs, and sent an answer to the following effect:—“Cursing is disallowed by us, as being contrary to the injunction of Christ, ‘Love your enemies, and bless them that curse you.’” Whatever may be thought of such a reply in this particular instance, there can be no doubt that the Christian Church would have been more exemplary had it been less profuse of its anathemas. Nevertheless I am persuaded that if that were the only bar to intercommunion with ourselves, the reputed followers of Nestorius would be ready to abandon his commemora-

\* They are given in the Appendix.



tion, on the reasonable condition of being allowed to believe that his formula respecting the Divinity and humanity of Christ, though different from that of the Catholic Church, was not necessarily heterodox or repugnant to the truth.

This my persuasion is founded as well on the opinions and practice of the so-called Nestorians of the present day, as on the reasoning and procedure of their old divines. The latter argue that Nestorius was neither their spiritual head nor fellow-countryman, but a native of Germanicia and Patriarch of Constantinople; and the name "Nestorian," as designating their community, like the term "Protestant" with us, is never used in any of their rituals. The existing members of their Church very seldom call themselves "Nestorians," except out of bravado, or to distinguish themselves from the members of other local Christian communities, preferring the national designation of *Surâyé* (Syrians), or the more comprehensive title of *Meshihâyé* (Christians). I have chosen to call them "Assyrians," in order to distinguish them from other "Syrians," such as the Jacobites. Field styles them "the Assyrians, unjustly named Nestorians." \*

The gradual cessation of intercourse between this people and the other Churches in the East and West appears to have been contemporary with a glorious effort on their part to extend the principles of the Gospel. Alternately persecuted and protected by the Abbaside Khalîfs, and while the Greek Patriarchates were content to remain inactive, as they have continued up to the present day, as Dean Stanley says, "like islands in the barren sea of Islâm," evangelists from the see of Baghdad carried the glad tidings of salvation to the utmost limits of Asia, and to the islands in the Indian sea. "From the conquest of Persia," writes the captious but accurate Gibbon, "they carried their spiritual arms to to the North, the East, and the South. In the sixth century, according to the report of a Nestorian Traveller,† Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Pers-Armenians, the Medes, and the Elamites: the barbaric Churches, from the Gulf of Persia to the Caspian Sea, were almost infinite, and their recent faith was conspicuous in the number and sanctity of their monks and martyrs. The pepper coast of Malabar, and the isles of the ocean, Socotra and Ceylon, were peopled with an increasing number of Christians, and the Bishops and Clergy of those sequestered regions derived their ordination from the Catholic of Babylon (Baghdad). In a subsequent age, the zeal of the Nestorians overleaped the limits which had confined the ambition and curiosity both of the Greeks and Persians. The Missionaries of Balch and Samarcand pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus, and the banks of the Selinga, . . . and in their progress by sea and land, the Nestorians entered China by the port of Canton and the northern

\* *Of the Church*, book iii. chap. 1. † Cosmas "Indicopleustes."



residence of Sigan [near Pekin.] . . . . Under the reign of the Caliphs, the Nestorian Church was diffused from China to Jerusalem and Cyprus; and their numbers, with those of the Jacobites, were computed to surpass the Greek and Latin communities. Twenty-five Metropolitans or Archbishops composed their hierarchy.\* These remote branches; like the once-flourishing sees of Africa, are long since withered; and the community at present consists of a Patriarch, seven Metropolitans, ten Bishops, two hundred and fifty Presbyters, and about fifteen thousand families, of which one-third occupy the district around Urumîah, and the remainder the mountains of Kurdistan.

Apart from the moot point of the Two *Hypostases*, the doctrines of the Assyrians are in general accord with those of the Greeks; wherein they differ from the latter, their teaching and practice approach more nearly to our own. Like the Greeks, they retain the Nicene Creed without the *Filioque* clause, and baptize by immersion—confirmation with the “Oil of Unction,” as a subsidiary part of that ordinance, being administered at the same time. With regard to the Eucharist, they believe in the Real Presence, but deny transubstantiation; administer in both kinds to the Laity; never reserve any of the consecrated elements; forbid more than a single celebration on one altar on the same day; and, like the Greeks, use leavened bread, and allow infants to communicate.

Besides Baptism and the Lord’s Supper, some of their divines reckon Orders, the Oil of Unction, Absolution, the Holy Leaven, and the Sign of the Cross, as Sacraments, thus making up the mystical number of seven; nevertheless, the term “sacrament” is only applied to the latter five in the sense in which marriage is so denominated in our own Homilies. No special “outward signs,” as “ordained by Christ Himself,” accompany their transmission of Holy Orders, and the grace conferred by the imposition of hands is regarded as one of ministration and spiritual authority, not a gift conveying personal sanctification upon those who are called to any sacred office in the Church.

The “Oil of Unction,” which is used in Holy Baptism, is styled “an Apostolical tradition;” “*the matter*,” says Mar Abd-Yeshua, one of their most eminent theologians, “is pure oil; *the form*, the Apostolical benediction.” They know nothing, happily, of the Romish doctrine of extreme unction. They also anoint a new altar — a service equivalent to our consecration of Churches; but it is specially prescribed that a different oil — not that of Baptism — shall be used on such occasions.

Absolution, with them, has nothing in common with the Popish sacrament of penance. Their doctrine regarding confession and absolution seems to be in perfect accord with our own. Auricular confession, as an obligatory duty, is unknown among them. Such as wish to communicate of the Holy Eucharist assemble together, or individuals consult the priest privately, and then meet in the

\* *Decline and Fall*, chap. 47.

porch of the Church, and whilst kneeling, or sitting in a humble posture, the Priest reads over one or more absolutions, in the form of petitions, from the "Book of Pardons," consisting chiefly of prayers that God would mercifully pardon His penitent children. In the case of a penitent who had denied the faith, he is also signed with oil in the name of the Trinity.

In the belief that Mar Mari and Mar Addai committed to the Easterns a "Holy Leaven," to be kept for the perfecting of the administration of the Eucharist until our Lord's second coming, the Assyrians observe the tradition very strictly, and the renewal of the leaven — for which there is an appropriate Office, attributed to the twelfth century—takes place every year, with great solemnity. The superstition is comparatively harmless, for, although it tends to enhance their estimation of the sacramental bread used by themselves, it does not lead them to question the potentiality of the ordinary leavened cakes or bread, used by other Churches, to receive consecration.

The Sign of the Cross, as a sacrament, amounts with them to no more than this : that the use of signing with the sign of the cross—with which the invocation of the Holy Trinity is always associated among them — is an apostolical tradition most fit to be retained in the Church ; for "by it," says Mar Abd-Yeshua, "Christians are ever kept, and by it all the other sacraments are sealed and perfected."

Passing on to the subject of our Thirty-first Article, the "Marriage of Priests," it is unquestionable that, in the early ages of the Eastern Church under notice, marriage was not forbidden to any ordained person. Two Canons of the so-called Apostolical Constitutions preserved by them attest the fact ; and, accordingly, we find that the Patriarch Babai, about A.D. 498, and his successor Shîla, were both married and had children. A Synod convened by the former expressly decreed that "all the Ministers of the Church should marry, each having one pious and well-conducted wife, agreeably to the law, in order that they may be kept from falling into sin." That decree was reversed by a subsequent Synod under Mar Awa, A.D. 536, which positively forbade any married Priest being raised to the Episcopate, which decree has been rigidly observed ever since ; so that Dean Stanley is at fault when he says, as he does in his brilliant "Lectures on the Eastern Church," that the Nestorian or Chaldæan Patriarch is allowed to marry. Equally mistaken is the late learned Dr. Neale, who, in his notes to my work on the Nestorians, which he kindly edited, attempts to throw discredit on Babai and Shîla, calling them both "men of infamous character." The slander is borrowed from Romanist authorities, and is utterly without foundation ; for the Syriac "Lives of the Patriarchs," which is remarkably impartial, speaks most highly of the piety of those two prelates. But the ambitious aim of retaining the highest office in the hierarchy in the same family—an aim which was kept in abeyance for several succeeding centuries—

eventually prevailed, and in A. D. 1450 the then Patriarch Mar Shimûn ordained that the succession should descend from uncle to nephew. That ordinance still obtains, and is, moreover, not unfrequently carried out in appointments to the Episcopate also — an arrangement which virtually deprives the Church, Clergy and Laity included, of their ancient right to elect their Bishops, and reduces to a dead letter the subsisting Canons to that effect. Vicious as such a system is, it has a counterpart in various modified forms in the West as well as in other Eastern Churches, and I trust that the disestablished and emancipated Church of Ireland will insist on its right to elect its own Bishops.

On the other hand, however, it is lawful for all Assyrian Priests and Deacons to marry, after ordination as well as before. They may also marry a second or third time, being widowers, “as they shall judge the same conducive to godliness.” In former times they possessed many convents, and some of the Clergy and Laity who elected to live a more devotional life took upon them certain vows, of which celibacy was one. At the present day they have no such convents, and, as far as I could learn, no such conventual establishments ever existed among the mountain community; although a church is occasionally met with, at some distance from a town or village, called *Daira* (Convent), occupied by a solitary Priest, who has taken the vow of celibacy and acts as pastor to the adjoining parish. But the celibacy of the Clergy is not necessarily perpetual; for on just cause being shown the Bishop is empowered to release them from the vow and permit them to marry, with this simple restriction, that the marriage shall be celebrated in private. Further, there are no nunneries among them: those styled Nuns do indeed take a vow of celibacy, but they reside in their own homes, and are expected, until loosed from their vow, to devote themselves to works of Christian benevolence, in the same way as some of our Sisters of Mercy.

Regarding the state after death, the Assyrians are in accord with the Greeks, and, whilst repudiating the doctrine of Purgatory, maintain the efficacy of prayers for the righteous dead. Pardons and indulgences, such as are fabricated and sold by the Church of Rome, are utterly repugnant to their theology and practice; and with respect to pictures and carved images, they vie with the old Iconoclasts in their abhorrence for them as objects of religious worship. I have known them to wrench off and destroy brazen crucifixes — always, however, preserving the cross, which they hold in high veneration as the emblem of the Crucified One. It is carved at the entrance of all their churches, and is devoutly kissed by the incoming worshippers; it is placed upon the altar, with two candles symbolizing the Gospel and Epistles, and Christ in His divinity and humanity the Light of the world; their simple Church vestments are ornamented with it; and, in fact, its use is universal among them, being regarded, as I have already remarked, as “the sign by which Christians are ever kept, and by which all the sacra-

ments are sealed and perfected." They have no relics, but clay and dust taken from the tombs of reputed saints are frequently carried away by the more ignorant, and preserved as antidotes against evil; and some passages of one of their service-books, which by the learned are looked upon as interpolations of a recent date, attribute supernatural virtues to the remains of saints and martyrs. Indirect invocation of saints, calling upon Christ to accept their intercessions in behalf of His earthly worshippers, are of frequent occurrence throughout their rituals; but direct invocation of the saints is comparatively rare, and the addresses come immeasurably short of the language sanctioned by the Church of Rome. The strongest which I have met with is the following:—  
 "O thou holy Virgin, through whom our race corrupted by the deceitfulness of sin was sanctified, pray with us to thy Sanctifier to sanctify us, and that through the shadow of thy prayers He may preserve our life, spread the wings of His pity over our frailty, and deliver us from evil. O mother of Him who causes us to live, thou handmaid of our Creator, be to us a wall of refuge at all times."

If to the foregoing sketch of the tenets of the Assyrians I subjoin that their copious rituals are sublime in diction and teem with Scriptural thought and language; that their services, like their churches, though simple in the extreme, exhibit all the features of primitive order and ancient ecclesiastical usage; that their reverence for the Word of God is supreme; that although the old Syriac of their rituals is barely intelligible to them, nevertheless in theory they recognize the principle that all the services should be conducted in a language "understood of the people;" and, further, that the Clergy and laity generally are decidedly predisposed to religion,—I judge that enough will have been said to convey a tolerably comprehensive account of the existing Assyrian Church.

Our first intercourse with that community took place in 1842, when I was delegated, by the then Archbishop of Canterbury and Bishop of London,\* under the joint auspices of the Gospel Propagation and Christian Knowledge Societies, to visit their Patriarch Mar Shimûn, and to co-operate with him for the general welfare of his people. My interview with him in the Tyâri country was eminently satisfactory. He was surprised and gratified to find that the Anglican was an Episcopal Church, that we had ritual services, and held higher views of the sacraments than he had heard ascribed to us;—for I beg to observe that even in that secluded region, as elsewhere throughout the East, our Church had been identified, as it still is to a great extent, with Nonconformists, under the general designations of "English" and "Protestant." The scheme then initiated for establishing schools throughout the mountains was abruptly thwarted through the invasion of the Christian villages by the ferocious Kûrds under Bedr Khan Beg,

\* Archbishop Howley and Bishop Blomfield.

which resulted in the flight of Mar Shimûn, several priests, and some hundreds of his people to Mosul, where I was temporarily located, and had fitted up a room for daily service and weekly communion in English. Deprived as the refugees were of a church, I readily granted them the use of my chapel, in which the Patriarch and his Clergy regularly officiated, and the odour of the incense burnt in their earlier services still pervaded the air when ours commenced. The refugees, as well as a sprinkling of Jacobites and Chaldeans, were generally present at our offices, so that the room was literally crammed with worshippers, and in the course of a few weeks the Assyrians became so well acquainted with the order of our English ritual, that they have always uncovered their heads at the reading of the Gospel, as they do in their own churches. In daily intercourse with the Patriarch and his learned Archdeacon for upwards of a year, I had abundant opportunity of explaining to them the doctrines and discipline of the Anglican Church, and so desirous was Mar Shimûn of establishing intercommunion with us, that he eventually requested me, one day during the service, to receive him as a communicant. If I hesitated to do so, it was simply from prudential motives, and lest the action might be misconstrued by gainsayers; and I further pointed out to him the propriety of deferring the step until some definite terms of intercommunion had been agreed upon by our respective Churches. The Patriarch fully appreciated the wisdom of these suggestions, but from that time forward, notwithstanding the offer held out to him of supremacy over all the Chaldeans if he would submit to Rome, his mind was fully bent on effecting a union with us. Unfortunately, the Church at home was not prepared to entertain the overture: our Convocation was little better than an ecclesiastical myth; no mere Church society could dispose of such a question, nor any number of any individual Bishops; consequently, the proposal fell to the ground, and the Mission was abandoned, notwithstanding the repeated and urgent appeals of the Patriarch that it might be continued.\*

Still, I have reason to hope that our transient effort was not wholly in vain. The public celebration of our worship, which had been witnessed by large numbers of different native communities, convinced them of our ritual order; and on their return home the refugees carried away with them the knowledge which they had acquired of our doctrines and discipline, and scattered it far and wide throughout the mountain villages, from whence it was conveyed to their brethren in Persia. Efforts were subsequently made to induce Mar Shimûn to accept the proffered co-operation of the Americans at Urumiah to instruct his flock; but his reply to Mr. Layard, six years after my departure from Mosul, was "that he wished to be helped in that labour by Priests of the Episcopal Church of England, whose doctrine and discipline were more in conformity with the Nestorian than those of the American Mis-

\* See *The Nestorians and their Rituals*, vol. i. pp. 289-296.



sionaries." \* I visited the Patriarch again in 1850, while on leave of absence from my appointment in India, and was received by him and the Christian mountaineers generally with the warmest demonstrations of affection. He dilated on the temporal and spiritual destitution of his people, and complained bitterly that our Church had turned a deaf ear to his prayers. Alas ! I could not hold out any hope that we were then better prepared than formerly to come to his relief. Since then the good old man has been gathered to his fathers, and his nephew has succeeded to the Patriarchate, under the same title, Mar Shimûn.

One almost wonders that, after such treatment at our hands, the Assyrians should still recur to us for aid. Nevertheless, as recently as November, 1867, Mr. Rassam, the British Vice-Consul at Mosul, was charged to deliver a letter, signed by two Bishops, several presbyters, deacons, and influential laymen, addressed to the Archbishop of Canterbury and the Bishop of London, begging that delegates might be sent out to aid them in promoting the spiritual welfare of the mountain community. The genuineness of that document was hastily discredited by the Urumiah missionaries, but a later epistle from the Patriarch expressly confirms it, and reiterates the appeal for help.

The practical question now is, What ought to be done ? This is a matter which concerns, not the Primate alone, but the whole Church. It is a subject, moreover, of vast importance, involving as it does the necessity of an appropriate organization on our part for the eventual restoration of this ancient community, which might be applicable in similar cases. The Church of Rome possesses such an organization, and has largely used it, not to build up, but to disintegrate the ancient Churches of the East, and to reduce them to her obedience. Laying aside her ambition for supremacy, it is high time that we placed ourselves in an equally advantageous position—a position to which, as a true branch of the Catholic Church, we are fully entitled—to restore the lapsed Oriental communities, including those on the western coast of India ; and whilst leaving them in full possession of their ecclesiastical status, rites, and ceremonies, to promote the unity of Christ's mystical Body by joining them to ourselves in one communion and fellowship, holding one Faith, one Lord, one Baptism.

What hinders, indeed, that, in due subservience to more urgent demands upon her devotion and charity, the Church of England should not occupy the Assyrian field thus providentially opened to her best energies ? One objection urged is, that we should thereby be interfering with a people canonically subject to the Greek Patriarchates. Even were this so, the argument loses all its force from the simple fact that the Greek Church is utterly powerless to undertake the task. Moreover, it should be borne in mind that our object is not to subject a foreign community to our jurisdiction, but to promote Christian union, on terms which may lead, under

\* *Nineveh and Babylon*, p. 425.



the Divine blessing, to eventual intercommunion between all the Eastern Churches, and between them and ourselves. But I maintain that the Greek Church possesses no canonical authority over the Assyrians, and never did. "By comparing," says Bingham, "the broken fragments that remain in the acts and superscriptions of the ancient Councils with the Notitia of the Empire, and conferring both with the later Notitiæ of the Church, it plainly appears that the Church was divided into dioceses and provinces, much after the same manner as the Empire." The territory in which the Eastern Patriarchate, with its chief see, Seleucia-and-Ctesiphon, was originally situated appertained to Persia; and as it never formed part of the Roman Empire, so that see was never included either within the Patriarchate of Constantinople or that of Antioch. A reference to the ancient dioceses comprehended within those Patriarchates will fully bear out this statement.

A somewhat similar objection is raised in an opposite quarter. The American Independent or Congregationalist missionaries at Urumiah regarded our first efforts among the so-called Nestorians—although strictly confined to the mountain community—as an unjustifiable interference, and they have not hesitated to characterize my proceedings among them as intolerant, Popish, Puseyite, &c., for no other reasons than because my replies to direct questions by the native Christians indicated the differences which unfortunately exist between Nonconformists and ourselves, and led the Assyrians to prefer our doctrine and Church government to theirs. No one is more ready than I am to recognise the zealous exertions of the American missionaries at Urumiah to benefit the Nestorians in and around Urumiah; for, besides translating the Holy Scriptures into vulgar Syriac, they have established schools among them, and by the diffusion of light and knowledge have undoubtedly aided them to resist the persevering efforts of Papal missionaries to bring them into subjection to the See of Rome. Their success, up to a certain point, was mainly attributable to their conservative mode of procedure, allowing all who joined them to retain the use of their rituals, and to adhere to their own ecclesiastical discipline. But, unless I am grossly misinformed, a different policy has been adopted of late years, whereby those who become associated with them are required to renounce their ancient use, and to conform to the Presbyterian or Congregationalist standard. No step could be more impolitic on their part, or more fatal, eventually, to the permanence of their influence; for such is the tenacity with which the Eastern Churches generally adhere to Episcopacy and their ancient ritual services, that any attempt to substitute the Nonconformist model in their stead is sure to fail in the long run. (The movement which is now going on among the so-called Protestant Armenians in Turkey is an example in point.) It is mainly owing to the fear of similar encroachments that Mar Shimûn refuses to sanction the labours of the American Independent missionaries in the mountains; and, judg-

ing from a recent appeal from a Bishop and several of the Clergy and laity at Urumîah — some of them in the service of the missionaries — many of the community there also are anxious that their Church should be reformed without being destroyed. Would that the American Nonconformist missionaries, now in the field, could join heart and hand with us in so noble a work! If they cannot, let them by all means pursue their own course at Urumîah; but let them not be so unreasonable as to expect us to disregard the appeals from the Patriarch and the mountain community, who urgently solicit our aid, and will not accept theirs. But I must hasten to a close.

Enough, I trust, has been said to show that the Assyrian Church abounds in noble gifts and rightful titles, and, as such, possesses a strong claim upon reformed Catholic Christendom. Most things in her theology are absolutely good, some just tainted, and some few things decidedly erroneous. Viewed, then, on the one hand, I submit that in their great reverence for the Word of God; their respect for antiquity; the undoubted apostolicity of their Orders; their agreement with us in almost all the essential articles of the faith, as also in ecclesiastical order and discipline; their expressed good will towards us, and their anxiety to be received into closer union with us,—I submit that with these qualifications the so-called Nestorians form a desirable and promising field for the exercise of our zeal and charity. And on the other hand, if we regard their present state of spiritual destitution; the ignorance of the Clergy and Laity; their lack of energy as well as of the means to effect a reformation of their community; the utter extinction of schools and other nurseries of knowledge among them; their continued oppression by the Muslims; and the efforts which are being made by some to despoil them of those primitive ordinances and rites which have tended to preserve them as a Christian people up to this day, and by others to bring them into subjection to the Papal See,—if we look on this side of the picture, surely the so-called Nestorians have a double claim upon our sympathy, which we may not disregard without being guilty of hardness of heart, towards our suffering brethren in Christ.

My sincere hope is that this important subject will be discussed at the ensuing Convocations of both Provinces, and that some initiatory steps will be taken towards defining the conditions whereon foreign Churches, seeking our fellowship, may be admitted to intercommunion with us. I am happy to be permitted to add that the present Archbishop of Canterbury has already assured Mar Shimûn that the application which was sent to himself and his predecessor shall have fitting attention; and with that purpose an Appeal is immediately about to be put forth by his Grace to the Church people of England.\*

Let us picture to ourselves the glorious results which, under the Divine blessing, are likely to follow the restoration of the

\* A draft of the proposed Appeal will be given in the Appendix.

Assyrian community to the Catholic faith and fellowship through the instrumentality of the Anglican Church. Like a city set on a hill which cannot be hid, the light of evangelical truth and apostolical order proceeding forth from this reformed body would in due time scatter the darkness which partly pervades other Churches in that region. The Chaldeans already feel the thralldom of Papal domination, and many of them long to throw off a yoke which neither we nor our fathers could bear, and would gladly be reunited to their brethren in Kurdistan and Urumiah, when once these, by abjuring their alleged heresy and by otherwise restoring the ancient landmarks of the Faith, shall rightly lay claim to all the privileges of a true and living branch of the one Holy Catholic and Apostolic Church. And what heterodox sect could stand against this phalanx of reformed Christians? One after another the neighbouring Jacobites and Papal Syrians would abandon their errors and enlist under the same banner of Gospel truth and primitive discipline. And when those Churches shall have become one in faith and charity, then and then only may we hope that from them will go forth a fervent zeal and love, such as characterised their early missions to the far East, which, through the power of God, shall reduce the followers of the False Prophet to the sway of the Crucified One, and gather the heathen Yezîdis into the fold of the Shepherd of Israel.—“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.” (Isaiah xl. 4, 5.)

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#### APPENDIX.

*The Creed which Barsoma, Metropolitan of Nisibis, drew up for the Emperor Zeno, at Constantinople, about A. D. 480.*

I believe, and I also teach others, that the Father, the Son, and the Holy Ghost are one substance, one God, eternal, everlasting, without beginning, always subsisting, immortal, without ending, above all time and worlds; that He is the Cause of every thing caused, the Creator of all things visible and invisible. By this one declaration the darkness and errors of Paganism are exposed and refuted, as well as the sophistry and calumnies of the Jews, and the speculations and conceits of heresy.

And to this glorious and exalted confession, I add that respecting the doctrine of the Incarnation of Christ, our Lord and our God; and I declare to all who will listen thereto with a candid mind, that the Son of God, God the Word, who is co-equal with the Father and the Holy Ghost in eternal substance and in exemption from all change and variation, and from suffering and death, came to save us, and took to Himself a perfect humanity from the pure lady, the Virgin Mary, of the seed of the family of David, and sojourned in the world, bearing the form of a servant, according to the testimony of the Apostle Paul. And I do not say that that form was incorporeal and immaterial, as do Mari and Marcion and

other teachers of error ; but I say that God did verily take a real manhood, and that that which is unseen was united to that which is seen, in an eternal union never to be separated or dissolved ; and that because of the two substances and their attributes subsisting together in Him, He is one in Person,\* and greatness, and sovereignty and power. And I do not say with the heretics, who err as regards conversion and confusion, that the only-begotten Son of God was changed in the substance of His Godhead and became man, and suffered, and tasted death ; but I say that all that which I believe of the unsubjectedness of the Father and the Holy Ghost thereto, *that* I believe of the Godhead of our Lord and Saviour Jesus Christ, and I teach the same to the faithful. And I do not attribute liability to suffering and death to the Immortal, neither can I admit it, for all such are properties which do not exist and are inconceivable [in Him]. For the heathen, being ignorant of the knowledge of Him, and knowing only His name, call their idols gods, and worship them, and have so far gone astray in their praise as to believe of lifeless figures that they are undying ; how, then, can I allow the possibility of death in Him who is the source of life ?

On account of this [my belief] I have been hated and anathematized by all those in the Roman Empire who are in error, and are not rightly directed. And, behold, they contemn and speak evil of me in every place because I will not assent to and admit the horrible blasphemy and perverse declaration respecting the Godhead of Christ, that He changed and became man, and suffered and died on the wood of the cross ; for He died in His humanity, which he took from us, and his Godhead, which was united to the temple of His humanity, raised Him from the dead, with wonderful signs and indescribable power. The words of the Saviour Himself prove this doctrine, when He said : “ Destroy this temple, and in three days I will raise it up ; ” which is confirmed by the Gospel explanation : “ But he spake of the temple of His body.”

Whosoever, therefore, hates me because of this confession, or invokes curses upon me, and will not the rather compassionate me, if his conscience does not rebuke and disturb him, such an one, of course, cannot love me, and will not suffer any good or praiseworthy thing to be said of me. Nevertheless, I care not for that, neither will I deviate from the truth on that account, for I know that God will judge righteously between us.

*Creed drawn up by Yeshua-yau, of Erzen, Patriarch of the East, and presented to the Roman Emperor Maurice, at Aleppo, about A. D. 588.*

We believe in God the Father, Creator of all things visible and invisible ; and in His Son, begotten of Him before all ages, co-equal with Him in eternity, by whom He created all creatures ; and in the Holy Ghost, co-equal in substance and will with the Father and the Son. And we confess that the Father is begetter, not begotten ; and the Son begotten, not begetter ; and the Holy Ghost neither begetter nor begotten, but proceeding ; and that the Holy Trinity is of one substance, infinite, incomprehensible, unchangeable, impassible, immortal. And that in the

\* The word in the original is not that generally used in Syriac to express the Greek hypostasis, but an individual.—G. P. B.

last time, for us men and for our salvation, one of the holy Persons,\* that is, the Person of the Filiation, came down from Heaven in His glory, which is the glory of the Father, without separating from Him, and abode in the Lady, the Virgin Mary, of the lineage of David, and took to Himself of her, by the operation of the Holy Ghost, a perfect manhood, in soul and reason like ours in every respect, sin only excepted, and joined Himself thereto in an indissoluble union, and became one with it in person,† filiation, and power, the two natures and their properties continuing in Him. And there was born of her, after nine months, our Lord and Saviour, Jesus Christ; and He was circumcised on the eighth day, and He grew up, and was nourished, and kept the law. Then He was baptized of John in the river Jordan, and He saw the Holy Ghost descending upon Him in the likeness of a dove, and He heard the voice of the Father, calling to Him out of heaven, and saying, "This is My beloved Son, in whom I am well pleased." And He took to Himself disciples, and fasted forty days and forty nights, and contended with the devil, and overcame and confounded him. And, as God, He worked signs and miracles, such as cleansing the lepers, opening the eyes of the blind, casting out devils, raising the dead, and such like; and, as man, He hungered and thirsted, ate and drank, suffered, was crucified, and died. And He rose again the third day, and ascended into heaven alive, by the power of the Godhead which was united to Him at the annunciation, and which did not separate from Him either in His crucifixion or in the grave. And, after His resurrection, He went to and fro upon the earth with His disciples for forty days, and He showed them His hands, and His feet, and His side, and said unto them, "Touch Me, and know that a spirit hath not flesh and bones, as ye see Me have." And when He had dissipated the doubts which troubled their minds, and had assured them of His resurrection, and of the descent of the Holy Ghost upon them, and His coming again to judge the dead and the living, He ascended up to heaven in their presence, and said to them, "Go and disciple all nations and people, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you; and, lo, I am with you always, even to the end of the world."—Amen.

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*Creed drawn up by Yeshua-yau, of Jedil, Patriarch of the East, and presented to Heraclius, the Roman Emperor, about A. D. 628.*

We believe in the holy Trinity, co-equal in substance, which is from eternity to eternity, subject to no change or division, known as the Trinity, and worshipped in Trinity—Father, Son, and Holy Ghost. And when the full time was come, for us men and for our salvation, one of the holy Persons,‡ the Son of God, God the Word, Light of Light, very God of very God, the Son of the substance of His Father, came down from heaven and became incarnate, and was made man by the Holy Ghost and of the holy Virgin Mary, without changing His substance or diminishing His glory; but He took the human nature to manifest Himself unto His brethren. Not a mere man, as the heretics say, God forbid! neither,

\* The term applied indiscriminately to the three Persons in the Trinity.

† Here the original word indicates an individual.

‡ The term applied to the three Persons in the Trinity.



say we, God without a body, as the heretics say, God forbid ! but perfect God, the Son of the substance of His Father in His Divinity ; and perfect man, the son of our nature in His manhood—one personation,\* one Lord, by a wonderful and incomprehensible union, which is not subject to confusion or division, without commixture or separation, from everlasting to everlasting, subsisting in two natures, divine and human, one Lord Jesus Christ, the Son of God. He was born and suffered in the body for us men and for our salvation ; but, as touching His Godhead, that is impassible. And this one Lord Jesus Christ is to be worshipped and glorified perfectly and fully with the Father and the Holy Ghost, by all in heaven and on earth, from this time forth for evermore. One is the Father, the Holy ; one the Son, the Holy ; one the Holy Ghost, the Holy. Praise be to the Father, Son, and Holy Ghost for ever and ever.—Amen.

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*Draft of the proposed Appeal to English Churchmen on behalf of the Christians of Assyria.*

“ The ancient and once flourishing community of Eastern Christians, commonly known by the name of Nestorians, and now comprised chiefly within the limits of Assyria—the modern Kurdistan, on the frontier of Asiatic Turkey—have recently appealed for help to the Church of England. The Appeal, signed by several Assyrian Bishops, Priests, Deacons, and ‘ Chiefs of the People,’ and ratified with the seal of their ‘ Catholicos’ or Patriarch (Mar Shimûn), was addressed to the Archbishop of Canterbury and the Bishop of London (Bishop Tait.) It has already been published in full ; but its purport may be succinctly stated in the following quotation from a speech in reference to it by the late Archbishop Longley :—‘ The Nestorians, in this touching letter, say that they feel they are in a state of great ignorance and darkness ; and they apply to us to come over and help them, to send some one to instruct and enlighten them. I have reason to believe that they are not at all wedded to Nestorian principles, and that they might easily be led to abandon them. I cannot but hope, therefore, that inasmuch as this appeal has been made to us, there may be some well-disposed people who will contribute to a Mission to these poor Eastern Christians. It is a very modest petition that we should send out two Missionaries, who might bear comfort and consolation to those who are now really in very great distress. Their position is a very painful one. They are between two hostile forces, the Mahomedan on the one hand, and the Papal on the other ; and they are persecuted by both. They appeal to us, who hold a *via media*, and who might help them.’

“ The claims of these Assyrian Christians upon the liberality of English Churchmen are too obvious to require any lengthened exposition. Isolated from the great body of Christendom, they cannot look, like other Eastern Christians, to powerful European protectors. With the exception of one alleged theological error upon a cardinal point,—which, however, they disclaim, and are professedly ready to repudiate,—they have preserved, throughout centuries of severe persecution, the primitive Creed and doctrine of the Catholic and Apostolic Church. Among them the Eucharistic Cup has never been denied to the Laity, nor the right of marriage to the Priesthood ; there is no superstitious use of images or pictures ; Purgatory and Indulgences are unknown ; while the reading of the Holy Scriptures by all in the vulgar tongue is, so far as their scanty supply of books enables, diligently practised. Nowhere in the world, probably, is there to be found at the present day a Church which, in many respects, reflects more nearly the image of

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\* Here the original word indicates individuality—an individual.



Eastern Christianity in the Nicene age. To our own Communion, therefore, brought back, through God's blessing upon the Reformation, to the primitive standard, this ancient body is especially and most reasonably attracted; and we are anxious that their hopes of obtaining assistance from us may be realized as they ought.

"We are not unmindful of the many other claims which press on the liberality of the members of our Church. But we would strongly recommend this request from the Assyrians as constituting one of the most urgent among them all.

"In pursuance of the intentions of the late Archbishop Longley, we now invite the faithful in this favoured land of England to contribute towards a Fund, by means of which Candidates for the native Ministry may be brought over hither to receive a better education, and Delegates may be sent to the East in the name of the Church of England, to suggest to this venerable and interesting community such counsels of wisdom as they ask at our hands; the object being not to make proselytes to the English Church, but to aid them in reforming their own Church, where needful, upon a primitive basis and after primitive models.

"In thus inviting English Churchmen to further so good a work, we would simply remind them, in conclusion, of St. Paul's words to the Corinthians:—  
 'The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings to God; while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you.'

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## ON THE ABYSSINIAN CHURCHES.

The Rev. H. A. STERN read the following Paper:—

Bound by the hot sandy desert that skirts the Red Sea to the East, and the fertile verdant plains that extend to Enerea and Cappa in the South, with Nubia and the White Nile to the North and West, lies the Alpine region known by the name of Habesh, or Abyssinia. Favoured with a delightful climate, a rich soil, and a copious supply of water, the highlands of Africa possess attractions unrivalled in any other land. But the gifts of Nature and Providence, though lavish and profuse, are not appreciated by the ungrateful mountaineer. Fond of feuds and dissensions, he recklessly wastes his time in ruinous litigations and unprofitable forays. Valleys, which with the least labour would yield a most luxuriant crop, wave with rank grass; and mountain slopes, where the vine would grow to perfection, are covered with tangled weeds. The absence of a protective power and righteous laws, has ever been the bane of the country, and the cause of the evils under which it is groaning. Happily, Christianity, even in its corrupt form, exerted a beneficial influence on the character of the people; and this, and nothing else, prevented the greater part of North-eastern Africa from sinking into the lowest grade of civilization.

The introduction of the religion of the Gospel into Abyssinia dates back to the beginning of the fourth century. Antecedent to that period, the message of salvation had been proclaimed in the North, far beyond the modern Khartoum, where the Blue and White Nile mingle their waters into one grand fertilizing stream. Want of zeal, the dangers of the enterprise, and perhaps, too, the well-known ferocious bigotry of the martial highlander, deterred the herald of mercy from venturing into a region where the crown of martyrdom was the sole stimulant to his efforts. But, the religion of the Cross, which had superseded the mythic fictions and pantheistical poetry of Greece, which had outlived the tortures and power of Imperial Rome—this Divine faith was, in the good providence of God, also to take hold on the affections of the people. From the geographical position they occupy, they seem destined to wield one day a great moral and spiritual sway over a considerable part, if not the entire Continent, of unhappy, sin-polluted Africa.

It was in the year A. D. 331, that the Gospel, by an extraordinary circumstance, was introduced into Abyssinia. Meropius, a merchant from Syria, lured by the prospects of a lucrative trade, embarked, with his two sons, on a voyage to India. Driven by adverse winds to the rocky shores of Africa, the savage inhabitants mercilessly murdered the aged father, and took captive Fromentius and Edesias, his two sons. The pleasing appearance and deportment of the young men secured them the favour and good-will of their captors. After living for a short time among the rude occupants of the lowland wilds, where their gentle piety and touching conversations procured them immunity from the cruel hardships of the slave, they were conducted to the Court of the Emperor. In this new sphere, their superior abilities and winning graces were not unappreciated. Raised to high positions, and in the enjoyment of their master's unreserved confidence, the exiles displayed a zeal in business, blended with a fervour in spirit, and an undeviating devotion to their God, that could not fail to produce the deepest impression on all with whom they came in contact. The secret desire of annexing the land of their adoption to the sway of the Redeemer, which for some time had filled their hearts, was rendered more hopeful and promising by the felicitous circumstances in which they were placed. Their hallowed anticipations were not doomed to disappointment.

The Emperor and his Court were gained to the faith of the Gospel, and, in a public assembly, received into the New Testament Church. Intelligence of this event spread, with the rapidity of lightning, through the length and breadth of the land. The supporters of the old belief were in a state of alarm and agitation. Their own religious system, which combined some of the coarse rites of heathenism, with a few crude and misshapen tenets of a degenerated Judaism, the mass of the nation were determined not to abandon. Fromentius and his brother-missionary perceived the obstacles

which opposed the progress of the work, but did not know how to overcome them. Had they been skilful workmen, they might, by humble persuasions and convincing arguments, have succeeded in giving the new Church a pure and unadulterated Christianity; but, unable to cope with the shallow sophistries and plausible cavils of their opponents, they consented to a species of compromise; and thus the doctrines of the Gospel became interwoven with the vagaries and superstitions of the original belief.

Delighted with the success of their noble enterprise, Fromentius hastened to Alexandria, to inform the Patriarch of the accession of Abyssinia to the See of St. Mark. Athanasius received the tidings with great joy; and, to reward the Evangelist for his love and devotion to the cause of the Redeemer, consecrated him, under the appropriate name of Saloma (peace), Metropolitan of the distant diocese.

The report that a great Emperor, and all his subjects, in the wilds of Equatorial Africa, had embraced the truth, created the deepest interest in Egypt, and many parts of the East. Those who had been eye-witnesses of the fiery conflicts and murderous scenes, through which the Gospel in their own land had to press its passage to the Throne of the Cæsars, no doubt beheld, in this calm and peaceful triumph of Christian truth, the dawn of the approaching era, when the knowledge of God would completely renovate the face of our earth. In ecclesiastical circles, and among the recently formed Monastic Orders, the news brought by Fromentius awakened the liveliest sensation; and numbers of learned and devout men followed the pious Bishop to his extensive episcopate.

The barren and uncultivated soil afforded ample scope for the labours and toils of this noble band of spiritual husbandmen. Multitudes had indeed made an open profession of faith in Christ, but, at the same time, they had not abjured their former idolatries, or abandoned the vices to which they were addicted. To eradicate the false and corrupt, and to implant the pure and divine, into this uninstructed and unorganised Christian community, was the task undertaken by these devout Evangelists. With ardour they entered upon the work, for which they had left friends, kindred, and home. In a short time, they rendered the Scriptures from the Septuagint into Ethiopic, then the vernacular, but at present the sacred, tongue of the country; translated some of the best works of the most distinguished Greek Fathers; compiled a Liturgy; established schools; trained a Priesthood; and organized a Church, which in every respect promised to become a blessing to Africa.

The zeal for the spread of the Gospel which animated the heart of the foreigner, found a congenial sympathy in the bosom of the susceptible native; and numbers, with nothing but a pilgrim's staff in their hand, wandered far and wide to proclaim the tidings of mercy. Their work of faith and love everywhere was attended with

a success that exceeded the expectations of the preacher. In an incredibly short period of time, every race and tribe between the parched, dismal plains of the Soudan, and the picturesque mountain fastnesses of Gurague, had avowed a kind of indefinite allegiance to the sway of the Redeemer. This rapid diffusion of Christianity, through Abyssinia Proper, and far beyond the limits of the empire, presented a phenomenon unparalleled in the history of the Church. Unfortunately, the zeal of the Missionaries was not tempered with an enlightened and experimental knowledge of the truths which they toiled to promulgate; and this defect, combined with external pressure from Mahomedan and heathen assailants, rendered the Christianity of those important regions so transitory and evanescent.

An unanticipated event almost entirely eclipsed the Jewish wiles and Pagan absurdities, which from the first introduction of the Gospel had been permitted to obscure the beauty and simplicity of the Christian belief. The celebrated Council of Chalcedon in the year 451, which reft into hostile camps the Eastern Church, utterly alienated from all better influences the newly established Church of Africa. United to the See of St. Mark by the ties of gratitude and spiritual affection, the proud highlander thought himself bound to espouse the views and opinions of the Alexandrian Patriarch. To give an ocular demonstration of their attachment to the successor of the Apostle, the Primate, who has, ever since Fromentius, been a native of Egypt, convoked a general assembly of the Church. In this Congress, the Council was denounced, its adherents excommunicated, and the dogmas of the Monophysites proclaimed the true and orthodox faith.

Error, if not nipped in the bud, generally becomes diffusive and dangerous to the welfare of the Church. This was the case with the Eutychean heresy. The Abyssinian divines, like thousands in other lands, had little, if any, knowledge of the abstruse doctrines that had provoked so much strife and discord in the East, but, prompted by a sense of honour and a love of controversy, they plunged with all the passions of fiery partisans into the troubled sea of theological polemics. Not satisfied with the most silly effusions in which their Monophysite belief led them to indulge, their fancy took a higher flight, and in a most outrageous style they speculated on the origin of evil, the nature of angels, and the mysterious subject of the Incarnation.

The sword of Islam, which had extinguished the fires of the Magi in Persia, broken the power of the Himyaric kings in Yemen, and extirpated Sabeanism in the Peninsula of Arabia, also sought to sweep the Cross from the Alpine heights of Africa. Nursed in war, and expert in the use of the lance, the whole country bravely united in defence of their religion and home against the ruthless destroyer. Many a smiling province, between Nubia in the north and Enerea in the south, where some of the tribes still retain Christian names, and observe Christian festivals, succumbed to

the sword of the fanatic Moslem, and the no less sanguinary inroads of the merciless heathen; but the martial mountaineers of Abyssinia arrested the conqueror's proud progress, and maintained inviolate the national belief.

The Church was saved, but not purified. Spiritual life, which had been long languishing, was by the turmoil of a formidable war completely extinguished, till the higher principles of the Gospel were abandoned; and, instead of faith and holiness, men hoped to gain heaven by the building of a Church, the gift of a hundred beeves to a Convent, and the performance of a few mechanical and unedifying ceremonies. Fasts and penances, the adoration of the Virgin, and the intercession of Saints, together with the practice of Circumcision, the observance of the Jewish Sabbath, and all the Mosaic restrictions, as to clean and unclean animals, became then, and during succeeding centuries, the essential doctrines of the Church. A beggar in the street would in vain solicit charity in the name of the Saviour; but let him pronounce the magical word, "Misram," and a humble apology or proper pittance will be the response. To adore an image is considered a great offence, but to fall down before a coarse daub of the Tabot (a piece of wood, an imaginary representation of the Ark of the Covenant), is the highest act of Christian worship. Fasts for nearly nine months out of twelve are most rigorously observed, and the wretch who riots in every shameful vice will shrink with horror from the man who tastes meat during the interdicted seasons. Vice and immorality are even regulated by a peculiar ecclesiastical code, and a conscientious sinner will not hesitate to consult his Spiritual adviser as to the day and hour when he may with impunity break a Divine command.

The evils which afflicted the Church might have been easily checked; for men of tolerable energy, consistent piety, and a good knowledge of the Scriptures would have been quite enough to accomplish this glorious task. There was, however, no one capable or willing to undertake the work. Some devout men the country possessed. Shoa, Godjam, and also Amhara, could boast of Monks and Priests, who evidently led a life of great austerity and mortification. Their piety, however, wasted itself on the desert air, far, far away from the abodes of men. In the absence of native reformers, the prospects of the Church clustered, to some extent, around the Aboon or Primate. This distinguished dignitary enjoyed a union of wealth, power, and influence. He needed only to have taught the Word of God, and despised the bluster and opposition of an ignorant hierarchy; and the people, who have always been devoutly disposed, would cheerfully have given him their countenance and support.

The successors of Fromentius were, however, not men of that stamp. Despatched at an early age to their distant charge, unacquainted with the duties of a Bishop, and strangers to the very doctrines of the Gospel which they pretended to guard, these

foreign shepherds willingly condoned every sin, and closed their eyes to every excess, so long as they were not disturbed in their indolent repose, or injured in their vast revenues. Their principal work then, as in the present day, consisted in consecrating the Tabot, in blessing male children, in confirming boys, and in ordaining candidates for the Ministry.

The mode of conferring orders in Abyssinia differs materially from that in all other Churches. On the day appointed, early in the morning, the Primate, in full canonicals, repairs to the court of the episcopal residence, or an open space close to a church. The candidates, who are anxiously waiting to behold this venerable Aboon, after a most cringing salutation, are ranged in regular files, before the chair of St. Mark. Few, if any, questions are ever asked; the aspirants for the sacred office of the Ministry, who in a discordant and devotionless manner repeat a few prayers in the sacred language, which they have acquired by rote, hand to the steward of the Primate two salts, equal, in times of peace, to four pence, and then, instead of the imposition of hands, receive the Aboon's consecrating breath.

Deacons are ordained in childhood. Their duties, which are almost restricted to the baking of the Sacramental cakes, and the waving of incense during worship, terminate with the riper age of twelve or thirteen. They are, however, not debarred from the Priestly office, to which they can be ordained when they reach manhood; and their moral character is presumed to be above suspicion. A Priest is allowed to marry, but, on the death of his wife, he cannot contract a second alliance. The Archbishop enjoys no such privilege.

The Church of Abyssinia, though lifeless and inanimate, is not destitute of the essential elements that constitute the basis of spiritual vigour and Christian usefulness. She has the Scriptures, administers the Sacraments of Baptism and the Lord's Supper, (the latter not according to the Romish, but Greek ritual), strictly observes the Sunday as a day of sacred rest, and devoutly maintains, as the foundation of her belief, an unfeigned faith in the doctrine of the Trinity. . All that she requires is that the vivifying breath of the Spirit should apply the truths she possesses to the heart and affections, and, if that is effected, she will emerge from beneath the crushing influence of centuries of superstition, and, in the overflowing plenitude of her renewed love, exhibit an activity and devotion that will make her, what her geographical position intended her to be, a focus of blessing, and a centre of civilization, to the whole continent of Africa.



## DISCUSSION.

The Rev. F. S. MAY spoke as follows :—In addition to those sections of Eastern Christendom which have been treated of in the Papers we have now heard read, two more remain which deserve a share of our attention and sympathy—the *Armenian Church*, and the *Christians of St. Thomas*, or the *Ancient Church of India*. Of these two communities I propose to offer a slight sketch, though I cannot but regret that Mr. Malan has been unable to read the paper which we looked for from him on the former of them.

1. The *Armenian Church* is important as being the Eastern Communion next in numbers and wealth to the Greek, and is interesting to us as a Church which has preserved a national status and character in spite of repeated partitions of its ancestral territory, which remind us of those of Poland. The introduction of Christianity into the land of Ararat is a subject involved in obscurity, though probably Thaddæus, that one of the Seventy whom the Apostle Thomas is said to have sent to Abgar, King of Edessa, may have first brought the Gospel thither. But with the fourth century we come to more historical times. At that epoch there was room for a new Apostleship and a man for the work—Gregory the Enlightener, a Parthian convert of noble, if not of royal descent, who learnt the truths of the Gospel in the schools of Cæsarea, and added the ornaments of human learning taught in those of Athens. He purged the popular worship, but retained the sacerdotal order. The spots which had been the centres of a sincere though erring veneration were hallowed still to a holier name. The mother church of Armenia was built on the exact site on which a statue of Hercules had formerly stood. The impulse thus given to learning in the fourth, produced effects in the fifth century. Through the former period the written language of the Armenians was foreign, Greek or Syriac; in the latter they had a written language of their own. The Armenian alphabet is said to have been invented by Misrob in A. D. 406. The Bible was translated from the Greek into the Armenian in the same century. It is the oldest book extant in Armenian. While the Church was thus gathering strength within, she was exposed to fearful trials from without. Armenia was then subject to the Persians, whose creed was that of Zoroaster. Christianity suffered here as fierce persecution from Magianism as elsewhere from idolatry. It had next to struggle with Mahomedanism. Some of the Khalifs, however, displayed less unkindness to what had become the Armenian national Faith, and allowed the erection of a Christian Armenian Kingdom. But the career of this Kingdom was troublous; and in the eleventh century the incursions of the Turks destroyed it, with the exception of a fragment in the south-west, where Christian royalty still lingered until 1875. At present, as I need not remind you, Armenia is partitioned between Turkey, Persia, and Russia. In the Russian portion stands Echmiadzin, the See of the chief Catholicos or Primate of the Armenian Church. There are two other Catholicoi—at Sis and Aghtamar. The so-called Armenian Patriarch at Constantinople is only a subordinate prelate through whom the Turkish Government communicates with these Catholicoi—it being a rule of that Government that every sect of rayahs, or non-Moslem subjects, must have a representative or responsible head at the capital. There is also a titular Armenian Patriarch at Jerusalem; but only a Catholicos has the right to consecrate a Bishop. The Armenian Church has at the present moment from forty-five to fifty dioceses in Turkey, two or three in Persia and India, and six in Russia. Besides Bishops presiding over dioceses, there are Chorepiscopi or Coadjutors, and Bishops living in convents with no episcopal jurisdiction. They are always taken from the

Vartabéds or Monks, and are of course unmarried. The Priests are divided into Parish Priests and Choir Priests; the latter are Vartabéds, a name which signifies doctor or teacher, the office of preaching being chiefly confined to this class. The Parish Priest is chosen by the people, who pay to the Bishop his ordination fees. The statutable age is twenty-five: by dispensation, a person may be ordained Priest earlier. He must—upon this point great stress is laid—be married before ordination; and if a Priest lose his wife, he is at once to retire to a convent, where he is eligible to the higher offices, and may be Bishop, Patriarch, or Catholicos. The stipend of a Priest is derived almost entirely from surplice fees; occasionally an alms-box is found, the proceeds of which are applied to his support; and in a few places he receives something like tithe or first-fruits, in the shape of grain, from his flock. With regard to the worship of the Armenian Church, it may be generally said that, though distinct, its type resembles that of the Greeks. It has similar excellences, similar corruptions. In their Liturgy of the Eucharist, it may be observed, however, that, unlike that of the Greeks, the wine is not mixed with water; and that the Creed which is recited, though substantially the same, is not a mere Armenian version of that set forth at Nicaea and Constantinople.\* Education is not neglected by the Armenian Church. In the cities where Armenian families are numerous, there are schools well supported, with respectable teachers; while in the villages where they are few and poor, the deficiency is in part made up by the parish priests. The school-house generally stands in the same area as the church; the pupils are taught to chant prayers, and the Scriptures of the New Testament are in constant use. If to these features of the Armenians we add that they are distinguished for great commercial industry and thrift, that the rich are charitably disposed to the poor, and that in all classes there prevails much purity of family life, we have said enough to make us ask with interest, whether it is not desirable to establish intercommunion, or at least some friendly intercourse, with this venerable Church. If intercommunion with the Greek Church is desired, why not also with the Armenian? It was fit that the Convocation of the Province of Canterbury and the General Convention of the United States of America should first approach the subject of the Greek Church; but the movement should go on to the case of the Armenian Church. The Greek Church, indeed, claims exclusively the title of the "Eastern Orthodox Church," and with us receives the first six General Councils—the Undisputed Councils, as the Lambeth Conference termed them; whereas the Armenian Church, instead of receiving the fourth of those Councils, solemnly rejected it, at a National Synod subsequently held; and hence the Greeks and Armenians are not in communion now. But if we look into the matter, we shall find cause for thinking that the Armenians, though they refused to join in the Chalcedonian decrees, are not committed to any heresy respecting the Incarnation. That refusal is now generally ascribed to a mere misunderstanding of the terms Nature and Person, as translated from the Greek into their own less philosophical tongue. That at the present day they are in reality orthodox on the Incarnation, has been put by Dr. Neale and others,† I think, beyond a doubt; and, accordingly, their re-union with the Greek Church is ardently advocated by Gregory, the present Greek Metropolitan of Chios, that eminent and enlightened prelate, whose sentiments of kindness towards ourselves also have been made known by Mr. Williams. That the Armenian Church has its corruptions, I have avowed; but its Bishops themselves have admitted the fact, in a Synod held a few years ago, and a reforming movement

\* The Eastern Church Association has printed it in an *Occasional Paper*.

† See, e.g., the Introduction to Malan's *S. Gregory the Illuminator*.

within the Church is threatening even to break it in twain. One leader in this movement (Makherdetch, Metropolitan of Aintab,) has been compelled by persecution to flee to the Anglican Bishop at Jerusalem, with whom he has entered into communion, and he may find it impossible to regain his rightful See, which he still claims. It could not be sufficiently regretted if this incident resulted in a greater estrangement between the Armenians and ourselves. But if a portion of the Armenian Episcopate introduce reforms into their worship, and another portion refuse to concur, and thereupon a disruption of the Armenian Church ensue, could the blame of such consequence be fairly laid upon us? Our utmost care, however, ought to be taken to guide the reforming movement in the Armenian Church, with counsels of patience and moderation, and to bring out the essential difference between the "policy" of the English Church and that of the Romanists and the ultra-Protestants, each of which extremes concurs in wantonly seeking to disintegrate and revolutionise every ancient Church in the East.

2. Time presses, and I pass on at once to the second community I promised to notice—the *Christians of St. Thomas*, or the *Ancient Church of India*. When, in the fifteenth century, the Portuguese landed in Malabar, they found a Church claiming St. Thomas for its Apostolic originator, and numbering nearly a quarter of a million of souls. An instance of communication between this Church and our own had occurred during the reign of Alfred, who sent Swithhelm, Bishop of Sherborne, "to the tomb of St. Thomas," says the chronicler Huntingdon, "according to a vow he had made when an army of Danes was wintering in London."\* But at that time, as also when the Portuguese entered India, most of the Indian Christians formed a part of the so-called "Nestorian" communion; and their Metropolitan, at Angamala, was dependent on the Assyrian Catholics. Scarcely had the Portuguese arrived when they began a series of the most zealous and unscrupulous measures, in order to reduce the native Christianity to submission to Rome. The narrative of these measures, as given by Geddes, or by Buchanan, or most recently by Howard, brings out vividly the unprimitive character of such points as the Papal supremacy, image-worship, and half-Communion—practices and tenets to which those Christians of India were utter strangers; and it shows most impressively to what horrible lengths the genius of Popery can impel men. These measures seemed to have gained a complete triumph at the Synod of Diamper, under Menezes, Portuguese Archbishop of Goa, in 1599, when Nestorianism was anathematised, and Romanism adopted in its stead. But, though cast down, the spirit of the National Church was not destroyed, and a large number of the native Christians revolted from Rome, and renewed their connection with Assyria again and again. Into the details of this contest, however, I cannot enter now, and it is the less necessary on account of the curious circumstance that that portion of the Native Church which has regained its independence has repudiated Nestorianism as well as Popery, and entered into communion with a third and distinct body, usually known as the Jacobites. Christians of this last denomination had always existed in India, but they had previously been an insignificant minority. Now, however, their numbers have been swelled by many descendants of those who were once their opponents. The rest, who remain, though uneasily, in the obedience of Rome, have been permitted to preserve most of their old ritual and discipline. Under their Metropolitan of Oranganore, and Bishop of Verapoli, they possess about four hundred priests, and are reckoned at a quarter of a million. It is probable in the highest degree that this ex-Nestorian community will make another and successful effort to throw

\* The earliest mention is in the Saxon Chronicle; the fullest, in Malmesbury's Annals.

off the Roman yoke, and return to its old connection with Assyria, on our favourable response to the application from thence to ourselves, mentioned in the paper of Mr. Badger. I affirm this on what I believe to be good grounds, and the advantage of such a result ought to be an additional recommendation of the Assyrian appeal about to be addressed to us by Episcopal authority. But I must confine myself to the *de facto* Independent Native Church, which is Jacobite. It numbers some hundred and eighty thousand, in Travancore, Cochin, and Calicut; and the Clergy of its one hundred and five churches are under a Metropolitan and a Suffragan, both sent from the spiritual chief of that community, who, residing at Mardin in Mesopotamia, contests with the Greeks the title of Patriarch of Antioch. The ritual and discipline of the Jacobites bear so strong a family likeness to those of other Eastern Churches that I refrain from dwelling on them; but I must explain how these Christians came to form a separate community, and submit reasons for deeming them to be, although schismatics, yet not heretics. The ancestors of these Jacobites, like the Armenian Church, refused to admit the Council of Chalcedon. They withdrew from the communion of the legitimate Episcopate in the Byzantine Empire; and Bishops of their own party, deposed and in prison, secretly consecrated one Jacob-Bar-Addai (550), from whom are derived both their name and their Apostolical succession. (Thus their succession, in being traced through a single Bishop, resembles that of the Churches of Sweden and Holland.) Under the chief of their hierarchy, their titular Patriarch of Antioch, they once were the majority of the Christian population over a large territory. But though they are still owned as the legitimate Church of Syria by the other opponents to the Council of Chalcedon—i. e., the Copts and Abyssinians, and to some degree, at least, the Armenians—they have gradually been brought to a low ebb, in extent and numbers, as well as wealth and learning, by the proselytising efforts, first of the Mohammedans, and then, and yet more, of the Romanists. At present the Jacobites proper are to be met with chiefly in Mesopotamia alone, especially about Mosul and Mardin. There are a few families in Damascus, and Aleppo, and Jerusalem. Exclusive of those in India, their whole number does not probably exceed one hundred and fifty thousand. Large portions of their original body have from time to time submitted to Rome. Of their Patriarchs, the first did so in 1552. Other submissions followed; and, though many again revolted, the number of the Maklubin, or *subverted*, now far exceeds that of the *steadfast* Jacobites. In India the Christians of St. Thomas belonging to this community have been an object of interest to ourselves, especially since the publication of Dr. Buchanan's account of his visit to them. Bishop Heber admitted one of their Metropolitans to communion. The Church Missionary Society commenced a mission to them, which was intended to promote, in a friendly way, the education of their clergy, and their general purification. This mission was invited by the ancient Church, and began most auspiciously, but unfortunately its agents behaved with more zeal than discretion. If the native Church had gone to one extreme, they went to the other; thus, for instance, whereas they found celebration of the Eucharist without the people communicating, they contented themselves with celebrating but four times a year; and they showed their own doctrinal unsoundness by translating and preaching upon the Catechism of the Westminster Assembly. I have no wish to dwell upon this unhappy passage in the history of our relations with the Christians of St. Thomas; suffice it to say that the College at Cottayam, where the native clergy were to be trained by the Church Missionary Society, has been given up to the old Church, and that another has been built for the education of a clergy who deem it part of their duty to proselytise from that Church. The hostile feeling, however, has, I am glad to say, abated of late, and the Native Church has sponta-

neously commenced some measures of internal reformation. The question of our relations—actual and possible—with this Native Church of India seems to me one of the nearest and most practical. It is in any case a sorrowful sight to see something like the old estrangement between the British and Canterbury Communion here reflected in that between the St. Thomas and Canterbury Communion in India. I think that much of the complaints brought against those Christians will prove on enquiry to be groundless; and in particular that their alleged heresy as Jacobites is verbal merely, and not real. I have already published a summary of my reasons for thus thinking. Here, I may refer to what is said of the Jacobites by Dean Field, who, after historically shewing the origin of their difference from the rest of Christendom, makes it appear “that in respect of this difference they are not heretics.” Though the Jacobites do not receive the Council of Chalcedon, they, like it, condemn Eutyches as a heretic. They acquit Dioscorus, whom that Council condemned; but Dioscorus was condemned by it, not for heresy, but for “contumacy, and other sinister, violent, and disordered proceedings.” They accept the confession of Asclepiades, which that Council rejected; but it rejected it not “as ill, but as imperfect.” Now, supposing these statements to be correct, it would seem that the Jacobites, in rejecting the Council of Chalcedon because of its sentence on Dioscorus, may be paralleled with those well-known Churches in the West which long rejected the next General Council—the second at Constantinople—because of its condemning “The Three Chapters.” As Field points out, the word *nature* is taken by the Jacobites in a different sense from that to which the Chalcedonian definition restricted it; and it is on this ground that the late Dr. Neale contended for the substantial orthodoxy of the Armenians also. The French Roman Catholic Dictionary of Migne concurs in this favourable interpretation, saying that the Jacobites, who “would die sooner than receive the Council of Chalcedon,” yet “have not a faith different from that which this Council proposes.”

8. I have thus spoken of the possibility of arriving at intercommunion with the Armenians, and also the Christians of St. Thomas, from a profound conviction of the duty and desirableness of promoting throughout the world the restoration of Catholic Unity, not only for its own sake, but also because, in great tracts of the Asiatic continent, unbelievers would hereby be most easily won to the Faith of Christ. To the appeal for the so-called Nestorians, moreover, I, for the same cause, advocate a friendly response; and I hold that with them, too, intercommunion could (and probably with greater ease) be effected. In their Synod of Seleucia, A. D. 499, they defined the doctrine of the Incarnation in the following words: One Person, Two Hypostases, Two Natures. This differs from the definition of Ephesus, which *we* receive, in the statement that there are *Two Hypostases*; in the other respects it agrees. But the word *Hypostasis* itself had of old two different meanings—sometimes co-extensive with the word *Nature*, sometimes with the word *Person*.\* Hence St. Athanasius, with the Synod of Alexandria, declared that no real difference existed between those who spoke of *One Hypostasis* in the Blessed Trinity, and those who spoke of *Three*.† In like manner, what hinders us from interpreting the term as used at Seleucia of the Incarnation, in a sense consistent with orthodoxy? Let *hypostasis*, or rather its Syriac equivalent *aknuma*, bear only the same meaning there that its Latin counterpart *substantia* bears in the letter of St. Leo to Flavian—that document of such unimpeachable authority, where we read, “*Salvâ proprietate utriusque naturæ et substantiæ et in unum coeunte personam*.” Thus interpreting that Council of Seleucia, let us invite the

\* See Newman's *Arians*, chap. v., sect. 2.

† That in the anathema of the Nicene Council itself, *ὁμοῦς* = *ὁμοία*, has been, I think, conclusively shewn, and by no one better than Dr. Newman, in his *Dissertationes Romæ habitæ*.



Assyrian Church to meet anew, and reaffirm her acceptance of the Catholic Creed, as set forth at Nicæa and Constantinople, and as expounded in the writings of Athanasius and all other ancient orthodox Fathers. That, I am assured, they will most readily consent to do. Moreover, they would not refuse to adopt the four adverbs by which the manner of the Incarnation was defined by the Council of Chalcedon — viz., “truly,” “completely,” “indivisibly,” “unconfusedly,” — for those adverbs have already been used repeatedly by their own divines. Little more would be then needed, I think, on Primitive principles, for establishing our inter-communion with this venerable Church of Assyria. If they should still decline to style the Blessed Virgin *θεοτόκος*, that ought no more to constitute a hindrance than St. Cyril of Jerusalem’s refusal to say *δμοούσιος* in the Creed was a hindrance to his communion with St. Athanasius.

4. Thus have I endeavoured to discuss the possibility of better relations between ourselves and some of the most venerable Churches on the earth. But in the meanwhile, I would add, we have a duty to the East—to the unbelievers there—which must not wait. Well would it be if—as the late Mr. Keble suggested in a letter I have in my possession—we sought and obtained from, at any rate, the Greek Communion that same kind of permission to convert the Moslem which a Patriarch of Constantinople gave once to the Moravians.\* But if that were refused, we should not hesitate to go on with Missionary work there. For happily the ancient Canons have expressly provided that where a Bishop neglects to convert the unbelievers within the bounds of his diocese, it shall be lawful, after six months’ warning, for another Bishop to attempt the neglected work, and keep the proselytes he shall gain under his own rule. Such Canons as I refer to are cited from Thomassin, in the Appendix to Dr. Pusey’s sermon on “The Church

\* This permission was given by Neophytus, Patriarch of Constantinople, in 1740, in a letter to the Patriarchs of Alexandria, Antioch, and Jerusalem, and other members of the Greek hierarchy. The following passages are the substantial part of it:—“As to that Communion of Moravians—called Herrnhuters—in Moravia and Bohemia, it has been satisfactorily ascertained that from the early beginnings of their Christianity they had spiritual guides and teachers from the Eastern Church; that in those days they prospered in Christian practice and doctrine; and that, the Greeks having planted the seeds of our Orthodox Faith in their country, they remained established in this faith,—so far as Apostolic teachings and vital points and principles in doctrine are part thereof,—until the present day. They have, indeed, deviated somewhat from our ancient Church in certain forms, rites, and traditions, which deviation is to be ascribed to the circumstances of the times and to the violence and persecution of enemies. This is evident from writings which, on their late deputation, we received at their hands from that worthy man Arvid Gradin, wherein their history, as well as genuine and pure Confession of Doctrine, are clearly set forth. We therefore fraternally exhort your Reverences, to receive these, when they come among you, as brethren in the Faith, and to lend them aid to your utmost towards the restoration of our holy religion, and the spread of the Christian name. Do this, for the Apostles teach us to care for one another, and in what manner the Church of Christ should earnestly strive for unity and communion.” This letter is to be found in *Acta Fratrum in Angliâ*, page 85, and in *Büdingische Sammlung*, b. ii., ss. 704—707. The meaning may appear obscure, but Gradin, the delegate of the two Moravian Bishops Nitschmann and Zinzendorf, has left on record the explanations of the Metropolitan of Dercon, who said, “As to what relates to the conversion of the unbelievers, we durst not express it for fear of the Turks, who would on no account endure it. Should the Sultan light on any writing wherein we sought to promote the conversion of unbelievers, he would arrest us, and demand what we had to do with those people.” That Metropolitan said further, that it was sufficient, notwithstanding all differences between the Moravians and the Greeks, that the former were still “in the chief points at one with the ancient Eastern Church.” The whole negotiation was occasioned by the wish of the Moravians to begin a Mission “among the Guebres of Persia, and other Oriental operations.” See the *Moravian*, a journal published at Bethlehem, Pennsylvania, vol. ix., no. 87 (especially). For my acquaintance with the matter I am indebted to Bishop Cox of Western New York, a prelate who has been very conspicuous in advocating the claims of the Moravians upon Anglican sympathy.



the Converter of the Heathen." \* In this is the justification of the operations of the Moslem Mission Society, undertaken to aid such a work and in such a spirit—operations which have never been disfigured like those, alas! of some other English organizations, by efforts to win over members of the Greek Communion to our own. Efforts like those are a sad mistake: the leaven should not be taken out of the lump. I can see, however, no reason why we should not invite into our pale converts from those numerous schisms which the Pope of Rome, or any other Western innovator, has established in the East.

Rev. JAMES G. BRINE (*Rector of Chardstock All Saints*):—There is a widely-spread impression that the Orthodox or Russian Church is a communion, possessing all the vices of the Roman without any of its virtues. How mistaken and ungenerous this idea is, I now profess to show, by a brief exposition of her doctrines, gathered by personal knowledge, and from authorised Russian sources. To begin, then.—The Orthodox Church claims no supremacy; she acknowledges no centre of unity but the Lord Jesus Christ. Her canon of the Old and New Testament is the same as our own; she receives the Holy Scriptures as the only perfect source of faith. She accepts the writings of the Fathers, and Ecclesiastical Traditions, as explaining and confirming the faith, but she does not confound or equal them with Holy Scripture. She holds, however, that Tradition has a concurrent authority, and is infallible (and this, I may remark, is the only claim to infallibility she makes), being the universal and constant witness of the Church on doctrinal questions, of which tradition the Episcopacy are the living protectors and expositors. She holds the doctrine of Justification by Faith, and this the gratuitous act of God the Holy Ghost; and she declares that works do not merit grace. She knows no Purgatory in a Roman sense, no Indulgences, no Satisfaction, no works of Supererogation, or transfer of merits. She exercises no compulsory auricular confession, at least she does not make of it a *formal precept*. No *necessary* penance is attached to her absolution, because it is not regarded as strictly a satisfaction to God. She sets up no Confessionals, but all is done openly before the Church; she makes no inquiry into details, and has no system of casuistry. Her secular or parochial clergy are married. The Holy Communion is administered in both kinds. She does not believe in the doctrine of the Immaculate Conception, which she regards as a deification of the Blessed Virgin. So far there would appear little for us to object to; but we cannot be blind to the fact that, with all this, there exists a system of Ecclesiastical opinions and practices running counter to our own, and which, unless greatly modified, must prevent any such intercommunion as would lead us, I will not say, to an acceptance of each other's ordinances, which each might receive in his own sense, but to an opening of an interchange of Ministerial duties. And now to notice the main of these difficulties. I pass by the "Filioque" question, because, however true the doctrine involved in it may be, the Christians of the West had no right to insert it into the Ecumenical Creed, and force it upon the acceptance of the East. I also pass by the question of the Seven Sacraments, because when we come to explanations, we really do not very greatly differ. But holding, as I have said they do, an Infallible Tradition of an undivided Church, we find that this leads them to accept the decisions of the Church, up to the close of the eighth century, in other words, they acknowledge the Second Council of Nice as Ecumenical, and that Council it was (so long, I believe, rejected by the Gallican Church) which admitted and recommended the use of Icons. The Russian Church, indeed, strictly

\* Thomassin says, "Statuerunt Africana Concilia (*Conc. Afric. Can.* 86, 88) ut is esset Ecclesie plebisve cujuslibet Episcopus, qui eam unitati iunctus esset Catholicis, et triennium pacifice obtinisset. Concesserunt etiam Episcopis quibuslibet ea Ecclesie sue recolligere et consociare loca, quae a propriis Episcopis, ante vi. menses monitis, negligerentur (*Milev. 2, c. 24*)."—*Vetus et Nova Ecclesiae Disciplina*, pars I., lib. I., cap. liv.

distinguishes these Icons from idols or images of false Gods, and declares that they are but helps in remembrance of the saints, and tokens of honour and love for them, a love and honour which thus really mount up to Him, who is glorified in them. Nor do they regard the use of them as *de fide*, but to be left to the discretionary exercise of the faithful. Still, it must be admitted, that the incensing of and prostration before these Icons, or representations, mostly pictorial, is a practice, however defended, that must be most painful to us. In the Lord's Supper, she holds that, upon the Invocation of the Holy Spirit, the substances of Bread and Wine cease to exist, save in appearance; that the Body and Blood of the Lord are then there in a spiritualized state. This operation she terms, not as defining the manner of the change, Transubstantiation. The Body and Blood are partaken of by all, to blessing or to judgment; nor would she speak of that which remains over, unpartaken of, as the "consecrated elements." I would here add that, though rejecting the doctrine of Purgatory, she professes to aid those souls who have departed in faith, without having had time to bring forth fruits worthy of repentance, by prayers offered in union with the oblation of the sacrifice, and by works of mercy done in faith for their memory. She uses the Invocation of Saints, but strictly distinguishes this exercise of invocation from the act of *Prayer*; nor does she regard the saints as in any proper sense mediators; indeed the Blessed Virgin herself, though above all created beings, is no mediatrice, nor may direct prayer be offered to her; and for these reasons, that to do so would be to worship her in faith of her power with God, in hope of her necessary efficacy in mediation, and in love, so as to call forth a direct exercise of active affections towards her. I may add to these points, which I have not consciously over- or under-stated, though I am aware, in common practice, they may partake of, more or less—that she uses a form of Exorcism in Baptism; that Confirmation is contemporaneous, being the anointing of the newly-baptised, which she regards as the sign and seal of the Holy Ghost; and that she has continued the ancient practice of Unction of the sick, and the use of Incense. To the English mind there would be also a want of simplicity about her services—too much of symbolism; and especially, I may mention this, in the ceremonies connected with the preparatory Liturgy or introductory part of the service for the Holy Communion, in which she portrays the life of the Messiah, and the union of the Old and New Testament Saints in Him. It is said, too, that she shows no vigorous life, no power of adapting herself to modern progress. To the former charge she is not now fairly amenable, but the latter is not without truth. We have but lately heard Rome again speak. That hard sister says to us, Submit; and we reply, Never. Activity, proselytism, life, Rome has; but, inheriting triumphant wrong upon a self-asserted claim of a continual living infallibility, she must, by the necessity of her false position, add wrong to wrong. The Orthodox Church has, too, her infallibility estopped by the division of East and West, and so, fearful of leaving her seemingly vantage ground, she does not expand. Oh, "that she might not stay long in the place of bringing forth of children." She says of us, and says it with some truth, that our system is not strong enough, our language not precise enough, our teaching not sufficiently formulated, our articles and services capable of conflicting interpretations; more particularly, that we do not sufficiently acknowledge the authority of Tradition, or of the Ecumenical Councils; that our service of the Holy Communion needs fresh setting. It may be so—and yet we Anglicans say, "*nolumus mutari*"—to her and to Rome. The Church of England, claiming as it does no infallible present, and resting on no human infallible past, but only on the Word of God, which liveth and abideth for ever, may appear but an *ἐκκλησία* *τις*, a mere sort of a Church *ἐλαττωτική*, weak in character, yet, like Scripture itself,

many-voiced, many-sided, ever old, ever new, adapting itself, like the Lesbian rule, to all the shapes of the building; with the manifold grace of God, for the manifold needs and affections of man; it is something, and it is much that our dear spiritual Mother possesses, this *ψήφισμα πρὸς τὰ πράγματα*, this power of adapting herself to circumstances as they arise. Constituted as we are at present, holding sacredly such very different views on some most important subjects, it would be scarcely possible for the Churches of the Anglican and Eastern Communions to draw closely together in common ministration and worship; but in face of a common danger, from extreme priestly tyranny and the inroads of rationalism, we may, and we ought, with so much that is like in all our difference, to try and labour to receive one another, to the glory of God. The Russian Church has this vast power, that she always speaks in love, and so speaks without guile; her desire is to see the union of the Churches in faith and love; she looks at points of resemblance rather than at those of difference, and is ready *salvâ fide* for mutual explanations and charitable constructions. But it is said—Why this eagerness for union with Foreign Churches? Why not look at home, and seek the union of those around you? And who does not? Who does not pray and labour and yearn for this? But as yet there is no responsive feeling on the part of the Nonconformist bodies. They do not ask us to give up anything for them. If they complain, it is not at our exclusive attitude, but at our comprehensiveness. Thank God, we may say, there are “differences of administrations, but the same Lord.” They may not follow with us, but they are on our side, doing our work. Where, forty years ago, had been our Parochial system, had not other agencies been at work, to supply our lack of service? And agencies so extensive and so successful for the spiritual conversion and edification of multitudes, must have been surely borne witness to by, and blessed with, the outpouring of the Holy Ghost. Thank God, that His Word is not bound and straitened in its free course by our weakness. The Lord hasten that day when we shall become more one in Him? Fuller international communication, by breaking down the barriers of prejudice and language, may hasten this consummation in the case of Foreign Churches. Full liberty, and the recognition of equal rights of all classes in the State, may hasten it, in the case of those at home. I do express my faith and hope in God, that the hour may yet be coming when our Jerusalem shall be seen, “builded as a city which is compact together.”

The Rev. J. W. BARDSLEY :—The present condition and character of the Eastern Churches, and the question of our relations with them, are the two points which I desire to make prominent in this short address.

To the question, “Who are the Eastern Christians?” the current number of the *Quarterly Review* gives this short and simple reply—“Those natives of the East who accept the Gospel in one fashion or other, and reject the Koran.” Fourteen distinct communions are enumerated, each distinct from and antagonistic to the others. For our present purpose, however, it will suffice to pass in review the names of the orthodox Greek, Nestorian, Armenian, Coptic, and Abyssinian Churches—Churches which differ among themselves, not so much as branches of one common tree and owning the same parent stem, as like different trees forming one common plantation because growing on the same common soil. An examination of the authorised doctrinal teaching and the prevailing practices of each of these distinct bodies, is manifestly impossible within our present limits. For a few moments, however, let us consider the doctrinal character of the Greek Church, as that church more especially engages the public mind. There are those who believe that the Greek Church is, in doctrine, comparatively pure, and that the “*filioque*” clause is the only formidable barrier to intercommunion, accepting as she does the three

creeds and the early councils. There are those even who, whilst professing the utmost abhorrence of the doctrines of the Latin Church, yet anticipate the time when the Greek and Anglican Churches, in intercommunion, shall present an undivided front to the monstrous assumptions and exclusiveness of the Bishop of Rome. Standing here as an invited speaker, I shrink not from saying that with the Greek Church, as at present existing, intercommunion is as little to be desired on the one hand as with the Church of Rome on the other. The claims of "the Orthodox Confession of the Catholic and Apostolic Church of the East,"—from which I must quote, to be considered authoritative,—are established by one who longed for the union of Christendom as a second and even more glorious Pentecost; I mean the late Dr. Neale. Appearing at Kieff in 1840, this Confession was approved by the Councils of Kieff and Jassy, admitted by the whole Eastern Church as attested by the Council of Jerusalem in 1672, and received by the Great Eastern Council of 1691. In 1845, it was resolved that there should be a special class in every seminary, wherein this book should be studied in detail; and that all pupils must go through it a second time before passing into the superior division, as an introduction absolutely necessary to the study of theology. Quotations might be abundantly adduced from this Confession to prove that, as regards tradition, invocation of saints, the Seven Sacraments, venial sin, &c., the teaching of the Latin and Greek Churches is identical. The doctrine of Purgatory, as such, is disavowed; but it is taught that souls may be delivered from hell by prayer and the offering of the unbloody sacrifice for the dead. At the Wolverhampton Church Congress, a speaker declared that the Greek Church was entitled to respect, among other reasons, because of "her holiness, and that she had no doctrine of transubstantiation to cram down our throats." The very reverse is the truth. Whilst the Latin Church has but one word to express the change of the elements in the Lord's Supper, the Greek Church has four—*μεταβολη, μεταμορφωσις, μετουσια, αλλησις*. Nothing can be more explicit than the following statement:—"Question 56. The substance of the bread is changed into the substance of His most holy body, and the substance of the wine into the substance of His precious blood; wherefore we ought so to adore and venerate the Holy Eucharist in like manner as our saviour Jesus himself." As to the popular teaching of the Greek Church on the invocation of the Virgin Mary, the following extract from the writings of the very popular Bishop Miniati will suffice:—"More than all the united intercessions of the Church below, and that above, avails one single word of the Mother of God. Ah! when that fearful Judge turns and sees the imploring countenance of His mother—that most holy, most sweet mother—immediately He becomes gentle, and meek, and pacified; immediately He parts with the sword and bow of divine wrath; immediately He vouchsafes us reconciliation and the desired pardon. Even in the depths of hell, I hope for salvation from the Queen of Heaven; I fear not to be lost when taking refuge in her arms. Then, only when I lose my reverence for the Virgin, am I a lost soul." Be it remembered that I am not adducing these quotations for the purpose of refuting them, or even pronouncing whether their teaching be right or wrong; but as evidence that the Greek Church is no less distant from the Anglican, in its doctrinal teaching, than the Church of Rome.

If consideration be directed to the ignorance, the immorality, the corruption prevalent among the Eastern Churches, it would be impossible to use colours too dark to put upon the canvass. If such tests be applied, it seems impossible to argue for intercommunion. Is it a fact that nineteen out of every twenty men, among the priests, cannot write their own names? Is it a fact that in Syria, for example, most of the bishops never enter their dioceses, and cannot even speak the language of their people? Not many years ago in Jerusalem (I have been informed on the best of

authorities) a bishop having been elected by the monks, and the day of consecration fixed, the service was suddenly postponed. A defeated candidate had disclosed the fact that the bishop elect could not even repeat the Apostles' Creed or the Lord's Prayer. Dean Hook's Church Dictionary will supply evidence as to how simony is prevalent, and that the sacraments of the Church are absolutely sold by the clergy. As a specimen of the religious scandal, I will only say that, if the grey rock which crops up beneath the dome of the Church of the Holy Sepulchre be really the place where the Lord lay, pity it is that it should be the scene of the greatest act of religious imposition which Christendom can shew. It must be admitted that such churches can be reformed. The dying embers may be fanned into a purer flame. The well now filled with rubbish may be cleared out, and the living stream may again flow forth. The erring bride may again be reclaimed, and, as such, admitted to our loving embrace; but all this is as yet in the future. To seek to stir up a reformation in the example of a pure church, and to fertilize and renew by the circulation of the living word, is one thing; to enter into communion, and stereotype and confirm in error, is quite another. By intercommunion is commonly understood the mutual recognition of particular churches as true branches of the Church Catholic. Such intercommunion would be illustrated whenever the member of a particular or national church frequented the ordinances, and became partaker of the sacraments, of that other country in which for a time his lot might be cast. In our 19th Article we have the visible Church of Christ defined as "a congregation of faithful men, in which the pure Word of God is preached and the sacraments administered according to Christ's ordinance;" but in the 34th Article we have the recognition of particular or national churches—branches of the one Catholic Church, but specially entitled—just as the mighty ocean has its different designations according to the diversity of the shores which it may water.

The definition of the 19th Article, however, is equally involved in the 34th:—"A national church, equally with the one Catholic Church, must possess the preaching of the pure Word of God and the due administration of the sacraments." Wherever these essentials are found, surely intercommunion may exist. The peculiar national rites, or ceremonies, ought to present no barrier; for as Article 84 concludes:—"Every particular, or national Church, hath authority to ordain, change, or abolish ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying." And nothing can be more Catholic than that disclaimer with which she forbids the pretension—that she is the only Church maintaining her own right of self-government, her own independence of all foreign dominion. She concludes the preface to the Book of Common Prayer:—"In these our doings, we condemn no other nation, nor prescribe anything but to our own people only, for we think it convenient that every country shall use such ceremonies as they shall think best, to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition.

The whole question of intercommunion lies in the question of the nature and character of existing Churches—first purity, then peace, and to adopt one of the mottos of the Jesuits, "Peace through the truth." The Collect for St. Simon and St. Jude's Day contains the true principle of union among individuals and of communion between churches:—

"O Almighty God, who hast built thy Church upon the foundation of the Prophets and Apostles, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee, through Jesus Christ our Lord. Amen."

The Rev. Dr. TRISTRAM:—I accept much in the Greek Church, and I have at



times been permitted to join in her services. It is impossible not to admire the consistency with which she has struggled, under centuries of cruel and brutish oppression, and by God's blessing still survives. It is impossible not to sympathise deeply with her, exposed as she is to the unscrupulous propagandism of the Romish apostacy, which is supported by the diplomatic influence of France and Austria; and it is also impossible not to sympathise with her, living under an Erastian rule, when her Bishops have to purchase their sees by heavy payments to the infidel treasury. At the same time, I assert that union with the Greek Church, as she at present exists, is impracticable and mischievous—impracticable, because of her doctrines; mischievous, from the result towards the Mohammedan populations. Much has been said as to her doctrines by the previous speakers. I will refer to two authorities which have not yet been quoted. The *Helm*, printed at Athens, under the authority of the Patriarch, contains the Apostolic Canons, the Seven General Councils, and many other Commentaries, and is held to be the authority of the Church. Simeon, Archbishop of Thessalonica, is accepted as an authorised exponent on the liturgies and on the doctrines. The doctrines of these works are such that union, if it is to be, must be all on one side. The question is how much we must yield, for the Greeks will yield nothing. For instance, she asserts trine immersion as of the essence of baptism. She declares Latin baptism invalid. She declares that all the Priesthood of the Church of Rome, and of course our own, are unbaptized, and therefore unsaved. Again, as to baptism, she states that after the consecrating words the laver is filled with the Holy Ghost, and the water contains the invisible Christ. Her prayers to the Virgin have already been referred to; her doctrine of transubstantiation is most strongly and grossly stated; nothing can be stronger than the Greek word (*Μετουσίωσις*) which expresses bread worship. She is more exclusive than Rome. The priest is practically the only medium of communication with God. Prayer, apart from the Priest and the ceremonies of the Church, is not practised among the Asiatic Greeks. In the words of Dean Howson's sermon, the firm and uncompromising attitude we must present to Rome must be presented also to the Greek Church. As he stated that some of the saints had absorbed the homage due to Christ in the Latin Church, so also is it in the Greek. But it was not so in the Greek Church when Cyril Lucaris was Patriarch. From 1599 to the middle of the seventeenth century he entered into correspondence with the Protestants of the West, and he contemplated union with the German Lutherans. For his part he was prepared to abandon the doctrine of transubstantiation, and the worship of images, and the invocation of saints, if Protestants generally would recognize Episcopacy. Alas! that, since he was strangled by order of the Porte, no successor has arisen to show any such disposition. I say, then, that this attempt at union is impracticable; secondly, I say, that it is mischievous. We are standing there face to face with Islamism. The Greek Church is a petrified fossil, left strewn amidst the ruins of Byzantine decrepitude, while Mohammedanism is now far more a political fanaticism than it is a religious enthusiasm. Now, there are two points in the Mohammedan system which are the bases of the vigour of that system. There are two great stand points of truth, upon which a distorted edifice of error has been erected. These two are the unity of the Godhead, and that God cannot be worshipped by a mere image. To these truths the Mohammedan mind clings intensely, but their faith in the revelation of the Koran is shaken. Educated men are beginning to feel it irrational. At the same time, there are many who feel that a cold Deism is insufficient for man's soul to rest on. Let us present them with something better than idolatry, picture worship, the practical adoration of a piece of consecrated bread turned into a bread God. (One or two gentlemen on the plat-



form hissed this sentiment.) I am using the words of one of our sainted Reformers, and I ask whether at a Church Congress, the words of Bishop Ridley are to be hissed?

The CHAIRMAN—There will be no hissing. No gentleman hisses on any occasion of this kind.

Dr. TRISTRAM continued :—From my knowledge of the Mohammedans, if we join the Greek Church until it is reformed, we shall repel them into infidelity. The Mohammedans can understand revelation, but not traditional sacerdotalism. We are called by them the book Christians. Union with the Greek Church unreformed, therefore, is but a vain attempt to unite a living organism with a desiccated, even though momentarily galvanised corpse,

The Rev. Dr. LITTEDALE :—I stand here as one of those who have been pledged for many years to try and bring about a reunion between the Church of England and the Orthodox Church of the East ; and I want to give, in a few words, the result of an interview I had with the Archbishop of Belgrade in 1865. I had had interviews with three of the Eastern Patriarchs five years previously, but the Archbishop now told me that the chief objection to reunion in the present state of the English Church in the minds of those who thought with him was, that it was corrupt, and required reform. The reforms which he indicated were these. First of all, he complained that too much interference on the part of the State and Parliament was tolerated by the English clergy ; that they submitted to an Erastian interference which they ought to have resented. You have been told that the Russian Church is Erastian to the very core. Now I will tell you a story, to show how that is. When the present Emperor came to the throne, he said that the Mass was very long, and he asked if it could not be compressed. "Well, your Majesty," said the Archbishop of Moscow, "there is nothing I see can be left out, except the names of the Imperial Family, which are coming in continually." "Very good," said the Emperor, "cut them out," and so the names were cut out. Now, in the Christmas-tide of 1861, I think it was, I remember seeing a number of Churches in this country, where no white is ever put up in honour of the birth of the Prince of Peace, draped in black, because the Prince of Saxe Coburg was dead. He urged, as a second point, that there were a great number of things in the Thirty-nine Articles which would require explanation or abolition. He gave that as the opinion of the theologians on his own side. Thirdly, he said, the Church of England gave a very uncertain sound on the subject of the Holy Eucharist. He said, and I can confirm the fact, that the Churches of the East, and the Roman Church, as represented by her chief divines, are absolutely identical on the subject of the Eucharist. I was prepared to admit that there was a great deal of unsound teaching in the Church of England on that subject. The fourth thing which he alleged was, that there was too much of a doubtful attitude in the Church of England, with regard to Protestants. He said we had not taken sufficient care to let people see we were not identified with them. Now Dr. Tristram has told you what Protestant teaching would do in Turkey. I will tell you what it has done in some parts of the East. Some years ago, a Turk, who had come to grief with his own authorities, went to the English Consul at Bagdad, and claimed his interference on the ground that, though not a British subject, he was an English Protestant. The Consul was doubtful, and said to him, "You an English Protestant?" "Oh yes," replied the man, "I eat pork and drink wine, I never say any prayers, and I don't believe in a God."

The Rev. Mr. O'FLAHERTY (who sat in the body of the hall) here rose and said :—As the first Missionary among the Mohammedans in these parts, and one who acted as interpreter to Lord Raglan in the East, I beg cordially and heartily to enter my protest against that statement.

**FRIDAY MORNING, 8th OCTOBER.**

**THE RIGHT REV. PRESIDENT TOOK THE CHAIR AT 10 O'CLOCK.**

**THE CHURCH'S WORK IN LARGE TOWNS.**

The Reverend A. HUME, LL. D., D. C. L., read the following Paper :—

When a writer is called upon to condense the materials for a volume, into a paper which may be read in twenty minutes, it is obvious that he can do little more than announce propositions. He must leave it to his hearers to seek for the proof of them in their own experience ; or to glean the materials for testing their accuracy from the ordinary sources of information.

Though the subject of the Church's work in our large towns is already admitted to be of great importance, it is daily becoming more so ; for the population of England is rapidly becoming a *town* population. In 1861, there were nearly eleven millions, in seven hundred and eighty one towns ; and little more than nine millions in the villages and rural districts. In round numbers, fifty-five per cent. were in towns, and only forty-five per cent. in all the other parts of England and Wales. It has been computed, from the rate of increase, that at the close of the present century, at least sixty-four per cent., or nearly two-thirds of our gross population, will be found in towns ; many of these being very large.

This is only a natural result ; as in the first fifty years of the century, the villages and rural districts,—which can support and employ only a limited number,—increased at the rate of only sixty-five per cent. ; while the great towns, which are the receptacles and reservoirs of population, increased at the rate of one hundred and fifty-six per cent. !

In many of the characteristics of great towns, and especially in the matter of rapid increase, Liverpool stands pre-eminent. During the same period, it became nearly of five times its previous magnitude ; its increase alone being three hundred and eighty-four per cent., or nearly in the ratio of four to one. It virtually doubles its population in twenty-five years ; and by the end of the present century, those who survive may expect to see a million and a quarter of people on the estuary of the Mersey.

This rapid increase in all our great towns is in itself a difficulty already of vast magnitude ; for though property increases still more rapidly than population, the recognition of spiritual wants takes place slowly, and contributions for their relief come in more slowly still.

For example, in 1858, there were nine parishes in the Metropolis that had an average population of twenty-seven thousand; while in Liverpool, in 1861, there were six Ecclesiastical Districts which had an average population of more than eighteen thousand.

Yet, even these vast numbers might be reached, at least approximately, if they possessed the element of permanence; but as they are perpetually in a shifting state, adapting themselves to circumstances which are also continually changing, every ordinary difficulty is increased. The wave of population flows, over ground already fully occupied, to the nearest vacant spaces; and mansions, villas, gardens, pleasure grounds at once disappear. The pauper dispossesses the artisan; skilled workmen drive the middle-classes further out; and, generally, the sites on which the wealthy resided a few years before, are occupied by the middle and humbler classes.

In this respect also, Liverpool stands alone. Expanding in an irregular semi-circle on one side of the river, its changes in population and in grades are twice as rapid as if they took place round a whole circumference; and it has long been said that a considerable number of our Church congregations change in an average of from two to three years. In these circumstances, the Incumbent is, as it were, "writing in water;" while the people, many of whom are accustomed to frequent changes of residence, have very loose ideas of the parochial tie, and become congregational worshippers, when they worship at all.

Farther, owing to a number of innate causes, all of which can be distinctly traced, every great population has a tendency to classify itself; people of the same worldly prospects, or occupations, or tastes, or habits, voluntarily associating together in specific localities. It is for this reason, that the home of pauperism is generally found at one or two spots; the haunts of crime at others, generally not far distant; and immorality of every kind, in places where it is likely to find its suitable prey.

London, from its magnitude, perhaps furnishes to us the most obvious examples of self-classification; but from its magnitude it also follows that there are several such centres or communities.

In Liverpool, crime, vice, and poverty are concentrated in a most remarkable way, the mass of them being confined to about sixteen districts of the fifty-nine which exist; while, on the other hand, about twenty districts are free, or nearly so, from all these classes.\*

Farther still, there is a concentration on National grounds; for twelve of our Ecclesiastical districts contain a majority of Irish

\* For full details on these and other points, see SUPPLEMENTARY PAPER (not read at the Church Congress), by the writer of this. "STATE AND PROSPECTS OF THE CHURCH IN LIVERPOOL, including numerous Details and Suggestions, on Collateral and Subordinate topics; illustrated by two large coloured Maps, (1) Liverpool in its Historical, Ethnological, and Moral and Social aspects; (2) Liverpool Ecclesiastically and Educationally, shewing the character, limits, and population of the various Ecclesiastical Districts." Liverpool: A. Holden.

Roman Catholics. We have thus a specimen of the difficulties which permanently surround the Sister Church in Ireland.

The general result may be expressed in a few words :—

1. Some of our town parishes are moral deserts ; far less hopeful than similar districts in Caffraria or New Zealand.

2. The people occupy one dead level, without any elevating influences, or any but the feeblest ; and the children, whom at least we should and do try to save, are gradually absorbed into the slough, and assimilated to the mass.

3. Public opinion, such as it is in these little worlds, is rarely on the side of virtue or religion : and not unfrequently, the exceptional few of Church-going tendencies are shamed out of their good intentions and habits, by the gibes of their neighbours, who sit in the chair of the scorner.

4. It is not scepticism, or theoretical unbelief that we complain of,—though there is much of that in all our great towns. The people to whom I refer are not sufficiently intellectual for this ; their minds are kept under a continual strain for the supply of their daily wants ; they eat, and drink, and sleep like the inferior animals, and they pass to their great account, with almost as little thought as the beasts that perish.

5. Need we wonder that in many cases the Clergymen finds hope and heart fail him, not from the magnitude of the task, which he does not fear, but from the want of adequate means, which renders him in a great degree helpless. To this we may add, the frequent want of sympathy, which chills and unnerves him ; and he sometimes sinks into the routine performance of indispensable duty, doing as much good as his scanty means will allow.

These are a part, but only a part, of the difficulties to be encountered. They are apparent to every observer ; they are well known to every man who will take the trouble to think ; they have been put forward times without number, in books, tracts, speeches, and newspaper articles ; and yet they are almost as completely ignored in practice as if they occurred in Utopia, or as if the facts had all been announced in an unknown tongue.

One Minister of the Gospel is called upon to till the fruitful field, which yields a spontaneous return, almost without the trouble of cultivation ; while another finds his corner of the vineyard to consist of the desert sand, and almost a special watering of God's Spirit would be required to fertilise it. Yet the sole idea which has fixed itself in men's minds is that of mere *population*, without regard to its kind. Accordingly, they speak of the number of thousands, though they may be the *élite* or the refuse of mankind. The term "poor" is used as if it had a definite meaning, though it denotes at least ten or twelve distinct and distinguishable classes of the population. In short, it is not an absolute but a relative term.

Every great town is a large unit of population, having its dark

and its light spots, its "St. Giles's and St. James's;" whereas it is regarded as many distinct communities, each with at least three different classes [rich, poor, and middle], and to some extent self-supporting. Nothing could be more delusive. A reform in the Poor Law system gave us "Unions," instead of small Parishes, so as to include both rich and poor; and in reference to the building and support of schools, the Committee of Council regard a Parish as a circle with a radius of four miles, for the same reason.

If we look to the Societies which provide additional Clergy, they naturally expect a guaranteed return of part of the sum voted; as by this means the number of labourers is multiplied. But one painful result is that the poorer districts are the last to receive aid and the first to lose it,—except in certain cases where the crying necessity outweighs all such considerations. Also, our Liverpool Scripture Readers' Society, which is one of the best managed that we have, has lately made a move in the wrong direction. Though one district requires three or four Readers more than another requires one, there is not now a single instance, or only one, of duplication in the whole town! Owing to a diminished income, the Society has removed every second Reader, and now we have forty-eight districts with only one each.

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For such a complication of evils no *one* remedy will suffice. I shall state a few which experience has taught me are indispensable, and which I should be glad to apply to my own parish, or to any one resembling it.

In some of our largest towns, where the weight of a whole diocese gravitates to a particular point, there should be a permanent Society for the erection and repair of Churches. The former object is frequently aimed at by a spasmodic effort, whereas the necessity is as constant as the want of food, light, or air. Schools are more intimately related to Secular objects; they are beginning to be regarded as part of a system of National Police, and the Laity are more keenly alive to their importance. They are, therefore, less of a voluntary or charitable character; and there is a tendency besides, to take them out of the hands of the Church.

The Churches built should be in good positions, of moderate size, plain, and with a sufficient number of free sittings. I will venture to say a few words on each of these topics.

On the subject of *site*, if we are to compete with the beer-house and the gin palace, the advantages should not all be on the side of the latter. Mammon spreads his nets at corners, and crossings, and well-frequented spots. Why, then, should the temple of Almighty God be buried in some almost inaccessible and filthy lane? On this subject, I might speak strongly and feelingly; but I will assume that the principle is universally admitted.

In the great towns, our fathers committed many errors in the

matter of *size*. The Churches were not designed to be centres of parochial work, but were gigantic preaching houses; and, in some instances, were Ecclesiastical theatres, with pit, boxes and gallery. Imagine one of these magnificent buildings, erected fifty or sixty years ago for the rich, but now surrounded by drunkenness, pauperism, filth and crime; and with accommodation for two thousand, where it would now be hard to find two hundred worshippers! We are sometimes twitted by our Nonconformist friends with the smallness of our congregations; but they forget the difference between a Pastor and a mere Preacher—that is to say, if they ever knew it. We never forsake the poor, whether they will hear or whether they will forbear; the fold and the Shepherd remain, whatever change the flock may undergo. But they, who are less restricted in action, change the sites of their Chapels, following on the skirts of the paying population, till we can show more than fifty deserted sites on the map of this town. Thirty-three Chapels have occupied a hundred and thirty different sites; the congregations, in their corporate capacity, remaining the same.

On the subject of *ornamentation*, there is often a great waste of valuable funds. There is an obvious relation, which is instinctively recognised, between the homes of the worshippers and the temples where they worship; so that a Church which would be excellent for Western Connaught or a remote district in Wales, would be unsuitable for Belgravia or May Fair. What is wanted is that they should be plain, substantial, clean, and suitable.

There should be an official *Clerical residence* in every destitute Ecclesiastical district of a great town; and it is there that the Incumbent and Curate should reside.

The Presbytery of the Roman Catholics, or the Minister's house among Nonconformists, especially Wesleyans, will show what I mean. I need only enumerate some of the obvious advantages. The Clergy would be beside their work, instead of a mile and a half or two miles distant. From their unbroken intercourse, they could systematize it in a way which is now impossible. More frequent services, which from a distance would be burdensome, would thus become, not only manageable, but a matter of course; and the people would more frequently appeal to the Clergy, from knowing their residence and finding it at hand. Besides, there would be an obvious economy in intellectual as well as material things, while sympathy, encouragement, and material aid would naturally follow. In Manchester, as well as in many of the Yorkshire towns, they are far before us in this respect. The Parsonage,—though I mean something very different from the residence of the Incumbent merely,—is regarded as a necessary adjunct to the Church; while in Liverpool, we have only about five or six Parsonages for so many as fifty-eight Ecclesiastical districts, and I think I am right in saying that *not one lies within its own Ecclesiastical limits!*



To this there are two common objections. The first is, that, surrounded by filth and noise, and a polluted atmosphere, these are places where a Clergyman could not reside. I believe that if a suitable residence were found, and if the occupation of it were regarded as a condition of his appointment, we should hear little of the objection. Besides, as we do not expect any portion of our army to occupy, *en permanence*, such stations as the West Indies, Cape Coast Castle, or Sierra Leone, so it is unreasonable to expect any Clergyman to occupy a post of this kind for life. Recollect, I advocate change merely, not necessarily promotion. It would be unfair to the man who has occupied for a time the position of "forlorn hope" in the battle of civilization and religion, to condemn him to perpetual banishment. It would, also, be a policy of the most suicidal kind; for it would discourage others who might be glad to take their turn of such work, for seven or ten years. And it would be unfair to the people, to leave them in charge of one who might be infirm in health as well as enfeebled by years, and perhaps embittered by neglect; whereas the position imperatively requires robust health and active habits, together with some amount of enthusiasm and popular sympathy.

If it be said, that an unencumbered Clergyman could not utilise a large residence of this kind, I reply that, by hypothesis, it is not for himself alone, but for the whole of his Clerical staff; while, probably, some of the Lay helpers could also be accommodated in particular cases.

Or, I may be told that the widow and family of a deceased Clergyman are often put to great expense, on the ground of dilapidations; to which the obvious reply is, that there should never be a farthing due for dilapidations, as the whole Church community, and indeed the community at large, rich and poor, are interested in the maintenance of such residences, as centres of civilization and good morals.

But, suppose all this done, much yet remains. The stereotyped one Incumbent, one Curate, and one Scripture Reader will not suffice. Desperate diseases are said to require desperate remedies; and, assuredly, the desert cannot be fertilized without additional labourers and extra cultivation. Yet, in the worst positions, instead of there being more help, as a rule, there is less. Often the clerical head cannot find Church Wardens, nor even a School Committee; while voluntary labourers, such as Sunday School Teachers, and occasional visitors to the poor, are unknown. Then, he is frequently himself the only bridge over the chasm which yawns between social grades, the only connecting link between the thousands of necessitous poor and the richer or middle classes above them; so that a mass of secular duty is thrust upon him, to which the more favoured Clergy are happily strangers,—and yet which it would sometimes be imprudent or unfeeling, indeed impossible, to put aside.

Now, as the soldiers of a garrison, when few in numbers, are kept strictly to military duties, so the Clergy might virtually be increased in numbers, by preventing the necessity for their serving tables, and by reducing their performance of Lay duties to a *minimum*. Whether we look to Popery on the one side, or to Dissent on the other, we find the Lay element far more extensively used than among ourselves; and, in both cases, the principal workers occupy definite positions. If it be said that, in our busy hives of industry, every one is too much occupied, while those who are retired from active life, and live on fixed incomes, are few and far between; the answer is, that they are the better qualified, and the more called upon, to give us of their carnal things, for the employment of qualified stipendiaries. It is, perhaps, too much to expect a return to the primitive Diaconate, but an approximation to it is not only possible, but easy. And, with sufficient assistants, appointed under suitable regulations, as well as by proper authority, those who now fold their hands in despair, or are sick at heart with hope deferred, would thank God, and take courage.

Nor should we forget how much may be accomplished by the efforts of devoted and pious women. In many cases, they would be the most suitable visitors; but in how few, alas! is the responsibility felt, or the duty performed. As a mechanical engineer would say of one of our rivers, a large amount of power runs to waste, which might be utilised; and all honour to the Dean of Chester, and others, who have laboured long and ably to enlighten the public upon this subject. There is a golden mean between rash innovation and rigid adherence to stereotyped custom; and so, while we are slowly making up our minds about the propriety of introducing women's work, lest we should appear to be imitating Popery, the Dissenters of London hold a meeting on the subject, and gallantly dare to do that which they feel to be a duty. It is true that many godly women, connected with societies of various kinds, are now to be found near the homes of the poor; but we may well say, "What are they among so many?" As an exception is said to prove the rule, so their rarity only serves to illustrate the general want that is widely felt.

Finally, as we have overgrown Parishes, so also we have overgrown Dioceses. The ancient diocese of Lichfield, which formerly represented the great Kingdom of Mercia, now shares its population with Chester, Manchester, and Carlisle; but the process of subdivision is still far from complete. We would not abate one jot of the dignity or emoluments of those whom we are at present delighted to honour; we would merely relieve them of an excessive portion of anxiety and toil. England has wealth enough, and, as I believe, not only spirit enough, but even a strong desire to accomplish, in the matter of silver and of gold, much that is required;

and the day is not far distant, when an extension of the Episcopate will be demanded in tones so loud as to arrest attention.

But, even without such increase, many of our defects could be remedied by the adoption merely of an improved arrangement. In the administration of the laws, our assizes have gradually been withdrawn from the drowsy villages, which gave names to our Shires a thousand years ago; and justice now erects her throne, if not in the gates of the cities, as of old, at least in the populous haunts of men. And why should we lag so far behind the world in our ecclesiastical arrangements? Why should we not make the best of them, and adapt them to the altered circumstances and pressing necessities of the times? As Mr. Bright once said, "Are we hide-bound?" Is it not in accordance with the dictates of common sense, that, as in the case of London and Manchester, our centres of population should also be the centres of religious influence. It may be more convenient for a great Captain to reside at the distant camp, and by means of his couriers to learn the details of the host. But we would prefer that he should glad us with his own presence, and especially that he should see facts with his own eyes; for, transmitted light, however transparent the medium, always loses something of its purity of ray. It was said of Roderick Dhu, that

One blast upon his bugle horn  
Was worth a thousand men!

and it is hardly possible to limit the amount of good that might be done, in a variety of ways, if our leader were constantly in our midst,—to cheer, to counsel, to warn,—to systematise, and concentrate, and superintend desultory effort. Many of our anomalies would be removed, and affairs would soon wear an improved aspect; in those scenes where the battle of intelligence, social progress, morality, virtue and pure religion, waged without intermission, day by day is lost or won. With a jealousy which one can readily understand, the men of Israel said to the men of Judah, "We have ten parts in our king;" and so there is a day coming when the men of Liverpool shall say to the men of Chester, we have ten parts in our Bishop, and we go that we may conduct him over the Mersey, to his home in our great town.

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H. BIRLEY, Esq., M.P., read the following Paper:—

The growth of large towns in England is of very recent date. Two centuries ago, there were no large towns in this island, as the term is now generally understood, with the exception of the Metropolis. They are the result of the commercial enterprise which sprung into existence under the Tudor Sovereigns, but did

not greatly affect the town population till the early part of last century ; and, indeed, their development is due in far larger proportion to the great inventions of Watt and Arkwright, than to the maritime discoveries of Raleigh, Drake, and their successors. On the rapid and recent progress of English towns, Macaulay writes at length, in the famous Third Chapter of his History of England, and I cannot do better than quote one forcible and comprehensive paragraph :—"Great as has been the change in the rural life of England since the Revolution, the change which has come to pass in the cities is still more amazing. At present, one-sixth part of the nation is crowded into provincial towns of more than thirty-thousand inhabitants. In the reign of Charles II., no provincial town in the kingdom contained thirty-thousand inhabitants, and only four provincial towns contained so many as ten thousand inhabitants." Lancashire exhibits many conspicuous instances of this astonishing increase of urban population, none more marvellous than the town in which this Congress has assembled. I may remind you that, towards the close of the seventeenth century, Liverpool rose into local importance, and began to take the lead of Chester as a seaport. It is now computed to contain upwards of half a million inhabitants, and its commerce is almost unparalleled in the annals of history. The subject of this Paper is, therefore, peculiarly appropriate here. That the parochial system of the Church of England has never been adapted to the exigencies of a rapidly increasing and concentrated population, is a statement which scarcely admits of dispute; and from this source has arisen a great part of the inconvenience and shortcomings from which we are now suffering. Too commonly this wonderful, and perhaps unprecedented, growth of large cities is spoken of, even by earnest and thoughtful persons, as something quite beyond the ability of the Church to cope with, as if she could only follow with feeble and fitful steps, doing a little here and a little there, applying palliatives, but never addressing herself in earnest to her appointed task, in humble, but firm confidence, that if she is true to herself and her mission, the Divine blessing will be abundantly granted. Humanly speaking, there is no inherent or insuperable difficulty in providing the material organization of religious life. It should be as much a matter of course and of obvious duty, to provide Churches and Schools and Pastors in sufficient quantity, as to furnish food and lodging for the increasing multitudes. Two important questions appear to arise at this stage :—1. What is the work of the Church in regard to the people ? 2. In what respect does the work of the Church in large towns differ from the work of the Church in small towns or rural hamlets ? 1. The work of the Church, as a faithful witness of Gospel truth, seems to be clear and simple. She is bound to make known the good tidings of salvation to all, without exception—to make use of such lawful and convenient instruments as may be at her disposal, to shrink from no difficulty

or danger from worldly motives, and to leave the issue in the hands of Providence. In short, her specific duty is to deliver the message intrusted to her with diligence and fidelity. 2. The work of the Church in large towns does not, of course, differ essentially from the work of the Church elsewhere, but there is a great difference in details. In large towns, the population is more migratory; and, even when stationary, it is less accessible than in rural districts. Great numbers of the working classes congregate in separate quarters; and sometimes large masses of those who are in a state of chronic pauperism, or whole families who derive a precarious subsistence from occupations of a very questionable character. The direct influence of the parochial clergyman is probably as great in crowded cities, upon those who habitually resort to his ministrations, as it is in other districts, but a far larger proportion of the inhabitants is entirely beyond his range of observation. Again, the inhabitants of large towns, comparing class with class, are usually more quickwitted and susceptible than the rural population—and this demands corresponding energy and ability on the part of the clergy; whilst the charge of a town parish is often peculiarly onerous and depressing. It is scarcely too much to say that our ecclesiastical system is weakest just where it ought to be strongest, so that, in passing along the narrow but populous streets of our great commercial and manufacturing towns, the reflection naturally arises that probably but a small proportion of the inhabitants are personally known to the incumbents.

Let me now endeavour briefly to indicate the normal condition of large urban parishes by a few illustrations:—

1. Take the case of a parish, containing ten thousand or twelve thousand inhabitants, with an active competent Rector, and one or two Curates. We commonly find a large and attached congregation, flourishing schools, systematic visitation of the sick, and a variety of parochial institutions, mainly fostered and presided over by the Incumbent—all tending to promote the physical, social, and moral welfare of the people.

These are great results, and we may well thank God for them; but would it not be found, on close inquiry, that, though much had been done, much remained undone; that, after reckoning all those who came under the influence of the teaching of the Church, directly or indirectly, and all who are connected with other religious bodies, a large residue is left, practically unknown and untended, who are never sought out, never urged to enter the fold. In fact, the Rector and Curates find their energies absorbed, and their consciences satisfied, with the measure of success to which they have attained; and they have no leisure, perhaps not much inclination, to explore the regions of semi-heathenism still unvisited.

2. Again, it is not unusual to see a young man of fair attainments and character, appointed to the oversight of a large

town parish, without any special qualifications for that particular sphere. He goes to his cure with good intentions, but is soon discouraged. Visiting the poor is found to be an irksome, and apparently a fruitless task; he sees much to disgust and repel; his well-meant intentions are misunderstood; his efforts for the improvement of the parish are received with indifference, perhaps with opposition. Disappointed and mortified, he too often subsides into a mere routine discharge of official functions, and entirely fails to make any impression upon the mass of ignorance and misery around him.

3. In many town parishes, the cause of failure is not so much the want of energy and sustaining Christian principle on the part of the Incumbent, as physical weakness, ill health, poverty, and the absence of that countenance and support which laymen in easy circumstances can render. The tendency of the affluent classes to leave the large towns, and even the suburbs, and to live in country residences, increases with the progress of railways; thus the town Clergy are thrown more and more upon their own resources, and deprived of the counsel and assistance of the laity of their own class. It is, therefore, a matter of regret, but not of surprise, that their moral and physical strength too often prove totally unequal to the warfare in which they have engaged.

4. I purposely omit to dwell upon those extreme cases of lamentable and inexcusable neglect which are occasionally seen, hoping and believing that in the present day they are not numerous; but, when they occur, more efficient relief than the authorities can now apply should be provided.

What is the remedy? Ought we not to seek for a more complete organization—not by any violent disturbance of the existing parochial system, not by supplanting the authority and functions of the Incumbent—but by strengthening his hands, and enabling him to perform his high and manifold duties more efficiently.

I heartily concur with those practical earnest men, who, of late years, and with ever-increasing importunity, have insisted upon the necessity of more extensive and systematic recourse to lay agency.

Whatever names may be given—lay deacons or deaconesses, Scripture readers or visitors—definite duties should be assigned to certain of the laity, carefully selected, and, in some degree, trained to their work.

To my mind, nothing can be more clear than that the principle of lay agency has unquestionable Apostolic sanction. The first Deacons, it is true, were Ministers ordained to higher functions than those contemplated here; but their appointment sprung from the necessity—observed even in the earliest period of the organization of the Church, when supernatural agency was abundantly manifested—that means should be adapted to ends, that no excuse should be allowed for inefficiency or neglect, and



that miraculous results are not to be expected in the ordinary details of Christian work. Although it is not expressly stated, I think it may be fairly inferred, that the Deacons were better qualified, as a body, than the Apostles, for the daily ministration to those who had need. At all events, it will scarcely be contested that there are many details in the work of an English parish which can be better carried out by laymen, or by women, than by the ordained Clergy.

The Epistles of St. Paul are full of references to his "helpers" or "fellow-helpers," evidently laymen and women. And here I may observe that the word "helper" seems aptly to denote the various classes of lay agents; it is a good Saxon and Scriptural word.

It cannot, then, for a moment, be maintained that a discreet, though extensive, use of lay agency would invoke any departure from Apostolic practice; on the contrary, it would bring us nearer to that primitive model.

Of course, there is some risk of abuses, which should be guarded against with vigilance; but it is the part of true wisdom not to be deterred from the right path by the dreaded anticipation of some possibly concurrent inconvenience.

*Residence.*—That Incumbents should live in their parishes is an obvious proposition, but in large towns this duty is often neglected. No doubt, there are many impediments. There may be no parsonage house, and the enormous value of land may make it almost impossible to provide one. In some cases, it is not easy to find a suitable dwelling within the limits of the parish; or the place may be considered unfit for a delicate wife, or a young family.

Unquestionably, these are serious difficulties, and I desire to give them due consideration. On the other hand, all who are conversant with the work of the Church in large towns, will admit that non-residence on the part of the Clergy is a most serious evil.

To this must be attributed, in great measure, the neglect of the rite of Baptism and the visitation of the sick, and the frequent absence of a frank and well-understood community of feeling and intercourse between pastor and people.

Whenever there is reason to attribute the non-residence of the Incumbent to his desire to avoid an unpleasant duty, it is impossible to expect that he will obtain due influence among his parishioners. On the other hand, an active body of resident Clergy might do much good, not only in spiritual ministrations, but also in improving the sanitary condition of their respective neighbourhoods, and in promoting habits of decency and order.

To my judgment, then, non-residence should never be permitted, except for the most urgent reasons; and, in such cases, measures should be taken to supply the deficiency as far as possible. To provide suitable residences for the Incumbents, in

large towns, should be considered a duty second only to that of building Churches.

*Sub-division of Populous Parishes.*—As regards the sub-division of populous parishes, and the views forcibly expressed in influential quarters, that an urban district, of twenty thousand or thirty thousand inhabitants, would be more efficiently managed by a Rector and a staff of Curates, with a large Parish Church, several licensed Chapels, and a house for the residence of the unmarried Clergy, I will venture to repeat what I intimated on a former occasion—such an organization requires a degree of administrative ability on the part of the Rector, which is rarely found, and, indeed, rarely sought, by patrons, in the exercise of their responsible office.

The spiritual oversight of five thousand souls is enough to tax the energies of any man of ordinary mental and physical strength, even if he is efficiently aided by one or two Curates, and a staff of lay helpers; and this, I think, should be the customary limit of an urban parish.

The work of the Church in large towns should indeed attract the highest class of intellect and administrative capacity among the Clergy.

Of this, some memorable instances might be cited, not merely in conspicuous positions—such as Leeds, Doncaster, and Kidderminster—but in less prominent circles. Many more such soldiers of the Cross are needed.

Men trained in the Universities of Oxford and Cambridge, devoted to their profession, of active habits, fair abilities, and independent fortune, should not disdain to give at least some years of ripe manhood to the charge of a neglected town parish—not merely accepting a post of this kind as a stepping-stone, till more agreeable or lucrative preferment is available, but making it their primary interest and care.

A spirit of self-sacrifice, consistently maintained with unwavering resolution, is certain to produce great influence for good. At first, men may be slow to believe in unselfish motives, especially if their former experience has been unfavourable, but no good effort is ever wholly lost; and even the imperfect exertions of the last thirty years seem to have disposed the artisans and labourers, in large towns, to accept the ministrations and kindly offices of the parochial Clergy more graciously than heretofore.

And if the charge of a populous parish involves much anxiety and depression, it affords also much encouragement.

The coarseness and vice conspicuously paraded in narrow streets and alleys are often contrasted, in a marvellous degree, by examples of resignation, fortitude, and charity, which seem to flourish in these sombre regions more vigorously than in a serener atmosphere.

The limit assigned to this Paper forbids the consideration of many important topics bearing upon the “Work of the Church in

Large Towns," and therefore I have confined my attention to two or three points, and especially to lay agency. The leading principle which I desire to impress is this—that in every large urban parish, a considerable number of persons, more or less engaged in secular affairs, yet competent and willing to co-operate with the Incumbent in works of piety and charity, should have definite duties assigned to them.

By such means, the Church, visible and militant, would be more adequately represented, and there would be better hope of bringing high and holy influences to bear upon the neglected classes.

I appeal with confidence to those Clergymen, who are actively engaged in populous parishes, to give the results of their experience—to tell us whether they do not find it impracticable to deliver their Divine message to the great mass of their parishioners; whether multitudes do not remain, not merely, unheeding and apathetic, as would be the case under the most faultless system, but absolutely out of hearing; and, if the answer be in the affirmative, it seems difficult to resist the conclusion that the exertions of ordained Ministers ought to be largely supplemented by other agents, qualified, by their character, their intelligence, and their social position, to penetrate into every street and alley of our crowded cities—to seek out, and, by God's help, to save, those who might otherwise be lost.

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The Rev. W. D. MACLAGAN read the following Paper :—

When we speak of the work of the Church in our large towns, we must not forget that, though the circumstances may be different, the work of the Church is everywhere the same, and that is, the work of winning souls for Christ, and keeping them safe for Him. It is not merely to fill churches, either by attractive preaching or attractive ceremonial; nor is it merely to draw men away from the Meeting-House to take their place in the Church, but it is to bring the power of the Gospel home to the hearts of individuals, to convince them of their personal need of a Saviour, and of His personal love to them. Even then, the work of the Church is by no means done. The souls, thus gathered in, are to be watched and guided, to be fed and strengthened, to be edified and perfected, to be prepared for their Heavenly Home. Nothing less than this will satisfy St. Paul's description of the Church, or of the purpose for which that Church was organized by His Lord, when "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ."

I am well aware that we all assent to these truths; but I fear very much that many of us are apt to forget them, and none more likely than those of us who have been called by God to take part in the work of the Church in large towns. Surrounded, as we are there, by thousands and tens of thousands, we are sometimes tempted to forget the necessity for this personal dealing with individual souls. We are sometimes tempted to doubt whether it be possible. But, unless we are able to keep continually before us this great end of the Church's work, we are sure to fail, more or less, in fulfilling our own mission. The work of the Church will not be done, unless we keep constantly in mind what the Church was designed to do. Success in our Ministry can only mean success in winning souls.

I have ventured to recur to these first principles of all Church work, with a view to suggest some practical application of them in connection with the work of the Church in large towns.

First, then, I think it follows from these principles, that a great deal of the work of the Church in large towns (and perhaps everywhere) must be done outside the walls of the Church itself. Of all the mistakes which can be made, as to the fulfilment of the Church's work, there is none so extraordinary as that which is still too common in many of our large towns; I mean the notion that that work will be done by two Sunday Services, or at most three, in a church which is otherwise closed from the beginning of the week to the end; still more, if, as is too often the case, these services do not include, on more than one Sunday in the month, the central act of all Christian worship—the celebration of the Lord's Supper. But even where the requirements of the Church are more faithfully obeyed; even where the daily morning and evening sacrifice of prayer is offered in the House of Prayer, and all the means of grace, and of instruction, are provided for the worshippers; there still remains the personal dealing with souls, which cannot be accomplished without opportunities of further and closer intercourse between the pastor and his people. Our Church stands almost alone in the neglect or disuse of any means besides the public services of the Church. The Romanist has his confessional, the Wesleyan his class meeting; and, although we may not be prepared to adopt either the one or the other, yet we may fairly acknowledge that both testify to the existence of a want, which, however inadequately or mischievously, they profess to supply.

What we have to consider is, how we shall attain the same end without the dangers which we believe to be inherent in either of those means. Now, it is just in this part of his work that the largest possible amount of liberty must be left to the individual pastor, as to the selection of the means, which he thinks it best to employ. But what I am anxious about is, that we should remember the great end which we have in view, and should adopt some means or other with a view to attain it.

Men have their special hobbies as to parochial machinery ; and I think we have been too much taken up with them, rather than with the great principles of pastoral work ; for many an arrangement which may prove highly successful in the hands of one by whom it has been adopted, may fail in the hands of another, because his temperament or abilities are not suited for the advantageous employment of this particular means.

What I plead for is, that in our large towns we should have, first of all, some place for ministration, besides the consecrated Parish Church ; and, secondly, some forms of service, beside those which are provided for us by the Book of Common Prayer. The Church, and the Church's Prayers, are both intended for the worship of the faithful. We must not be led away by a blind admiration of our Book of Common Prayer, to regard it as sufficient for necessities, which it never was intended to meet. We want some other plan, and some other apparatus, for reaching the outcast and the ungodly among our large populations. First, then, as regards the place. I believe it would be most desirable that in all our poor and populous parishes, a Mission Room of some kind or other should be attached to every Parish Church, and should be built along with every new church, as an integral part of the scheme. But, in almost every parish, as it now exists, there is always some school-room, or other place, which may be used, though, perhaps, much less easily, for the same purpose. Now, as regards the manner in which these rooms are to be used, this must be left open, to a great extent, as I have said before, to be determined by the special circumstances of the case. But, in addition to Bible Classes and Classes for Communicants, and other meetings of a similar kind, there is one special use to be made of such rooms, which I shall venture to name. It has now become usual, in many of the parishes of our large towns, to hold from time to time, perhaps yearly, what is called a Mission. This Mission is simply a series of special services, held day after day, during the course of one week, with the object of bringing some influence to bear upon those who generally neglect the services of the Church. Every effort is made at such a time, by personal solicitation and otherwise, to induce these persons to attend the special services of the Mission week. One or two Clergy, perhaps many more, are invited to take part in the Mission, and to assist the Parochial Clergyman. The earlier part of each day is sanctified by an early celebration of the Holy Communion, and afterwards employed, on the part of the Clergy, in conference, and united prayers, with special reference to the work of the Mission. Those of the communicants, who have the leisure and the inclination, occupy themselves throughout the day in seeking out persons, whom it is desired to influence, and urging them to attend the Evening Service. At this service, only the Litany, or perhaps only a few Collects, are used, along with one or two Hymns of a suitable character, and the Mission Sermon is then preached,

either by separate preachers, on each night of the week, or by the same preacher, one specially selected for the purpose, night after night. A great defect in Church efforts of this kind (such as in our large Cathedral services) has been, that persons aroused in any degree by the sermon, and perhaps really anxious for the moment about their spiritual welfare, escape from the Church when the service is over, and so are lost sight of by the Clergyman, when, perhaps, some personal intercourse with him might have deepened and made permanent impressions, which, if left to themselves, will probably soon pass away. With a view to remedy this defect, it is usual, in the Missions of which I am speaking, to invite such persons to attend, after the Service held in the Mission Room or Schoolroom, of the Parish, what may be called a Prayer Meeting, where, after earnest extempore prayers, and one or two hymns, with, perhaps, a few stirring words addressed to those present by one of the Clergy, persons are invited to remain, with a view to a personal intercourse with their own Pastor, or with one of the Mission Clergy. The same method is followed, night after night, throughout the week of the Mission, till the closing sermon, generally on Sunday evening, when, after a similar meeting, arrangements are made for visiting the persons who have been in any way seriously impressed by the Services, and thus retaining and deepening the hold upon them which has been obtained.

I am speaking now, not from mere expectation, but from experience, when I say that such Missions have already been largely blessed in connection with the work of the Church in large towns. Many a soul, whom it would have been difficult to reach at all in any other way, has been brought by this means to the knowledge of Christ, and taught both to love and to follow Him; while the reflex influence of the work upon those engaged in it—the communicants of the Parish and the Clergy of the Mission—has often been full of blessing. But, again, meetings such as I have described need not by any means be confined to such occasions as that of a Mission week. There is no reason why they should not be held occasionally throughout the year, or at stated seasons, such as Advent and Lent. Even in an ordinary congregation there will always be a number of persons, more or less ready to come under this personal influence of their Clergyman, yet without sufficient courage to go to him, in his Church, or in his house, and perhaps quite unknown to him among the multitudes of his population.

I have described at some length this kind of agency, because I have abundant experience of its value; but I am far from saying that it is all that is needed, or even that it would be suitable in every case. What I wish to insist upon is, the need of some such arrangement, especially in our populous parishes, in order to bring the Clergyman into personal contact with an important portion of his flock, those I mean, who are beginning to be roused to some earnestness or anxiety with regard to their spiritual state. In the small country parish, he will of course hear of them and



meet with them in many other ways ; but in our large towns, there is great danger lest we should think the work of the Church to be done, if only the church be filled, by whatever attractions, while all the time, very little may be accomplished in the all-important work of winning souls. There is much more which I could wish to have said in connection with this part of the subject, but I must hasten on to another point, only second in importance to that of which I have been speaking.

In carrying on the work of the Church in large towns, we must never forget that it is the *Church's* work, and that it must be done upon the *Church's* system. While I have been speaking of the work to be done beyond the walls of the church, I have by no means intended to underrate the importance of the services of the Church itself. On the contrary, I feel very strongly, that unless these services are fully, faithfully, and reverently carried on, all other efforts will in some degree fail. If there is any place more than another, where it is important that the Church should have its daily prayer, it is surely in the crowded parishes of our large towns. I plead for this, not only for the sake of the people, but for the sake of their pastors as well. What a haven of rest is provided for both in the sanctuary of the Parish Church. What times of refreshing might they find in its appointed services, amidst the toil and turmoil of their daily life. And not only in its appointed services, but also in its ever open door. Who, that knows anything of the dwellings of the poor, or of the distractions of their wretched homes, can fail to see what a blessing it would be for them to be able to find, at any hour of the day, in some quiet corner of their Parish Church, a place where they may say their simple prayers to their Father in Heaven.

Time will not permit me to answer the objections which have sometimes been made, both to the daily prayer, and to the open Church. We are told that they have been tried, and without success ; and, if success is to be measured simply by numbers, we have little perhaps to say. But, in truth, the question of success or failure will never be determined until the day when the secrets of all hearts will be disclosed. And, till then, those who believe in the blessing promised by the Lord of the Church, when even two or three are gathered together in His name, will not give up the Church's ordinance because the people do not value it enough ; or shut the Church's door because so few come there to pray ; but will rather try to teach them to value these blessings more ; and meantime they will feel that it never can be without a blessing to the Church at large, or to their own souls, that while the busy world is occupied in its cares and its pleasures, the incense of the Church's prayer is ascending up, morning and evening, before the Throne of God ; or that even one or two poor troubled souls, like the weeping Hannah, or the contrite publican, should find, in the House of Prayer, a place to lay down their sins or their sorrows at the feet of Him who is ready to bear them all.

But if it be important in the work of the Church in our large towns to maintain these daily services in the House of Prayer, it is even more important to observe, devoutly and carefully, her Holy Days and her Holy Seasons. The succession of festivals and fasts in the system of the Church is really a continuous exposition in the most striking form of the Church's creed. What else is the meaning of Christmas, of Lent, of Good Friday, of Easter, and of Ascension, but to keep before the minds of Christ's people, in the simplest and most expressive way, the great facts of the Apostles' Creed? "Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day he rose again from the dead, he ascended into heaven;" while Advent returns from year to year with its solemn warning, "He shall come again to judge the quick and the dead." The yearly round of fast and festival is a continuous proclamation of the leading facts in the incarnate life of our Lord and Saviour; and wherever these seasons are forgotten, and passed over in silence, a mighty agency is neglected for doing the work of the Church, and for proclaiming the message of salvation. But, in order that this teaching of the Church may have its full weight and influence, it will be necessary to take some steps for instructing the people, and especially those of the poorer class, in the meaning and spirit of the Book of Common Prayer. It is a most valuable work for a Clergyman to do, either within the Church itself, or in meetings elsewhere, to explain simply and carefully to his people the meaning of each separate portion, nay, each separate clause, of the Church's Prayers. How much it would deepen the attachment of our people, not only to the Services of the Church, but to the Church itself, if they were thus enabled to attach a definite meaning to the words of the prayers which they were uttering with their lips. It is astonishing the amount of interest which the poor will take in teaching such as this. I am speaking again from actual experience. Nor need there be anything cold or formal in such instruction. There is not a passage in the prayers but may be used as a means of enforcing the deepest spiritual teaching. And the prayers thus made not only intelligible but instructive to the worshippers, will continually recal this teaching as they are offered up in after days.

The subject which is before us to-day is one so vast in its scope and so manifold in its bearings that it is difficult to know where to begin, and still more difficult to know where to end. But the bell has already informed me that my time is near its close. Had it not been so, I would gladly have spoken on other points of no little importance. The need of Churches, free to all the Parishioners, rich and poor alike; the wickedness of the arrangement by which, in a Church let out in pews to the richer parishioners, one or two hundred sittings are reserved, as it is called, for the use of the poor—the sittings (well named, where kneeling is often impossible) being only such places as no one would pay to occupy. Or again, I might

have spoken of the need of more frequent and more hearty services, not only on Sundays but on other days; of public catechising of the children, not only for their own instruction but for the instruction of their fathers and mothers as well; of open-air preaching, and, may I venture to say, not only by the Parish Priest but even by godly laymen, acting with him and under his authority; and this, again, not in the public thoroughfares, but in the courts and alleys of the Parish, to those who will not come to Church, and to whom therefore the Church must go. Or again, I would have spoken of the need of securing Lay helpers of every class to take their proper part in the Church's work, and to relieve the Clergyman of some part of that burden which is too heavy for him to bear.

And in reference to this I cannot refrain from uttering my strongest protest against a statement made by one of the speakers, at the first meeting of the Congress on Tuesday last; a statement to the effect that the Clergy are unwilling to receive the offered help of the Laity, or to recognize their services. I cannot but feel that the gentleman who made this statement,—with all his varied acquaintance with Ecclesiastical matters, and his well-known attachment to the Church itself,—can have known little of the Clergy in our large towns. For my own part, and I am sure that I am speaking now the sentiments of hundreds of my brethren, I would gladly welcome, nay, I would urgently solicit, the services of the Laity. I should receive them with open arms, both rich and poor; and I would engage to find for every one of them, some service or office, of one kind or another, in connection with the Parish work.

One word more, if the bell will allow me, before I conclude. It is impossible for us to determine, although we are often disputing about it, how far the Church of England has lost its hold upon the masses of the people, or how far it ever had a hold upon them at all. But this we can do, we can strive, by every means our in power, to bring them back to the Church, and to the faith of their fathers.

But in order to this, we must have done with our quarreling and dissensions among ourselves; we must put away all bitterness, and wrath, and anger, and clamour, and evil speaking; we must renounce that narrow spirit which refuses to acknowledge any good in others who are working in a somewhat different groove from ourselves; we must give up bemoaning the ravages of Dissent, and denouncing the sin of Dissenting teachers; we must be ready to recognize in every baptized Dissenter one who by virtue of his baptism is already a member of the Holy Catholic Church; and then in a spirit of brotherly love do all we can, by our efforts and our prayers, to bring him back to the faith which, from ignorance, he has forsaken, and the services which, through prejudice, he has despised. It is by means like these that we shall best accomplish the work of the Church in our large towns. We have only to make the Church the Church of the people, and we shall soon, by God's blessing, bring back the people to the Church.

## DISCUSSION.

ANTONIO BRADY, Esq. :—Having been honoured with an invitation to speak at this Congress, on “Church Work in Great Towns,” I at once responded to the call, though, being engaged in the work of Reform and Reconstruction going on at the Admiralty, I do so at great personal inconvenience, as my time is more than fully occupied. But these are not times when any faithful member of the Church should hesitate or hold back. That my opinion has been asked I can only attribute to the fact that, living as I do in the far east and poorest part of London, and having been actively engaged for many years in endeavouring to provide for the spiritual wants and education of my poorer neighbours, I have had some experience of the great difficulties which the Church's present system places in the way of those who would work to advance the cause of Christ's Church and of Christ's poor, especially in new districts springing up in the suburbs of large cities. In that of “Londoners over the Border,” I have laboured for many years to provide the means of grace for the thousands and tens of thousands attracted by the new docks, and by the new centres of commerce and manufactures at the East of London. In the few minutes allowed for this discussion, it will be utterly impossible to do justice to so extensive and comprehensive a question — one more momentous to the vast interests of the nation cannot be conceived. The very existence of the Church, as an Establishment, is at stake, and as the population of the Kingdom is every day becoming more and more centralized in great towns, “Church Work in Great Towns” comprehends, more or less, the Church system of the Empire. Our nation has been hitherto blessed and prospered beyond all other people. The Cross is the basis of our national flag, as well as of our faith; and the God of battles has been on our side, and victory has attended our fleets and armies, and made us the envy of the world. With our ships and our armies protecting our Commerce, and with the aid of our Printing Presses, the Gospel has been made known by our Missionaries to the ends of the earth. This little Island has been the bulwark of Christian truth, and the light of the Gospel has been spread, through our means, to an extent almost incredible; England has been as a city set on a hill; and while as a nation she is true to her faith, we may trust that our God will not forsake us, and that our flag may still for a thousand years “brave the battle and the breeze.” She has been thus blessed through her faith. But woe to us as a nation if we abandon our national religion, and that Banner of the Cross under which we have prospered. If we do this, we may not any longer hope that the God of battles will be on our side, and the sun of England's glory and prosperity will surely set.

We live in no ordinary times, and it is needful, if we would preserve the blessings of a National Church and National Faith, that we should examine carefully, and in no narrow spirit, the Church system, not only in our large towns, but also as a whole.

In my evidence before the House of Lords' Committee in 1858, I entered somewhat fully into the difficulties placed by law, and by the exclusive nature of the parochial system. Further experience has fully confirmed my views; and in the paper which I read at the first Congress, at Cambridge, I give many statistics of great interest at the present moment. I showed that since the Reformation, the Church, *especially in towns*, had been retrograding in public opinion, and losing hold of the people; and that, notwithstanding all that has been done of late years to remedy centuries of past neglect, both of Clergy and Laity, we are spiritually, as regards Church accommodation, actually in a worse position than we

have ever been before. The question is, "why" is this? The nation, as a whole, is perhaps more religious than ever, but instead of the Church being now the Church of the nation, as it was in days following the Reformation, it is now only the Church of the minority! It is true that she numbers amongst her worshippers more than all the sects put together; but, excluding the twenty-five per cent. who are, unhappily for them and for the nation, irreligious, the number at most of Church worshippers is only forty-two per cent. of the people! I refer to these facts as my justification for much that follows, and for saying, with Dean Hook, and others, that in LARGE TOWNS our parochial system has utterly and completely broken down. There are various reasons for this, which will be stated in the sequel. The Legislature has, in the instance of the Irish Branch of the Church, proclaimed to the world, by Disestablishment, that the nation as a nation cannot uphold as the National Religion the faith of a minority; and this, independent of the fact as to whether or no the National Church is the depository, above all others, of the Faith once delivered to the Saints; and, as we Churchmen believe, the purest and best form of worship the world has ever known.

The State has proclaimed, moreover, by Disendowment, that Church property is *public property*, and may be dealt with by Parliament. The note has gone forth that the Church in Wales is to be attacked next Session. The Church is in a minority there. No wonder, when the English Church has preached to them in an unknown tongue. It is, again, in a minority in Cornwall, where, as in the Principality, the Church has failed to be the Church of the people. It is well known, both in Wales and Cornwall, that the people are not irreligious, but mostly Methodists, the most religious and self-denying sect of all. Then again it has been shown that in thirty-four great towns in England, embracing a population of nearly four millions, fifty-two and a half per cent. of the population of those towns attend no place of worship whatever. The per centage of irreligious varies in them from sixty-eight in Southwark, to thirty-eight in Wolverhampton. It has been said that the Church is missionary to them. But how has she fulfilled her mission, when such an appalling number of people are irreligious and uncared for? Dissent, be it remembered, on the voluntary principle, cannot hold up its head, or maintain its Chapels in poor districts, as Dr. Hume has shown by the migration of the Chapels in this town of Liverpool. As the districts became poor, by the migration of the wealthy to more favoured localities, so has Dissent followed them, and left the poor to the single Minister of the Church of England, overwhelmed by numbers and the hindrances of the parochial system. The lower stratum of the poor, when cared for at all, are in most instances only visited by the single-handed Clergyman of our overgrown town parishes, or by the Romish Priest. Dissenters, as a rule, do not visit the poor. Few Clergymen ever meet a Dissenting Minister in their visitations: it is not part of their system; and the ranks of Dissent are mainly recruited by the respectable artisans and small shopkeepers, who are driven from the Church by the exclusive pew system, especially in large towns, where there is only Church accommodation "for the Privileged Few." All honour to them! rather than be without any means of grace, they have, through the length and breadth of the land, built themselves Chapels, which even out-number our Churches. All honour also to those excellent and pious men who are provided by Dissenters to fill the gap left by the Church in our large towns, and who preach the Gospel where the Church has neglected her high mission. Notwithstanding all the shortcomings, worldly-mindedness, want of discipline, bad system of patronage, and all the hindrances which have beset the path of the Established Church, she yet possesses the most learned and pious body of Clergy of any Church in the world. She yet possesses the inheritance



of endowments, variously estimated at not less than from eighty to a hundred millions sterling; and if she will but *be wise in time*, we may yet preserve to our children's children the inestimable blessings which we have inherited. But let us not deceive ourselves, or shut our eyes to the danger which threatens us. Disestablishment and disendowment are staring us full in the face. The handwriting is on the wall. With all these advantages, why has the Church failed to lay hold of the affections of the mass of the people? And why has the parochial system broken down?

To sum up, the position is briefly this: less than half at most of the English people conform to the Church as by law established. In large towns the proportion, as before shewn, is far less — a proportion even of the conforming number, earnest, pious men, finding the law against those forms and ceremonies which they feel to be means of grace most suitable for the salvation of themselves and others, are sighing for a free Church, untrammelled by the State. In a former century we lost the Wesleyans by our own folly, let us not make a similar mistake now, *but relax our laws*, make them more comprehensive, not less, and tell these earnest good men we cannot spare one of them from our Communion. Let us impress upon them that they cannot have freedom from State patronage and control, without disendowment also. The State guarantees endowments only in exchange for control in matters ecclesiastical; some would even put the Church above the State; but believe me, the State will never again suffer Priest rule. We want more freedom, not less, and, in my judgement, he is no friend to the National Church, who would narrow the interpretation of her Articles and Formularies. They were framed by the wisdom of our forefathers, so as to include the widest range of opinion and practice, compatible with Evangelical and Gospel truth? How then does the question stand, supposing the nation were polled as to whether or no a National Establishment is desirable, *as against the universal equality of all religious sects and opinions*, involving, as it does, the disestablishment and disendowment of the Established Church? This sentiment, rightly or wrongly, is now in the ascendant, in Parliament and in public opinion. As before shown, it is estimated that only forty-two per cent. of the people of England conform even outwardly, and are nominally Churchmen, while the fact remains that nearly all Scotland, most part of Ireland, Wales, Cornwall, and an *overwhelming majority of the people inhabiting the great towns*, are in favour of this modern phantom of universal equality.

Even with these enormous odds against her, I yet believe that the Church of England may be saved, if only her members will be faithful to her, and give up self-interest, and look the consequences of neglecting to do so fairly in the face. These facts, and other signs of the times, lead me to the conclusion that we have but a few short years, possibly only a few short months, to put our house in order, and make the Church in reality the Church of the nation, and not only the Church of the privileged few.

Means to this end are to be found in greater comprehensiveness in our system and formularies, by which alone the religious sects (who reside mostly in large towns) may be won over to waive their objections to a form of Church government which, though costly, has utterly failed; and thus turn the tide of public opinion in favour of an Establishment which shall really prove a success and not a failure. The sects scarcely differ from us in Church doctrine, except in minor points. But they utterly repudiate our form of Church government, and our exclusive parochial system? This must be relaxed if we are to save our Church, and all other hindrances to Church extension must be done away with.



There are many hindrances at the root of the failure of our Church polity. In the few minutes allowed me, I fear I can scarcely even name them; a volume might be written on every one; nor can I hope that all will see these hindrances with my spectacles; but, more or less, all have come under my own observation as a Church worker, and as such I fearlessly submit them, through the means afforded me by this Congress, to my Lords the Bishops, and the members of Convocation. And I appeal to all Rectors, Incumbents, Curates, and all faithful members in our Church, to lay to heart the great danger we are in by reason of our unhappy divisions. The Church now is a house divided against itself, therefore it is to be hoped that each one in his own sphere may do his best to heal her wounds and make his Church a praise on earth. If every one did his duty disestablishment and disendowment would be impossible. If our Hierarchy cannot introduce this momentous subject to the consideration of Parliament, for what purpose are they spiritual Peers? I entreat them to use the recess for considering this matter, for, depend upon it, it is a subject which cannot be shelved.

The complication and difficulties are great; private interest and private property have to be dealt with. But let us not wait till the Legislature pass resolutions to the effect that it is expedient to deal with the English Church as they did with the Irish branch of it. The Laity look to our Bishops to take the lead in the matter. The problem is no less than how to *redistribute* Patronage and Endowment short of Disestablishment and Disendowment.

Disestablishment has waked up the Hierarchy of the Disendowed Irish Church. They are now appealing to the Laity for support and counsel, which they refused before. The strength of the Church is in her faithful Laity. It is no use for the Clergy to ignore them, any more than they do Dissenters. The Church is not a Corporation for the benefit of a few privileged dignitaries and richly endowed Rectors. The Working Clergy must be better paid, and if we would preserve the Establishment, the Laity must be admitted to a full share in Church management. There can be no obedience to Church law or Church taxation without representation. And such has been the progress of education, that happily we have thousands of well-informed and highly-instructed Laity, capable of giving sound advice in Church matters; it is only by a more intimate union of Clergy and Laity in Convocation, in Synods, and Church Conferences, that the Church can be strengthened in great towns, and in a lesser degree in our country parishes. Thank God, some of the Bishops are taking the Laity into their counsel, and with the happiest results; witness the recent conferences of Clergy and Laity at Ely, Lichfield, Bangor, Sheffield and elsewhere. The watchword should be, *Organise! organise! organise!* ere it be too late! I have said all hindrances to Church work should be done away with. They may be summed up as follows. And depend upon it, as certainly as night follows day, if the Church Establishment cannot reform itself, it will be abolished. But happily there is no danger of the lamp of Christian truth being put out, whatever may befall the good old Church Establishment, which is now in so great peril.

#### HINDRANCES TO CHURCH WORK.

**A.** — Want of more Episcopal superintending power, and of Legalized Diocesan organization of Clergy and Laity.

- (1) To subdivide parishes so that not more than five thousand be the normal number. This would give sufficient scope for employment of Curates and the usual parochial organization and suitable Lay Agencies.

- (2) To redistribute endowments in subdivided parishes, or supplement the same according to the altered circumstances of the case, and the work to be done.
- (3) To investigate and assign the work of the Clergy, to remove inefficient Ministers, and to place the Clergy more according to their special talents and gifts. "Do not force a square peg into a round hole."
- (4) To modify the parochial system and the autocratic power now possessed by individual Incumbents, so as to give greater freedom to the people to provide for their spiritual wants within and not without the Church of England. Let them be permitted to build Churches, and not be driven to build Chapels.
- (5) To provide for the sudden growth of new districts by a more extensive employment of Missionary Clergy, Conventional Districts, and new Parishes, by extending the powers conferred by the Act 1 and 2 William IV., and like means, and especially by remodelling the Church Building Acts.
- (6) To modify the Act of Uniformity so as to permit of a re-arrangement and increase of religious services, suitable to the varying wants and musical tastes of the several classes of society in our large towns.
- (7) To supply the great wants of all in the Church, viz., organized and efficient Lay help.

**B.**—Want of more intimate co-operation of Clergy and Laity, involving—

- (1) An authorized Parochial Committee, for the orderly and methodical distribution and carrying out of the spiritual work of the parish, and for providing the needful agency and funds. The late Mr. Cotton used to say—"No Committee means no friends, and no friends no money." Mr. Clabon, the late Chairman of the Church Institution has well brought this out in his pamphlet and work on Lay Agency.
- (2) Combined action of Clergy and Laity in Rural Deaneries, Archdeaconries, and Dioceses, similar to that being now carried out in several Dioceses, especially Ely, Lichfield, and Bangor.
- (3) Voice, or at least veto, of the parishioners in the patronage. It is impossible to exaggerate the mischief done by Patrons forcing on unwilling congregations Pastors who are distasteful to them. In Scotland, this led to the disruption of the Church, and the Free Church movement. The Scotch would not submit to the tyranny of Patrons, who, be it remembered, are only trustees for the public good. They built other Churches, but, unhappily, our people only stay away from Church, or go to Chapels, and thus swell the ranks of Dissent. The Duke of St. Albans has lately shown a noble example in this matter (See Appendix, p. 384).
- (4) A more regular distribution of Church Work, and fuller recognition of the spiritual gifts of the Laity, without reference to the idiosyncrasies of individual Clergymen. No Clergyman ought to have power to defy his Bishop or Parishioners, or to alter Services without their consent, or to stop all Church Work in a parish on the dog and the manger system. His views may be very right, but they also may be very wrong. Any Dissenting congregation would immediately remove an obstructive Minister. They do not give them freeholds in their Chapels, but change their Pastors sometimes periodically.

**C.**—Want of more efficient and largely increased Episcopal superintendence, so that—

- (1) The work and wants of each Parish and District may be thoroughly investigated and met, including—Sufficient and properly conducted Services; methodical and adequate visiting at the houses of the people supplemented by well-trained Lay Agents. The single Parson in an overgrown parish wants help; Confirmations should be held annually in each parish or neighbourhood; Classes of Candidates for Confirmation and first Communion, &c., should be constant; due attention to the education of children and adults in the National Sunday Schools could then be given. For all this we want more Bishops—not necessarily Peers in Parliament—so that the present Bishops, who are Peers, may give more time and attention to promoting necessary legislation, general measures of usefulness, settlements of religious doubts and difficulties. The latter, however, I submit, would be better accomplished by the Bishops in Convocation, or in their Dioceses, than in Parliament.
- (2) The Bishop should be *in fact*—what to the great mass he is only in name—the chief Pastor of the Diocese, as well as the spiritual magistrate in all matters relating to morals and conscience. This would necessarily involve a considerable increase in the number of Bishops, say to at least double the number. I would give one to a County, or Division of a large County. Funds for the increase may be obtained (a) by a moderate diminution of the incomes of the present Sees, which would be reasonable on the voidance of a See, seeing that the responsibilities and consequent expenses would be diminished; (b) by some aid from the Ecclesiastical Commissioners; (c) by a re-appropriation of the revenues and duties of Deans, Canons, Archdeacons, and largely endowed Country Livings with small charges. Some of these former Dignitaries should be promoted to be Bishops, which they could be with their present almost sinecure offices. The whole scheme might be easily effected, in the present temper of the public mind, if undertaken in earnest by the Bench of Bishops, in cordial co-operation with the Civil Government. It would give the lie to the slander which accuses them of clutching at territorial grandeur and authority, and of unwillingness to share their responsibilities, or of doing nothing in the way of Legislative measure.

**D.** — Want of a thorough and honest carrying out of the law of the land, that the areas of our Parish Churches belong of common right to all the parishioners alike, and not to an exclusive privileged few. By carrying out this law—first come first served—with the addition of hearty, efficient, and varied Services of reasonable length, with good preaching and congregational singing, probably the complaint that the vast majority of the working classes in our large towns seldom, if ever, go to Church, would be less frequent. The Churches should also be used more frequently, and at hours to suit all classes and comers.

**E.** — Want of training for the Clergy, not only that their pastoral visiting and superintendence may be more systematic, and (to use a Dissenting word of great import), “more acceptable,” but that their public ministrations, especially in reading, exhortation, praying, and preaching may be more efficiently performed. The upper classes may not care so much for good preaching, which, however, is doubtful; but the middle and lower classes certainly do care, and will not attend where the Clergyman is wanting in this and in

like particulars. The Dissenting communities know this, and take infinite pains to obtain eloquent and efficient public teaching. We may well take a lesson from the Wesleyans, Independents, and Baptists, in these and kindred points. Amongst the Wesleyans, preaching power, and good voice and delivery, are absolutely required in all candidates for their ministry, after which they are then put through a long course of training before Ordination, so that they seldom fail of being "ACCEPTABLE" to the congregations to which they may be appointed. It is frequently far otherwise with our Church congregations. What assurance is there in the Church of England that the largest congregations and parishes will obtain a Pastor whose talents, power and gifts have been really practically considered by Universities? by Bishops? or by Patrons? The only wonder is that they reach so good a standard as they do without previous training. If in any way the congregations could have a voice in the matter, it would greatly mend the present condition of things; and one consequence would follow, the people would be more ready to give, and to support a Parson, and work about which they are consulted, and of which they are likely to approve.

**F.** — Want of authorised lay helpers to conduct, under the advice and superintendence of the Clergy, Schoolroom Services, Mission Services, Cottage Lectures, &c., so as to provide for large classes of the community, who do not understand or like the regular Church Services; Classes which want to be led up to the higher Services of the Church, and for which now Primitive Methodists, Wesleyans, &c., are often left to provide. Many educated spiritual-minded men might help in this work, who now become local preachers, street preachers, &c., because the Church rejects their services. The Church of England goes too much on one plan; she is nearly smothered by her ideas of propriety and respectability, and the iron rule and unbending system of her polity. She has lost, and is likely to lose, the sympathy of the people, who by education and other causes are getting every day more independent, and resent the sort of patronage and tutelage which they fancy, rightly or wrongly, the Clergy in many instances desire to exercise over them. Some Clergy, of all shades of theological opinion, are apt to claim too much the Power of the Keys. Giving all honour and respect to the Clergy, the people resist any thing like a return to the Priestcraft of former times. If the people are to be won in these days, it must be by the power of Divine love, and appealing to their understandings. The enunciation of mere dogma will not do. The Church of England and her Clergy must, like St. Paul of old, be more willing to become (in all things non-essential) all things to all men, that, by all means, they may save some.

**G.** — Another great hindrance to Church Work in great Towns is the want of better distribution of the annual income of the Ecclesiastical Commission, so as at once to meet the pressing wants of the living Church. If, instead of capitalizing their whole annual income, so that the interest is only available year by year for the benefit of posterity, or *or for some future Parliament so seize upon and secularize*, they would give stipends for Missionary Clergymen wherever they are needed; funds would be immediately available for the maintenance of Clergy in most of the dark places in our large towns. It is mere folly to attempt to overtake the spiritual destitution now existing, by waiting and doing nothing till we can build expensive Churches, and get endowments, while all the time souls are perishing for lack of saving knowledge. What we want is inexpensive

School Churches, Free Church or Mission Rooms, and to plant a living Mission Church wherever needed, whether the idiosyncrasies of the existing Parochial Clergy be High, Low, or Broad Church, or Indifferent (which latter is the most fatal of all). There ought to be no difficulty in planting Missionaries in the Parish, whether the Incumbent liked it or no. Nevertheless, as far as practicable, his wishes should be consulted. Another great hindrance, and crying evil is—

**H.**—The want of alteration in the laws relating to Patronage, Right of Incumbents, and sequestration. At present these laws seem to consider the rights of Church Property as vested in individuals, without due consideration of the rights of the people for whom these are trustees. The Duke of St. Albans has recently shown his appreciation of this. The present sale of Next Presentations to the Freehold rights of the exclusive (theoretical) cure of souls is one of the grossest scandals of the age. The sale of Advowsons in perpetuity is less objectionable, under proper safeguards.

**I.**—Want of alteration in the laws with regard to the perpetual holding of Livings by Incumbents, so as to facilitate the resignation and pension of Clergy when disabled by old age, or otherwise incapacitated for the performance of active duty. There ought to be power of removal somewhere. This freehold system must be abolished, if we are to save our Church.

**J.**—Want of discipline, and revision of the laws relating to the duties of the Clergy and the powers of Bishops. At present it appears almost impossible to deal with the most inefficient and incapable Clergyman, provided he can just muddle through the Service; and equally difficult to deal with cases of well-known immorality, without ruinous expense to the Bishop. From the office of prosecutor of his Clergy, the Bishop, in my opinion, ought to be in great part, if not wholly, relieved; but this cannot be unless the Bishop be willing to act through some sort of Council, duly appointed and recognised by the law and the diocese. I would have a Church Committee in every parish. To the Diocesan Council might be referred all complaints of Parishes through their Committees, as to improper alteration of Services, inefficient ministry, and unsound teaching, &c., &c. A leaf may be taken out of the simple system of the Wesleyans. Did the Bishops act by a Council, their power would be really enlarged, and more efficient working in their Dioceses be promoted, whilst their responsibility would be greatly lessened, and the rights both of Clergy and Congregations maintained. The present difficulty of exercising discipline without giving Bishops irresponsible power, which can never be conceded, would thus be avoided.

**K.**—Want of a due representative voice by the people in the concerns of their Church, in Parishes, Rural Deaneries, and Dioceses, and a diminution of the autocratic, almost despotic, power of local Clergy and Bishops. Want of an enlarged representative Convocation of Clergy and Laity, to manage the affairs of the Church, and keep the subsidiary organizations in working order. Why should the Church be the only establishment not allowed a voice in her own affairs? *Large towns* suffer most from this evil. To sum up, the chief defaults of the present system, which, if remedied in time, would, by the blessing of God, save the Church as a National Institution, and enable her to fulfil her high and holy mission, are—

(1) Want of more Bishops.

(2) Irresponsibility of Bishops and Clergy.

- (3) Want of authorized co-operation of Clergy and Laity.
- (4) Want of Discipline.
- (5) Absence of legitimate acknowledged power in congregations to interfere in the management of their Church and Services.
- (6) The exclusion of the Working Classes from their Parish Church by the Pew system.
- (7) The lack of training of candidates for the Ministry.
- (8) Imperfect and injurious methods of promotion and patronage.
- (9) The want of elasticity in the Parochial system to accommodate itself to altered times and circumstances, and the growing wants of the people.

## APPENDIX.

(REPLY TO A LETTER OF INQUIRY.)

Redbourne Hall, Sept. 29th, 1869.

DEAR SIR,

I received your note, and will with pleasure answer your inquiries respecting our proceedings in choosing our Clergyman. We first called a General Meeting, at which a Committee of seven were appointed. As we received the applications they were laid before the Committee, their testimonials were examined, their private character, if possible, investigated.

We firmly resolved that the ties of relationship and friendship should not exercise the slightest influence over our selection. We also were careful to avoid any person that possessed the High Church principles.

We had near 500 applicants. After several Committee Meetings, a public one was announced, at which, after much consideration, consultation, and investigation, it was unanimously agreed to appoint the Rev. G. Godfrey, of Hinckley, Leicestershire, subject to the approbation of his Grace the Duke of St. Albans.

Yours truly,

J. D. DANNATT, Churchwarden.

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The Rev. J. H. LEEs (*of Wolverhampton*):—I cannot claim the attention of the Congress on the ground of any varied or lengthened work, but God has given me strength and will to work for the last thirteen years among the people of South Staffordshire, said to inhabit the "black country"; and if I speak of what my work is there, I speak it not in a spirit of self-glorification, because I do feel that any success which attends such a work as mine is owing chiefly to the very excellent work of the men who assist me as Curates. Without attempting to define how far the masses are alienated from the Church of England, I can only say, that my experience tells me they do not in very great numbers attend our services. The question is how we shall bring them there. I quite agree that the Parish Church, however large, and however good her services, is not sufficient. It seems to me that we want to make a material difference in this day between those people in our flock who have to be built up, and those who simply have to be converted; and I do not think you can do that in one Church, however eloquent may be the minister. What we want in our great towns is an increased number of Churches. It is of no use increasing the number of services. You cannot draw people out of their habits. I have tried extra services, between half-past three and half-past six o'clock, and they have failed. I have tried another service after the half-past six o'clock service, and it failed. It is useless to attempt to draw people out of their regular line, when they are not particularly warm in their desire to go to Church. You must have several Mission Churches connected with your Parish Church. Build, if you can, not a temporary building, because that is a waste of substance and power hereafter; but build a part of that which shall hereafter be a



permanent Church; or, if you cannot do that, build a School Church, taking care that that School Church is not on the site, or close on the site, where you intend hereafter to build your permanent Church. We cluster our buildings too much together, and we lose power by doing so. If my School is distant from the Church, I can have a service in the School, and another in the Church. Then, I would put down at either this piece of the Church, or this School Church, a Missionary Clergyman, who should be, as far as possible, independent of the Rector or Vicar of the parish. You want to draw out the man, and to do that, you must put him on his mettle; give him his district, and see what he can do. Let him be put there independently, having as many services as you please, not carried out on any stereotyped system. Let him consider what it is which will help him in his great work of saving souls. Then, I think, the next thing is, to interest the people around you, and I know of nothing better,—I am always learning lessons from Dissenters,—I know of nothing better than having a great many officers. Once give a working man something to do, and you will never lose him. Multiply your officers as much as you can. Let the whole of your accommodation be free and unappropriated. Whatever difficulties there may be in the old Parish Church, there will be none whatever there, and the people will never be found to complain or grumble about it, except in a few instances. Then, have your Offertory. The working classes, as a rule, are glad to contribute their small sums towards the services; and take care, if possible, that part of your Offertory always goes towards the maintenance of the Clergyman in charge. It gives them an additional interest in him, and in his services. I would merely say, with reference to preaching, that a man's ministrations are sorely spoiled in one of our large towns, unless he is able to preach fairly and *extempore*. He must have the gift of speaking, and must be able to speak to the hearts of the people, and he must do it without having a book before him. I pass on to woman's work. The more we can have regularly trained women, the better. Call them Deaconesses, or what you will, but let them be people who have given up their whole soul, their time, and labour to God. Meanwhile, let me not disparage volunteer effort. When you go round among your people, neither patronise nor pauperise them. It may be said that in many large districts my plan is too expensive. Then, I would say this, that you can get the living Clergyman, you can get the living Lay agents, and give them, to a great extent this work to do, which I have now described. In Lichfield Diocese we have systematised it. We have licenses for Lay Deacons, and the Lay Deacon is allowed, by his license, to conduct religious services, read, pray, and expound the Scriptures, in licensed rooms, or other buildings. Place these men in certain districts. Let men with inferior talents accompany them, and gather the men about into the room, and then call in the Priest, and take them up to the Mother Church for the celebration of the Holy Communion. I see there are difficulties ahead, and the great difficulty, so far as the middle classes are concerned, is in getting Laymen to undertake the work. I do sincerely wish I had that Layman, who spoke on Diocesan Organization on Tuesday, in my parish. We sometimes hear of over-worked Clergy, but I am quite sure that if I had him, I would present, at the next meeting of the Congress, an over-worked Layman. I must speak for a minute on Schools. I think in regard to these, though the Church of England has had the schools in her hands for so many years, the results are not what we should expect. I cannot find that these schools have produced the number of Churchmen and Churchwomen which they ought to have done; and I am afraid we do not pay sufficient attention to the regular religious training of the children of our National Schools. I am one of those who believe thoroughly in the daily Morning and Evening Prayer of the Church of England; and let me suggest, as having tried it with very great

success, that morning prayer at half-past eight o'clock is a capital thing to bring you out early to your work. No man in his senses would disparage Sunday Schools; and when we disparage Sunday Schools, we merely disparage the way in which they have been carried on for some years. We say this, that the Sunday School has no right to be the prominent matter on the subject; but that they should lead us to the Church Services; and that these Church Services should not merely be an addition to the Sunday School, which both children and teachers kick against. We have had thousands of Scholars in the Sunday Schools; but the way in which we have treated them at Church has made them dislike the Church in after life. I would like more interesting services for the children. Keep them in the morning at school, and get a good Layman to give them a short sermon. In the afternoon assemble them, and give them as much music as possible, putting the whole of the singing into their hands. Let the sermon not exceed ten minutes, and let it be addressed simply to the children; and the result will be that whereas the Afternoon Service was formerly attended by forty adults, it will be fully attended, not only by the children, but by a great many grown up people interested in the services. Then I would have another service at half-past six o'clock, and that service I would render attractive, by showing the children large pictures, which would illustrate the Bible lesson, which they had just heard read to them. I cannot conclude without saying one word to you about that important question, Temperance. It is one of the great obstacles to our work in large towns; and many of our Clergy have been driven back from attempting to move, by the extravagance of those who have taken up the cause, and who will not hold out the right hand of fellowship to any man unless he says it is a sin to take any drink whatever. I tried for fifteen months to be a total abstainer, but, for the sake of my parish, I was obliged to give it up; and I think that the Clergymen who think that moderate drinking is not a sin should band together, and form associations. I think we might bring a large influence to bear upon our magistrates in the matter of granting licenses; and that, in many ways, such an association might exercise a great and salutary influence. God formed me for work, but he never formed me for controversy; and I believe everybody who goes thoroughly into the work of the large towns will find that that feeling which comes upon me, that there are souls dying, will occupy every energy of his heart, and cause him to extend the right hand of fellowship and love to any one, however that one may differ from him, who is doing the same work in the name of Christ and His Church.

[At this stage of the proceedings, the Right Rev. President, having an engagement elsewhere, vacated the Chair, which, at his Lordship's request, was taken by Earl Nelson.]

The Right Rev. Bishop RYAN:—I have something to say upon a subject not touched upon this morning yet—Church Work in our Large Towns, with reference to middle-class Education. I think it is only due to the hard-working Clergy of Liverpool, and the generous merchants of this town, and the noblemen and gentlemen around, to say that in 1840, this subject of middle-class education was brought before the public, and arrangements were made through which a very fine building was erected. In the lower school of that building, boys are admitted, who pay only £1 a quarter; and in this school there are exhibitions from the National School. From it again there are exhibitions into the Middle School, where the fees are £3 a quarter; and from the Middle School into the Upper School, where the fees are £20 a year; and from the Upper School, there are exhibitions to our great Universities. These schools are capable of holding between seven and eight hundred pupils. And more than this, to young men who leave the schools, and wish to apply their evenings to study, this building, with all its

appliances, is thrown open, and one of the most interesting sights in Liverpool is when all these boys are gathered into one assemblage; and when generally the Bishop of the Diocese is present, and distributes the prizes, and the boy who earns a £4 exhibition into the Middle School receives his prize, as well as the boy who is told that he has received an exhibition into one of the Universities. This is not only done in Liverpool, but in all large towns; and those gentlemen who know the history of prizes at our Universities know that those most frequently found in our prize lists are those who have come from our middle-class schools, in our large towns, organized by the Clergy. And when I say that Mr. Conybeare and Dr. Howson were engaged in the College, established in this town for many years, you will see that there is no lack of talent in the conducting of the education which it affords. I think it is most important for us to look at such facts as these, and to remember with gratitude the efforts of the hard-working Clergy in Liverpool, and of the merchants and others, who, when appealed to, responded, and came liberally forward to help such a work as this. The key has been pitched too low in this Congress; we have had too much tending to depress; we should not present ourselves too much in the shape of those who are "faint, and yet pursuing," but try to encourage each other.

The Rev. Canon GORE:—I am afraid, my Lord, that there are still many things needed to make the Church thoroughly efficient in large towns. Some of these, perhaps, we cannot have without legislation. Some are ready to hand. We need, for instance, greater liberty in the use of the Prayer Book; but for that we must look to the Powers that be. We should have shorter services, and services better suited to certain classes of the community, and to particular seasons and occasions in the Christian year. I am persuaded that the great majority of our Churches are now closed between Sundays, not from any desire on the part of the Clergy to shrink from work, but from the conviction that the present Order of Daily Prayer is too cumbrous for the busy life of towns. If such a relaxation were permitted as would enable us to have a thoroughly hearty service, modelled on existing lines, but only half an hour long, I am certain that church bells would be heard morning and evening, church doors would be open, and (best of all) our Churches would be (at least in a little time) thankfully used by large numbers who now are altogether estranged from them. In like manner, a service proper for children, would be a great help in solving the immense difficulty of the Children's Sunday. And, once again, why should not the Church year be marked by more light and shade? The very thankfulness with which we accept the slight variety secured by the Collect for the Day, and the Proper Psalms and Lessons on particular occasions, the very fact of our boasting that even thus far the Prayer Book follows the Christian Cycle, is proof enough how gladly we will hail the time when there shall be a far completer adaptation of the whole service to the Feast which we celebrate, or to the Fast which we observe.

But, my Lord, if for these things we have to await the result of the Commission on Rubrics, there are other matters which we can have whenever we will. I must not claim to be exhaustive in my specification of them; but still I go a long way towards saying all, when I say that we must have a much more powerful living agency, which shall do much more, and more thorough, Church work. One loud complaint which workers in towns have to make is, that the wealthy leave the town, and leave them to work alone among the poor and ignorant. Now, my Lord, I do not know what we are worth, as a Church, if we cannot bridge the great gulf thus made between these two classes of the human family. I say 'as a Church,' because it is the simple machinery of the Church itself which needs to be put more fully into action. Is it not in the power of the Bishops to send Laymen and

Laywomen to help the Clergy in great town-parishes, over crowded and spiritually destitute as they are? There is a wide field for such work. There are many labourers ready for it. Let the power of the Church then be exerted, through her lawfully-constituted authorities, to send the labourers into the harvest. It is true we have much Lay help already, and we cannot be too thankful for it. Our Scripture Readers, our Bible Women, our District Visitors are doing an immense amount of good. I will yield to no one in my appreciation of their services, and from the different positions I have held in Liverpool, no one is better able than myself to understand their value. But, if I had my way, these Lay helpers would be more distinctly the messengers of the Church itself. Every Scripture Reader should hold a license from his Bishop; and many a man besides, young men, unpaid men, men of far higher culture than we can obtain to fill the office of Scripture Reader, should be found, under the same license, bearing the fruits of a liberal and a Christian Education, to profit withal his poor and ignorant brethren. I am thankful for the movement which, some thirty years ago, gave us Scripture Readers; but the last thirty years of Church life have been years of signal progress, and I know that I am speaking the minds of many of the Clergy, the younger Clergy at least, when I assert, that if Church work is ever to be done effectually in our great towns, it must be done by the Laity, and by the Laity of culture and education.

I will speak now of only one particular class of Lay help, for the sake of which, indeed, I have ventured to solicit your Lordship's permission to intrude myself on this great meeting. I mean the help of educated women. My Lord, it is a comfort that ten minutes do not give opportunity for argument, or I might be tempted into a little controversy; as it is, I can only state my convictions, and leave the reasons for them to be supposed. Well, then, without discussing the opinions of other people, my belief is that we cannot do without a ministry of women, who shall be free from any peculiar vows, and who shall work in harmony with our Parochial system. Educated they must be, with a broad and liberal education; and professionally trained they must be also, to take charge of Schools, Asylums, Hospitals, and similar institutions, and to be efficient helpers of the Clergy in the Parish. These women must give their whole time to their work. Their office must be fully recognized in the Parish. They must derive their authority from the Bishop himself. My Lord, I do not intend to argue the question of sisterhoods, though I may say that I totally disapprove of them: but I may point out that the ministry of women, which I advocate, seems to differ from a sisterhood in this, at least, that its members are not bound down by vows to an exotic life. They breathe a healthy out-of-door English atmosphere. The same ministry will be higher than, but not exclusive of, that of Bible Women; and it will differ from the organization of District Visitors, because we shall have in it not more or less desultory visits paid by charitable women, but fully trained and qualified ladies, wholly dedicated to their work, and always in it. Untold blessings will flow from this ministry, in our towns and in our country parishes. The moral and the spiritual atmosphere of the country is not much, if at all, better than that of the town. I am not certain that the worst social sins—sins against which a woman has so much more power than a man—are not more prevalent in rural than in town districts; and I think that the literal atmosphere too often needs as much purifying in the country cottage, as in the garret or cellar of the town. But whether in town or country, we must have this agency. We shall be binding one arm of the Church, and perhaps her best arm, so long as we do not employ her women. They can best bear her message of love to the people, and they are sure to bring back their message of love. Let us then have this ministry, as part

of that Grand *Diocesan* Organization, which was so nobly advocated in the first session of this Congress.

Let us have it, do I say? My Lord, in this Diocese, thanks to the Bishop, and to the Dean of Chester, we have it already. Perhaps only as yet in its small beginnings, but we have it. I persuade myself that it cannot be otherwise than gratifying to the Congress to be told, that in July last the Bishop formally set apart three Deaconesses, and gave his Episcopal authority to two of them (who have been trained on the Continent, and who have already, for three years, worked devotedly in Liverpool), to continue their labours in this town; while the third, who had before been licensed by the present Archbishop of Canterbury, works in the Cathedral City of Chester. Stimulated by wise exhortations, contained in the Bishop's primary charge, a number of the Clergy and Laity have formed a Council, and have opened a Diocesan Training Institution, which is now ready for the reception of probationers. Moreover, exceptional advantages are placed at our disposal. One of the most important of our hospitals has been opened for purposes of medical training; perhaps the best school in town affords opportunities for acquiring experience in teaching and school management; while districts, which may fairly be considered typical districts, have been selected for the visitation and nursing of the poor. Like facilities are afforded in the city of Chester, where the Deaconess is chiefly engaged in educating nurses; so that we hope in due time to furnish the whole Diocese, city and country, both with trained nurses and with more highly educated and really qualified Deaconesses.

My Lord, these are called perilous times for the Church. To my mind they are hopeful times. True, indeed, we see not yet the things we hope for. But it needs no powerful imagination to anticipate them. And it is not upon imagination in any untrustworthy sense we rely. We have rather what Dr. Salmon has taught us to call a scientific imagination of coming good. It is possible now to form that educated guess, which, it may be, forestalls the truth, but with a faith which makes men willing patiently to work up to it. It is easy to look for, and to work for, the day when we shall no longer argue about organization, but when we shall be organized, Clergy and Laity working heartily together, freed from the poison of suspicion, filled with brotherly confidence. Men and women, young men and maidens—yes, and the very children—knowing, and acting on the knowledge that God has placed them in His world, that Christ has placed them in His Church, not for themselves, but for their brethren and His brethren; when (to quote the text of that admirable sermon, which gave the key note to this Congress), they shall look in humility upon their own things, and in charity upon the things of others.

The Very Rev. the Dean of York:—I can only say a very few words upon this most important subject. I will therefore confine myself to two or three general principles, which appear to me to operate very seriously in regard to the progress of Church work in our large towns. I express my concurrence entirely in that which has been already adverted to, and beg leave to say at once, we must in our large towns, if Church work is to progress, get rid of pews and the pew system. I believe there is no greater reflection upon the Church of England at the present moment than to see a large Church, containing six hundred or seven hundred sittings, and standing in the midst of a population of some thousands of souls, pewed to the head and ears, and subject, perhaps, to pew rents as well. In all our large towns, and in all the Parish Churches of our large towns, we ought to have daily prayer. I cannot conceive a greater reflection upon the Incumbent of a large parish than to deprive four or five thousand souls of the advantage of coming to daily prayer. I would go on to recommend that, in addition to daily prayer, we should have



weekly celebration of the Holy Communion. I will go further still, and say, we should not only have weekly celebration of the Holy Communion, but the celebration ought to be, if not weekly, yet frequently, choral. I can speak from experience, and I say, if you have a tolerable choir, you ought to have frequently—not less than one Sunday a month—a choral celebration of the Holy Communion, and I will tell you why. It has had, as far as I have been able to see, a most beneficial effect, not only upon the choir, but also upon the communicants. I am happy to say I can speak of a choir, whose reverential tone has been considerably deepened ever since they had the advantage of attending a choral celebration of the Holy Communion; and also, since the commencement of that arrangement, I could tell you of communicants who have increased one thousand in number. Church work will not satisfactorily progress until we have in every large town in this country, such as Leeds, Birmingham, and Liverpool, the personal superintendence of the Episcopate. You want a Bishop in Liverpool, and I venture to say that should the Church Congress live to meet again in this important and very influential town, it will be presided over by your own Bishop. But it rests in the hands of the Laity of this country, it rests in the hands of the middle class, and if they say, as I believe they will say, that we must have an extension of the episcopate, there is no Government in England can withstand the appeal.

The Rev. JAMES BARDSLEY:—No man can say in five minutes what is worth hearing. Twenty-five years ago, when I became the Curate of Archdeacon Master, in the large town of Burnley, we had there a Mission Room, and during the afternoon of the Sabbath it was my privilege to teach eighty or a hundred young men—working men. We find that from seventeen to twenty-three is the furnace through which young people have to pass, and I am thankful to say we have scores and scores who pass through the furnace without a hair of their heads being singed. There are three Scripture Readers in Liverpool at this moment, who were members of that class. The Archbishop of York last night said the Clergy had abstained from what are called social questions. Thirty-four years ago, I became a total abstainer, not because I think it sinful to take a glass of beer or a glass of wine, but I think it is expedient to give up what is lawful in itself, if it is doing an injury to the community. I was appointed twenty years ago to the Parish of St. Philip, Manchester, with its four bare walls. There were nine thousand five hundred people in the parish without a place of worship, and there were not two persons in the parish keeping a domestic servant, except the beershop keepers. We had out-door preaching, and there are people communicants in the parish now, the fruits of that out-door preaching. The Pastoral Aid Society, which fought the battle of lay agency fifty years ago, gave me a curate and a lay agent. The gratitude of the people, when a Clergyman's heart is in the right place, is beyond what I dare attempt to describe. I quite agree with what Bishop Ryan said—that the key-note of this Congress has been too low. Four or five thousand working men last night—what did they do? They cheered to the echo every sentiment uttered about grand, Scriptural, and Reformation principles. I would have parted with my curate at the time I am speaking of—and I am speaking in his presence—before I would have parted with my lay agent, and simply for this reason: he had no preaching to do, but he visited morning and night, and he could carve out work for us. That is the benefit of the Scripture Reader. I have had a great deal to do with Church work in Manchester. On one occasion I got a layman into great difficulty, but he got out of it with great dexterity. I mean Mr. Robert Gladstone. I went to him, and said, "Will you come with me in a hansom to such and such a district?" He did,



and the result of that visit was that two Clergymen were put down, on a principle I will not name, because I have not time to describe it; and there are now in those two districts large flourishing Day and Sunday Schools, and good parsonage houses. I met the Clergyman of one of those districts the other day, and he said to me,—“I have seven hundred Sunday scholars, and you could not keep them from coming to Church, except with a horse-whip.” The population of the district comprises many mechanics and labourers connected with the Lancashire and Yorkshire Railway. A layman offered to give £5,000 to have the Church a free Church, and Mr. Gladstone said, “Have it at once;” but the working men came with a memorial to Mr. Gladstone, and said, “We don’t want a free Church: we want a Church that we can call our own, and where we can take our wives and children.”

The Rev. W. LEFROY:—I am very unwilling to allow one observation, made by a previous speaker, to pass without venturing to refer to it, though I am sure he did not intend to depreciate. I am slow to believe, and to leave those assembled in this hall under the impression, that he has been the first to discover the power and the tender might of Christian women’s love. The ladies of Liverpool have been working for the Church before Deaconess’ Institutions were ever dreamt of. We have a Bible Women’s Mission, which formerly met under the presidency of Dr. M’Neile, and has now found a sincere friend in a man whom to know is to love—the Rev. W. M. Falloon. The next point I wish to say a word upon is this. A very reliable historian has said, of certain days in the history of the world, “There were giants in those days;” and can any one believe that the giants of those days are quite extinct, who has listened to-day to the amount of work a clergyman is called upon to do? I don’t think that the possession of any gifts for the pulpit or the platform can absolve a man from the duty “of calling his sheep by their name.” How are we to work up to the standard of efficiency set up for us, keep our classes going four nights a week, preach two sermons on the Sunday, and be told by the *Times* newspaper, that our sermons are all trash; how are we to do all this, and how are we to visit our people, if we are to be kept continually at the Church? and, in the face of the perils which beset individual souls, how are we, because of the multiform labours in which we are involved, to deal with that branch of spiritual work which is the success of the Church of Rome but the weakness of the Church of England—personal intercourse with souls? I hold that we are to give ourselves to Church work—to the two great branches, pastoral visiting and preaching. How can a man preach when, because of his engagements, his attention is called off from study which he dare not neglect, considering that the press has entered into competition with the pulpit? We are asked to do far too much. I don’t believe that I am responsible to my Lord and Master for the secular education of children. I believe that duty belongs to the State; and, inasmuch as I believe this, I go in thoroughly for compulsory education. I go in for education to be taken up by the State. And I say more. As a man of God, who has taken a most solemn vow to seek for the children of the poor, I will never lose an opportunity of giving them, that without which all else is vain—the Gospel, which makes them wise unto salvation. It may be said, “You go in for secular education.” Of course it will be secular education if you withdraw from it; but let us all unite together, and do God’s work in God’s way, and I have no fear whatever that we shall fulfil the prophecies of some of our friends, who declare that the Church of England is gone, and nothing will save it.

Rev. T. ALFRED STOWELL:—I shall occupy my pittance of time in speaking of the Church’s work in large towns outside the doors of our Churches. It must be

admitted with sorrow that the great masses of our population are alienated, I will not say so much from the Church of England, as from religion altogether. They have a respect for the Church as an Institution, and receive her Ministers kindly and respectfully ; and here we have an advantage. But we shall alienate them from the Church if we go on assimilating our services to those of the Church of Rome, for the working-classes are Protestant to the back-bone. If any one doubts this, let him judge from the working men's meeting last night. The working classes, then, are not so much alienated from the Church (for no other religious body has got hold of them), as indifferent to religion altogether. They are indifferent to all that is spiritual and eternal. It is not a question of services or sittings, why they are absent from your Churches. It is that they have no desire or thought to come at all. If we ask why this is, I do not think it is because they are naturally more irreligious than the classes above them, but because in their case there is an absence of good influences which affect other classes, and the presence of evil influences to which other classes are not exposed. There is the confirmed habit of non-attendance to be overcome, and the fashion to be gone contrary to. In the higher classes, attendance at public worship is fashionable, and with many a matter of habit. Many in our congregations are at Church simply because they have been accustomed, and because others go, and from no higher motive. And it is from these chiefly, I suspect, the outcry for attractive services and short sermons chiefly arises. But with the working-classes it is the very reverse. It requires resolution and self-denial for a man to be the only one in a house, or in a street, to go to the House of God. How, then, are we to account for this evil fashion? Chiefly owing to the inability or neglect, or both, of our Church to keep pace in her ministrations, and by her pastoral supervision with the enormously rapid increase of our population in the great centres of industry. She had no one to look after them, and she lost them. Then there is the presence of special evil influences, which tend to stereotype and foster this state of things. And first, there is the state of the dwellings of the working classes. Nothing has been said about this. The Congress should consider this matter seriously. There are many human beings who live in worse places than the gentry would keep their horses or their dogs in ; places, where the existence of purity, and innocence, and religion is a miracle. Lazarus lives in places like these, and Lazarus, in the sight of God, lies at our gate. Again, one of the greatest hindrances to us, in reclaiming these classes, is the opening of public houses on the Lord's Day — on that day, when they have their time on their hands, and their week's wages in their pockets. These temples of the devil, with their varied attractions, are the great rivals of the House of God. These neutralise much of the good done by our Sunday Schools, and empty our Churches of the working men. What is to be done then to antagonise those evil influences, and to bring good influences to bear upon them? We must go to them. We must go into the streets and lanes to seek them. We want more clerical assistance for pastoral visitation from house to house, and I plead with our wealthy Laity to supply us with a hire worthy of such labourers. We want increased Lay help, both voluntary and paid. We have in Manchester, an admirable agency for employing Laymen, who are engaged in their ordinary occupations during the day, in visiting the working men in the evening, and persuading them to come to the House of God.\* I should like to have spoken too of the advantage of open-air services, had time permitted.

The Rev. HENRY EDWARDS (*Vicar of Aberdare*) :—In asking the attention of the Congress to the few remarks I shall make, I think it right to state — whilst there

\* Manchester and Salford Church of England Evening Visiting Society.

are so many present, who, by their personal qualifications, are able to speak with so much more authority on this subject than myself—the particular grounds on which I ask your attention for a few moments. For several years it has been my lot to have the charge of a most populous town parish in the part of this country in which the Church has most signally and most conspicuously failed in her mission to the souls of men. I speak of the principality of Wales. The character of that large population, of which I have had the charge, is also peculiar, and it therefore involves peculiar difficulties in the work of the Church. Its chief peculiarity is this, that it is a population suddenly created, and that it is also a population consisting in a very large proportion—not less than nineteen out of every twenty—of working men alone. The difficulties of the Church in providing ministrations for such a population, is very great. It often happens, that in a mineral district, like the great valleys of Aberdare and Merthyr Tydvil, in South Wales, a colliery is suddenly opened in one of the remote glens, previously entirely uninhabited, and then, in five or six years, certainly within a space of ten years, a large population, of several thousands of people, are congregated around the colliery. Suddenly a considerable town is called into existence; if not a large town, still a town which involves greater difficulties for the Church, than many a town much larger, which has been more gradual in its growth. The observation I wish to make is that the Church has almost entirely failed to provide those ministrations for this kind of population, until the time of doing so has passed, until the ground has been occupied by other religious societies, who provide unauthorized ministrations for the people. A town is suddenly formed; for six or seven years the Church does not step forward to provide any ministrations; and what is the consequence? The Welsh people are a religious people, they have strong religious feelings and aspirations, and, in their own rude way, they endeavour to provide such ministrations as they are able. The method of proceeding is stereotyped. A number of colliers meet together, and form themselves into a committee, borrow money, and build a meeting-house, and they pay the interest of the money from the contributions of the working people, and, in a few years, they very often succeed in paying off the principal. They choose for their minister one of the more gifted of their fellow workmen, who perhaps has had the advantage for a few years of having been to one of their Dissenting Colleges. It is all very well to say that these men are illiterate, and teach half truths to the people; but what were the people to do, when the Church, their spiritual mother, provided no ministrations for them? Was it not better that the people, in their own imperfect way, should grope after religious truth, when the Church had failed to give them the inestimable blessing of the word preached, and the sacraments administered by Clergymen, having organic connection with the Church? It is the duty of the Church to manifest more particularly and fully to this people, the God whom they have been imperfectly worshipping. There are no parochial resources in these districts adequate to the wants of the case. The land owners are non-resident; employers of labour are generally companies of shareholders, who have a variety of religious opinions, and therefore have no conscience, and small assistance is to be had, as a rule, from them. The difficulties of the case can only be met by a strong Diocesan movement.

The Rev. JOHN SCOTT (*Vicar of St. Mary's, Hull*):—There are several points which seem to me extremely important, if not imperative, in the consideration of this subject of Church work among the masses, and the first is one which has been touched upon briefly—the residence of the Clergy in and among their people. I think, where there are no vicarage houses provided, the Clergyman is bound to take even rooms in a house let off in tenements, and live among his people rather

than be separated from them. Some have thought that only celibate Clergy should take their part in this work in populous towns; and where there are men willing to remain unmarried, and to do this work, let them be put into these places. Then I would say a word upon the subject of free and open Churches, and of having the Church open all day long. I remember, when I first opened my Church in this way, a dissenting Bible Woman, who was engaged amongst the outcast people of a seaport town, came, with tears in her eyes, to thank me for the place which I had provided, where she might enter and pray when she was worn out. Then I would suggest the establishment of Mission Rooms. It seems to me that a Mission Room need not be large. Mine is merely sixteen feet by twelve feet. It is in an alley, and the bell rings people to prayer sometimes at unappointed times. I have myself gone in and rung the bell, and brought people in to prayer before they went to bed. I agree with the words of the historian, Froude, who says, "The collects sound like Church-bells in the ears of the English child." We must have some easy way of bringing religious truths home to the minds of the poor. I have had short services, printed on cards, without turning over; but I would suggest that you should pray *extempore*, if you feel that it is more likely to reach the hearts of those you preach to. I have many workers helping me. I have men, who, when they see a working man as he passes, will enter into conversation with him, and bring him. I have servant girls, who have no time except on Sunday evening, who begged work to do, and I have given them the children to look after in Church; and one of my associates has started the plan of sending the children to read the Bible to the blind, and those who cannot read. Such assistance is most valuable.

The Rev. JOHN ELLERTON:—I am anxious to say one word in this Congress in behalf of skilled mechanics in large towns. In almost every large town there is a body of these men, whom, I think, the Church has as yet scarcely touched. We have been speaking so much of the higher and more strictly spiritual part of our work, that what I am going to say may perhaps sound like coming down from our high position; but when I remember that this is not merely a Clergy Congress, but a Church Congress, I think I may venture to call upon our friends of the Laity, and especially upon the educated, intelligent, and scientific Christian Laymen, to help us more than they do in this one especial branch of Christian work. And let me say, I call it Christian work so to help those men in their efforts to acquire secular education, that they may be able to trust us when we speak to them of higher things; and this I know they can do, and they will do. But a short time since, I had the pleasure of listening to a course of four simple, but very instructive scientific lectures, delivered before the Mechanics' Institute attached to some great railway works, by one of the most distinguished members of the University of Cambridge; and at the end of his lecture on Astronomy, he told them that if they would come again, he would talk to them about the connection of science with the Bible. They came in large numbers. Fitters and engine drivers sat listening to him open-mouthed, while he,—who was not a Clergyman, and therefore was not connected in their minds with any prejudices they may have formed against the Church,—was speaking to them plainly on the Incarnation and Atonement, and saying those very things to them which perhaps they would not have first listened to from our lips. At the end of his lecture, four working men in succession rose to thank him for it, and to say they had never heard such words before, and to beg that his lectures might be printed for them, at their expense. I mention this as an instance of the way in which, through their desire to obtain secular education, our working men, being helped in a proper way, may be led to think of things which they are now too apt to forget. I am afraid

perhaps, if I ask the Clergy to help directly in this, I may be met at once with the reply that they have no time. I know that many of us have not ; but if there are any present who have it in their power to sacrifice an evening or two evenings in the week to help working men, either in the management of a Mechanics' Institution, or in imparting direct scientific teaching,—if they can conscientiously spare the time from their more strictly spiritual duties,—they will find an abundant reward in the love, the kindness, the cordiality, with which they are almost universally received. Need I name one name to this meeting—the name of one who, being dead, yet speaks, in proof of what I say—the name of Frederick Robertson ?

The Rev. R. HUGHES :—Eighteen hundred years and more have passed away, since our blessed Lord laid it down, as a characteristic feature of his religion, that the Gospel should be preached to the poor ; and yet platform, pulpit, and press are discussing the question—How may the working classes be brought within the reach of the Gospel, and in contact with the mighty workings of the Grace of God ? The moral, national, and social dangers which threaten us, from not being able to grapple with this weighty subject, are appalling in the extreme ; whilst recent legislation has given this matter a pressing force, which will tend, year after year, to develope, until at last the work of evangelization may assume the proportions of an almost impossible task. Let me bring before you the nature of the difficulties which will be encountered, or rather let me describe the condition of the home heathen of our country. I have heard the condition of the labouring classes of London called “Diabolism.” The expression may be strong, but perhaps not too strong. A Frenchman once said, “Thank God, you English are a drunken race, for, if you were not so, you would have conquered the world.” The Bishop of Sierra Leone declared he had seen more hideous forms and phases of heathenism in his parish in Lambeth, than on the coast of Africa. In the dark under-ground cellars which form the habitations of human beings in London, you will find ignorance and degradation, which, combined with recklessness of character, prevent the inhabitants receiving any religious impressions ; and so estranged have our artizans and mechanics become from public worship, that the man who is bold enough to go to Church, Sabbath after Sabbath, will be chaffed for it by his brother workmen ; and it requires an immense amount of spiritual bravery to stand such an ordeal, week after week, and month after month. I agree with Mr. Stowell, that there are physical and material difficulties which render this state of things so hard to deal with. A whole family living in a small room, the depressing atmosphere exerts over them a demoralizing influence, which it seems almost impossible to resist, and the wretched sufferer will apply to the gin-shop for temporary relief. It is hard to believe both in Calvary and St. Giles. The only remedy for these evils is the faithful preaching of salvation from sin through the cross of a Crucified Christ. The religion which addresses itself simply to the outward senses, will not christianize or evangelize the masses.

The Rev. C. F. LOWDER :—I wish to say one or two words on the missionary aspect of our work in large towns, without any disparagement of the parochial system. I conceive that the parochial system may be carried out, in certain circumstances, in such a way as to meet many of our great difficulties, but my experience has chiefly lain in the missionary aspect of our work in large towns. And may I draw attention to one great point—the working together in bodies ? We feel how very difficult it is in the face of the great masses of our population, to work in a satisfactory, and hopeful, and effective manner. I believe that one of the great miseries of our work is, that the Clergy have been set down here and there, one in this place and one in another place, and that they have thus been left to



cope singlehanded with the great evils around them. Let me advocate the sending forth of missionary bodies. - Let the Clergy combine together, and live together; and let those lay helpers, of whom we have heard so much to-day, and whom we embrace, and thankfully welcome with all our hearts, also live together. Let us gather around us an ever-increasing circle. Let the Clergy form the inner circle, the Laity, the circle around them, and let us have devoted women. I value exceedingly the services of the ladies, who come down from the West-end to help us in our work in the East of London. I often meet at the Tunnel Pier, on the Thames, ladies who come down from Westminster Bridge by the boat, and go about the streets at the east end, doing many good works. But what can they do effectually? They come up to London for "the season," and they come down to us whilst they are in London: but they can't give up all their lives to this work. And how can we expect our over-worked poor women, our poor needlewomen, or the mothers of families, to be able to give themselves up to work among their neighbours. They do what they can, but still they cannot give the work which educated and loving women may, when they give up their whole life and time to it. If ladies choose to live together under a religious system, why should they be forbidden to do so? We don't refuse the help of any under any circumstances. Why should we refuse the work of those who wish, and are thankful, to live together under our religious rule, that they may give themselves up to God's service? And so I trust that, whilst we thankfully welcome all Lay help, we shall find that in time to come we have more directly religious help. Surely, if we are thankful — and in these days who can say we are not thankful — for such religious houses as East Grinstead, and many others I might mention, why may we not hope that in time, by God's providence, bodies of men also may be raised up to do God's work under a religious rule?

B. H. GRINDLEY, Esq. :—In considering the Church's work in large towns, we need not start in *too* desponding a tone. The Church has done good work, and we may be proud of her, spite of faults which it would be folly to disown, and wisdom to correct. There is a view of this question, which must be looked boldly in the face. Success may be comparative failure. Our Church has not failed, but has she realised the success which her many national and other advantages entitle us to expect.

Very few towns are overdone with Church accommodation, yet what large town is there where, taking one Church with another, more than one half of the accommodation is occupied. Surely this is evidence of comparative failure, our machinery does not produce its full results. The Church is wasting energy and power, when, Sunday after Sunday, there are empty seats in a Church surrounded with inhabitants.

This lamentable neglect of public worship, must spring from some cause which may be remedied. It is begging the question to preach the "rest and be thankful" doctrine, that the people "don't want to come to Church, and therefore will not come;" the command is, Go into the highways and hedges and compel them to come in. Or again to say, "that it is owing to the depravity of the human heart, and we cannot help it." Of course it is, or else why have a Church at all, and why call its work missionary? Is there not something in the words "missionary work," which our Church has failed to grasp?

Those who mix much amongst the people meet with two classes — the miserably poor (a very large class), and the self-opinionated, free-thinking artizan (a very influential class in workshop and factory, and not a small one), and must have observed the indifference, suspicion and distrust with which these look upon the Church. Why is this? Visit the miserably poor, and you will find squalor,



filth and poverty. Despair too, under social and pecuniary burthens, which produces such lassitude and depression, that stimulants become their only joy, by which they try to stifle the reproaches of a guilty conscience.

What is the Church doing for such as these? How does she interpret her *Mission* to them. Surely it would be a missionary work to give these poor helpless ones, if nothing else, a spark of manliness. Is the Church assisting, aye more, leading the movements to give them Sanitary Reform, pure water, and plenty of it, dwellings fit to live in, and which will admit light and air; also some healthy excitement in place of their poor resource, alcoholic stimulant? There are breathings after higher things in the souls of these poor fellows, and strugglings after a nobler destiny than their painful outlook seems to promise them. These men see that the social reformer of to-day is mainly attached to a sect, professing a faith against which our Church protests with a creed; and an analogy, rough and ready, has been drawn by these two classes, between faith and practice, which is daily breeding doubt, and fostering secularism. Our Church cannot afford to stand aloof from the social and physical wants of the people, but rather should be, and must be, the pioneer of every movement to ameliorate their social condition, if she would prepare herself to reap to the full the harvest of her rare advantages.

The hearts of the people, thus touched with a sense of common sympathy and brotherhood, the highest sense of missionary work must be grasped. The Church "must compel them to come in" to attend public worship. Here will come the test of the Church's work. She must be real. Dealing with those who never go to Church, and whom we wish to go, and to whom we have exhibited a brotherly love, from the highest motive; what will they think of the Church's reality, if they see, "ye have respect to him that weareth gay clothing, and say unto him, Sit thou here in a good place, and say to the poor man, Stand thou there, or sit here, under my footstool"? They would declare it a sham, and they would be right. Of all religious shams, the most contemptible is that of *creating*, by pew rents, or appropriation, distinctions in God's house. Our Church is suffering under this miserable inconsistency, and many of her members most unjustly, not through their own fault, nor that of the Clergy, but through a wretched custom of the last century. Our Church cannot be truly missionary under the pew system, and she is of little use in our large towns if not missionary.

When a Church is successfully pew rented, she becomes *congregational* not *parochial*. When a Church becomes entirely congregational, she ceases to be missionary, and simply becomes a religious educational establishment, for those who have got, and keep possession. The more successful under such a system, the worse for the district; if its population be six thousand, and some eight hundred pay pew-rents and monopolize the Church, truly may each unit of the five thousand two hundred exclaim, "No man careth for my soul."

In these days of rapid appreciation of anomalies in Church matters, the pew system, if not speedily checked, must tend to disestablish the English Church. This we would deplore, but we cannot call that the Church of the people, which in our large towns is monopolized by a number of people, well able to provide Churches for themselves, and in which, through pew rents, if the poor man goes, he is made a recipient of relief, inasmuch as no opportunity is given him, in the manner most convenient to him, of weekly giving to God.

It is said that the working classes like pews, pew rents, and free seats in pewed Churches. *Why don't they go, then?* There is plenty of room in most Churches. This fact supplies the best answer to such a miserable plea.

Our Church must be more real in her missionary work. From which should

the missionary banner of the Cross be unfurled, the window of a theatre, or the tower of a Church? Society, even Church society, in a fit of missionary (?) zeal opens a theatre for religious services, without pews, pew rents, or appropriation, though the working classes like them so well; and congratulates itself on fighting the devil on his own ground, forgetting that, meanwhile, the devils of pride, selfishness, and pharisaism are monopolizing the seats in the Temples of God.

There is but one distinction that can be truly recognized by the Church within her walls, that of saints and sinners; when the Church awakes to this fact, then will we have a different account to give of Church work in large towns.

One word more. Many things will be needed by the wandering outsiders, when they are brought into the Church; one thing we mention—a better understanding of the Book of Common Prayer. Intelligent worship gives reality to our Church membership. We fear the Prayer Book is far too little understood, because far too seldom expounded from the pulpit. My Lord, I have spoken plainly, because I feel deeply, and if apology be needed, I now give it.

### *FRIDAY AFTERNOON, 8th OCTOBER.*

THE RIGHT REV. PRESIDENT TOOK THE CHAIR, IN THE SMALL  
CONCERT ROOM, AT 2 O'CLOCK.

### WEEKLY OFFERTORY AND ALMSGIVING.

The Rev. Canon TREVOR read the following Paper:—

In undertaking, on the invitation of the Committee, to open a discussion on the "Weekly Offertory and Almsgiving," I may express my satisfaction at our having to deal with an important practical question on its own independent merits. At the Manchester Conference, the Offertory was complicated with "Free and Open Churches,"—a question with which it has no natural or rubrical connection, and it still often suffers from being mixed up with controversies which are really irrelevant, and will I hope be wholly excluded from the present debate.

The Offertory is primarily and properly part of the Eucharistic Office, a place which it has held from the very foundation of the Christian Church. Not to dwell on the oblations of the Old Testament, and the many expressions derived from them in the New, it is certain, from the language of Clement of Rome (a fellow-labourer with the Apostles), of Justin Martyr, Irenæus, and all the earliest Liturgies, that gifts for pious and charitable uses were invariably offered at the celebration of the Holy Eucharist. The modern Roman Missal, as printed in this country, contains on similar provision: what is called the Offertory being only a single

sentence of Scripture recited after the Nicene Creed, not referring to, or accompanied by, any pecuniary gift. The English Liturgy, ever since the Reformation, has restored the primitive use; expanding the Offertory into a number of sentences selected with this view, and accompanying the recital with an actual offering by the people themselves. It may be convenient to begin with the exact position so assigned to the Offertory in our own formularies, and observe the limits of the discretion allowed in its use. The First Book of Edward VI. directed that, "While the clerks do sing the Offertory, so many as are disposed do offer to the poor men's box every one according to his ability and charitable mind." In the Second Book, the Rubric stood, "Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box." Both forms contained the present sentences relating to contributions for the Clergy; but as certain offering days were appointed, "when every man and woman were to pay to the Curate the due and accustomed offerings," and the gifts at the Offertory were put into the poor men's box, these were then purely eleemosynary. They were plainly received from the whole congregation, as appears from the Offertory being concluded before the directions given in the First Book for the departure of the non-communicants, and the setting of the bread and wine on the altar for the Holy Communion. Hence there was a general Offertory for the poor at every celebration of Holy Communion.

Celebration, however, was prohibited in both Books, except there were "some to communicate with the Priest;" the Second Book requiring "a good number according to his discretion," and insisting upon four, or three in the least, even in parishes which had not above twenty persons of discretion to receive. Still both Books contemplated a Communion every Sunday at least. The First included the holidays also, and further provided for an Offertory every Wednesday and Friday, though there should be no Communion. In the Second Book, the Rubric was not very clearly worded,\* and advantage was taken of the doubt to reduce the Offertory, and even the Communion itself, to occasional and infrequent observance. As regards the Offertory, this may have been partly occasioned by the Poor Laws established under Queen Elizabeth, and probably thought to be a sufficient provision for the sick and needy.

Our present Rubric, however, expressly enjoins that "Upon the Sundays and other holy days, if there be no Communion, shall be said all that is appointed at the Communion until the end of the General Prayer for the whole State of Christ's Church Militant;" that is, until after the Offertory. Hence it appears that a weekly

\* "Upon the holy days, if there be no Communion, shall be said all that is appointed at the Communion, until the end of the homily, concluding with the general prayer, &c." Holy days doubtless included Sunday, but the remaining words are so put as to render it possible to omit the Offertory.

Offertory, and something more, has been the mind and intention of the Church of England ever since the Reformation.

A change of no slight significance was made at the last Review of the Liturgy. Instead of putting the offerings in the poor men's box, the Rubric now directs that, "while the sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for the purpose, shall receive the alms for the poor, *and other devotions of the people*, in a decent bason, to be provided by the parish for that purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table." The "other devotions," here so markedly distinguished from the alms for the poor, must be taken to include the second kind of Offerings referred to in the sentences, notwithstanding that, by another Rubric, "the ecclesiastical duties, accustomably due," are to be paid to the Curate at Easter. A higher character, too, is imparted to both descriptions of offerings by being presented and placed upon the Holy Table; and for this reason perhaps the Deacons were now first appointed to receive them, they being the proper Ministers to bring up the united offering to the Priest. Permit me to observe, in passing, that whatever means are used to collect the offerings from the people, they are to be brought up at last in one vessel, and so placed on the Holy Table by one act; the too common practice of presenting them in successive portions is neither rubrical nor reverent.

The devotional, or *oblatory* character of this act is further marked by what follows.

Immediately after presenting the offerings of the congregation, the Priest is enjoined, "when there is a Communion, to place upon the Table so much Bread and Wine as he shall think sufficient." A similar direction occurred in the First Book; but being omitted from the Second, it was restored with a special prayer, now first introduced, for their acceptance. The prayer for the Church Militant now reads: "*We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which (i. e. all three, the alms, oblations, and prayers) we offer unto Thy Divine Majesty, beseeching Thee,*" &c. That is to say, the "other devotions," are united on the Lord's Table with the appointed symbols of the Saviour's Sacrifice under the ancient name of *oblations*, and are solemnly offered together with the prayers and the alms of the people to the acceptance of the Divine Majesty. Such is the full liturgical character of the Offertory in our own Church.

We proceed to the amount of abatement allowed to the discretion of the Minister.

In the first place there is no question, I suppose, of a complete Offertory at every celebration of the Holy Communion. This involves a weekly Offertory (at least) in Cathedral and Collegiate Churches and Chapels, in all which weekly celebration is matter of obligation, and also in parish Churches whenever there is a

sufficient number of communicants; for nothing but a lack of persons to receive is allowed to impede the celebration. Further it may be noticed, that when there is a Communion, the offerings are still to be collected (as before) of the whole congregation, and not of the communicants only, since it is not till after the Prayer for the Church Militant, which we may term the Offertory Prayer, that communicants are distinguished and reverently placed for receiving.

On the other hand, there is a provision in the Offertory Prayer itself for omitting the words, "accept our alms and oblations," if there be none. The form of this provision is important. The printers have hardly done it justice, in assimilating the type to that of the clause for special supplication in the prayer for all conditions of men. In the latter case, the direction is to *insert* the words when any desire the prayers of the congregation, and there is a similar direction in the General Thanksgiving. But in the Offertory Prayer, the direction is to "*leave the words unsaid if there be no alms or oblations*," implying that offering is the *rule* and its omission the *exception*. Here, again, the mind and desire of the Church is distinctly expressed for an Offertory of alms every Sunday at the least, though there be no Communion.

I cannot indeed press the rubric so far as to think it obligatory on the Churchwardens to *attempt* a collection every Sunday, and signify its failure before the Priest may omit the words. It is here I think, that our discretion fairly begins; the Priest having decided there shall be no celebration, it is for him and the Churchwardens to determine whether or no a collection shall be made during the reading of the Offertory sentences; for in either case, if we observe the rubric, one or more of the sentences must be read, and the service concluded at the Lord's Table. Our discretion is limited to the question, whether, under the circumstances, the prayers and the alms of the people shall go up together before God; or whether the acceptable sacrifice of alms shall be withdrawn, and the Sunday Liturgy be confined to prayer and praise.

This discretion is the subject we have now to discuss. In dealing with it, I shall not be expected to prove by argument that almsgiving is a permanent and essential element in Revealed religion. We may surely take for granted, what our Lord Himself assumes in the Sermon on the Mount, where He treats it on the same footing with *prayer*; and regulates the exercise of both, not merely on the same principles, but in the same identical words. This much, however, being conceded, it would seem almost as superfluous, and therefore as difficult, to construct an argument for a Weekly Offering of Alms, as for a Weekly Service of Prayer. If both are parts of the tribute ever due from Humanity to its Redeemer and God, — kindred elements in the continuous living Liturgy of the Universal Church, — why should one, more than the other, be suppressed in the representative service of the congregation? What God has joined together, why should man

put asunder? Plainly it is not for us to defend the union, the *onus* lies with the advocates of divorce, and it is very remarkable with how little show of reason the divorce has been effected. The "incompatibility of temper" must be very strong, since it has reigned, till of late, in almost all our parishes; but then of all objections to the Liturgy, this one is certainly the least sustained by argument. The Sunday Prayers, the Lessons, the Sermon, all encounter objections, and yet maintain their place; while the Sunday Offertory has been driven into almost total disuse with hardly any objection assigned.

As regards the Prayers, there is a desire for shorter and more frequent services. Shorter lessons are asked for, as likely to be more profitable; shorter sermons, or no sermons at all, are thought due to the enlightenment of the age, when the hearers, if they do not know everything worth knowing already, can learn it from newspapers and magazines better than the pulpit. All these objections (except the last, which rests upon its own intellectual superiority) have something to say in the way of argument. But the Offertory has been thrust out from the place assigned in the rubric for no such reason. No one asks for daily Offertories, more frequent almsgiving, larger and more self-denying gifts. Neither is it pretended that money (like sermons) is behind the requisites of the age. Mammon endures no such blasphemies.

No! when a reason is vouchsafed at all (of course I mean among men of some religion), it is only that the Offertory lengthens a service, which is already too long. But if too long already, why only this particular amputation? Why not rather some division of the conglomerate offices? Why not expurgate the dull metrical psalms interspersed with tedious symphonies, which, till lately, droned their slow length along in most of our Churches? Why not quicken the general pace out of that drowsy crawl, which used to be mistaken for solemnity? If time were the object, it might be far better saved, in many other ways, than by suppressing the Offertory.

Is it then the Offertory itself which is objected to? I mean the formal act of offering our alms, together with our prayers, to the Divine Majesty? Is this act of worship unscriptural or unprimitive? No one acquainted with Scripture and Apostolical antiquity will say so. On the contrary, its restoration was one of the best liturgical reforms introduced at the last review, and one which we all observe without a whisper of objection, at every administration of the Holy Communion. Every one feels the propriety and beauty of joining with that holy rite (wherein we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God), an offering of alms in acknowledgment that it is He who giveth us power to get wealth (Deut. viii. 18), that all things come of Him, and of His own do we give him (1 Chron. xxix. 14). Words to this effect occur in all the ancient Liturgies. True, the Offertory is not complete, unless the oblation includes



the symbols of the Eternal Sacrifice, through which alone we can hope to present either ourselves or our gifts acceptably to God. But must we omit the sacrifice of alms whenever the Eucharist is unhappily wanting? Then why not also the sacrifice of praise and prayer? Surely, if such consequences are to follow the neglect, we are more than ever bound to weekly Communion.

Is it then the weekly recurrence, rather than the Offertory itself—the *adjective*, not the *substantive*, in our title—that is disliked. To offer monthly, or at rarer intervals, would not be so great a tax, but every Sunday is intolerable. I should be really sorry to think that such sentiment represents our general sense of the duty and privilege of almsgiving. Sorry, indeed, if in any degree it underlies the reluctance to weekly Communion. No! I cannot think that, in the numerous parishes where a weekly Offertory is unknown, the people grudge their money in charity. They would give if they saw the necessity, but this they do not see; and there are other ways of contributing which they prefer. On these points I have to speak presently. Meantime does any thoughtful person really think that too much money, or enough, is given altogether in charity? Why, every practical man knows that money is now more than ever wanted for the various needs of humanity. Looking to the tendency of capital to accumulate in a few hands, to the growth of pauperism, and the undeniable mischief of occasional indiscriminate almsgiving, some systematic method of giving is felt to be a necessity of the age. Good men with no thought of liturgical arrangements, have lately formed an association expressly to promote Systematic Benevolence. Now what else, let me ask, is the weekly Offertory? Here is the Association ready to your hands, even the whole Christian Church. Here are weekly meetings in every congregation, without so much as an advertisement to get them together. Here is money gathered, without a farthing spent in expenses of collection. Money contributed without the vestige of an appeal to the lower motives of our nature. No one here measures his charity by his neighbour's gift. No one is omitted because his mite is too small to be called for. The wage-earning classes, who form the bulk of every congregation, are best able to proportion their means to their charity when the collection follows close upon pay-day. The weekly recurrence enables some to contribute occasionally whom rarer intervals might find unprepared. In fact, under the weekly Offertory a poor man is known to give more in the year than a nobleman's annual subscription. What would be the result of a general revival may be judged from the fact, that an annual penny in the pound income-tax produces in this country above a million a year; while the same sum would be realized by a halfpenny in the pound upon wages, or by a contribution of a penny a week from one-twentieth part of the population.

In mentioning these small sums, I do not for a moment admit that miserable plea, which some advance for the Offertory, that it allows you the luxury of doing good without feeling the cost. That

is a thought to kill instead of nourishing the spirit of almsgiving. The Offertory calls upon every man to offer according to his ability and charitable mind. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." By consecrating our alms into an act of worship it places them under the power of that religious scruple, "Nay, but I will not offer to the Lord my God of that which doth cost me nothing" (2nd Samuel xxiv. 24). In short, we may truly say of the Offertory, that it has the promise of the life that now is, and of that which is to come. As a common-sense working plan, no man of business would exchange it for any other mode of collection. And as a matter of religion, it conforms the closest of all to Scripture precedent, and in particular to the golden canon—"Let not thy left hand know what thy right hand doeth."

With so much in its favour, and so little in the way of argument against it, it may reasonably be demanded, Why we have not a Sunday Offertory in every Church? In seeking an answer to this question, I was amused to find, in so respectable an authority as "Bailey's Dictionary," the following definition of the word—"Offertory, a place where offerings are kept; also a part of the Popish Mass."

Now we have seen that (in our sense at least), this is just what a weekly Offertory is *not*. Still I hear it whispered that it is a party badge. But really this is quite as bad as the other. A party badge is like a quarrel—it takes two at least to make it. If at any time a feature in our Book of Common Prayer is appropriated by a party, the remedy is in our own hands: we have simply to adopt it, one and all, and there is an end of the party-badge. Surely we have had enough and too much of this miserable sparring. At a Church Congress, at least, we might hope to rise to the level of the heathen poet—

—Si quid novisti rectius istis  
Candidus imperti; si non, his utere mecum.

On the other hand, the blame is openly laid on the faithlessness of the Clergy, or the covetousness of the people. We are told to observe the success of the Offertory wherever it has been tried, and challenged to go and do likewise. This language appears to me as little founded in reason, or in fact, as the other. I am persuaded that there is a wide-spread repugnance to the Offertory, which it would be wrong to stigmatize as covetousness, and which I will presently endeavour to explain, and that to attempt to introduce it in the teeth of that repugnance would be a rash and disastrous experiment. Bear in mind that the rubric itself allows a discretion, and that after all no rubric can make people give against their own mind; and fancy the effect in all our town and country parishes of acting on the views expressed by a well-known and much-respected Churchwarden at the Oxford Church Congress:—"We asked no person's consent—we put it broadly out that we were Churchmen—that it was our business to carry out the prin-

ciples of the Church, and we said to the people : If you cannot accept those principles, go ; but if you can, come, and heartily join in wishing us God speed." (Report, p. 117.)

Truly these be brave words. Talk of priestly tyranny ! Commend me to a lord Churchwarden to carry out discipline. I know of but one Bishop in Christendom who would use this language : it is exactly the way in which I should expect the Pope to talk to Dr. Cumming (if he talks to him at all) at the approaching Council. If you accept my view of the Church's principles, come, and if you do not, go—to *whom*, and to *what*, neither Pope nor Churchwarden cares to tell us. Well ! the Pope at all events can plead some prescription for this sort of language, but the infallibility of Churchwardens is quite a new dogma. It is a new reading of Church principles in England, that we have a Kirk Session in every parish who can excommunicate a man for not believing in the Weekly Offertory. Go ! an English Churchman must *not* go from his parish Church, and if you drive him out, who is to be put in his place ? It may be easy enough in London and other overgrown populations to get up an enthusiasm, and at a great expenditure of zeal and money, gather congregations on the *eclectic* principle—Catholic is not the word—but let any parochial congregation in town or country once hear that fatal monosyllable go, and I feel sure the speaker would have to show the way, and no great loss either.

Suppose they won't go, that they come, and will not give ; how are you to make them ? The attempt would be madness. No Parish Priest, with any true sense of his duty to the Church, would permit it to be made.

Yet the language on which I have now commented—I trust not too freely, for I cordially share in the general respect for the speaker—was received with applause at the Oxford Congress ; and, what is still more alarming, it was uttered in express dissent from the more moderate counsels of a previous speaker. Mr. Claughton, the present Bishop of Rochester, himself a most successful restorer of the Offertory, had laid it down as "absolutely necessary that it be established by the general, yea, almost universal consent of the parish." "The one thing needful (he repeats) is consent—consent which must be earnestly sought for ; nor any rash experiment made before it has been fully obtained." (Report Oxford Church Congress, 1862, pp. 99–102). This is reason, this is common sense, this is the true Church principle ; and nothing could be more fatal to the success of the experiment, and to the whole ministry of a parochial Clergyman, than to follow the course proposed in opposition.

As for the alleged success of the Offertory wherever it has been tried, the experiment is still somewhat scanty, and while the successes are cheering, we hear nothing of the failures. I must therefore ask leave to mention my own humble experience on the other side. In my late parish at York, the Offertory was introduced at

the time of the Cotton Famine in Lancashire, at the desire of the Churchwardens, on the application of some principal members of the congregation. I need not say that it was a special satisfaction to myself, as I was a firm believer in the plan, and had often publicly and privately insisted on its advantages. The pecuniary result was considerable, but as I knew that two-thirds of the whole were always contributed by a single gentleman, I could not place much reliance on that. Still we sent a handsome contribution each alternate week to the Lancashire distress; and the parochial charities, with other good objects, were bountifully sustained on the other Sunday. The accounts were duly published, and I frequently called attention to the results in the sermon. This continued for two years, and then, the Lancashire distress having disappeared, some of the parishioners began to grumble at the retention of the Offertory. I pointed out that it was one thing not to revive it from long abeyance, and another to discard it when in action. I showed that many advantages still attached to its observance, but, in spite of all I could say, the Churchwardens themselves gradually cooled in their zeal, and at last went over to the other side. They argued that it was not observed in the Minster or in any other Church in York; that our givers were few in number, and that some of our best Churchmen were drawn away by the Cathedral Services, recently so much improved under our excellent Dean; that the congregation as well as the collections, were weekly diminishing, and that, in short, the Offertory in a little parish Church was a mistake. What moved me more than all was the good-natured advocacy of a respectable parishioner, who declared that no one had a right to complain since there was no occasion to give if he did not like. He very seldom gave himself, but he had not the least objection to be asked every Sunday! The old notion of being ashamed to refuse was so completely got over, that the Churchwardens were ashamed of going round, when rank after rank of their most respectable brother parishioners gave them nothing but a stolid good-humoured stare. It was then I began to doubt. I saw that this thing, so good in itself, was an occasion of sin to the people; for is it anything less than sin for Christian men, blessed with the means of doing good, to stand Sunday after Sunday, listening to the call of God Himself for an offering of their substance, with the solemn warning that He is not mocked, and calmly, complacently, refusing to give it? I could never see my way to abandoning the ordinance. But it was one of the things which induced me to accept a change of scene; and when I vacated the living, I believe the weekly Offertory had not a single supporter in the Parish. Is my successor to be blamed for allowing it to drop?

Now, let me observe, that while this is the first time the public has heard of my discomfiture, another story from York has gained a wider circulation. The improvement in the Cathedral services to which I have adverted, naturally attracted some of the best church-goers out of all the parishes in York; for the Cathedral has

no cure of its own. When the net was full, the Dean, who is a good Yorkshireman, as well as a good Churchman, put on the general Offertory every Sunday, instead of collecting, as before, from the communicants only. The result was a large annual revenue, which has been quoted in proof of the success of the Offertory; but, if the statistics of the city were examined, I believe the total increase would be found insignificant. The main result is that contributions, formerly dispensed by the Parochial Clergy, who discharge the entire pastoral visiting of the population, are now at the disposal of the Dean and Canons, who have no popular or pastoral charge whatever. I cannot consider this a satisfactory proof of the success of the Offertory.

I pass to another experiment, also within my own knowledge. My present charge is a small village in Holderness, of which I am the first resident Incumbent since the Reformation. The Weekly Offertory was established by my predecessor, who accepted another benefice the year after. On my arrival, the churchwardens besought me, with singular warmth, not to continue the Offertory. They protested that the parishioners were unanimous in their aversion; and I found, in fact, that the total offering on one Sunday had been sixpence half-penny. Now, really, I could not fight over again, in this remote and long neglected corner, a battle which I had lost, after a ministry of more than twenty years, under the towers of York Minster. I accepted the compromise of a general Offertory at the monthly celebration of the Eucharist. The amount is very low, and the contributors few. On the other hand, we have little or no poverty. We are a well-to-do people, with plenty of employment, good wages, and masters who care for their labourers in times of sickness. I cannot say there is no need of the Offertory, even in a pecuniary point of view, for, among other good works of my devoted predecessor, he has left me a half-finished restoration of the church; our contributions to missions and general objects are at *Zero*. Still there is none of that pressing visible need, which, in the popular view, supplies the only call to almsgiving.

Such, then, is my own experience of the Weekly Offertory. I am very far from accepting it either as conclusive or satisfactory. On the contrary, I am particularly glad that I am to be followed to-day by one who can report more encouraging results. I watch the experiment everywhere with the deepest interest, though I sometimes seem to see elements of grave doubt, where the parties engaged do not admit a suspicion. I feel that the induction is not yet large enough to warrant a general conclusion, and in quitting this part of my subject, I would venture to submit that the investigation would be greatly aided if the Bishops should see fit to include the subject in their Visitation enquiries. A general return of all the moneys received in every church, whether by the Offertory, or otherwise, and the mode of their expenditure, would be a valuable addition to our Diocesan statistics. In the absence



of it, we all generalise from our own observation, and if mine represent, as I fear it does, the state of feeling in the great majority of our parishes, the general introduction of the Weekly Offertory would be in many places only a provocation to sin; to a hardening of consciences, which I desire to think misguided rather than rebellious, — a struggle for the form more than the spirit, — and in the end a melancholy discomfiture. I confess that, after repeating at the altar that the Lord loveth a cheerful giver, I recoil from the burden of solemnly presenting and placing on His Holy Table, for the acceptance of the Divine Majesty, half-a-dozen ludicrously disproportionate coins, grudgingly rendered by a well-to-do people. This is not my reading of the widow's mite. I would rather *not* be obliged to put this "dead fly" into the ointment of our prayers.

Probably the least controverted method of establishing a weekly Offertory would be the true one, of giving it its proper place in a weekly celebration of the Holy Eucharist. The highest aim will generally be found the safest; all that is *thorough* commands some respect in this country; and in Church matters you will always find that people respond to reforms which carry on the face of them more labour and self-denial, with a higher spiritual tone, on the part of the Clergy, while they resent infractions on their habits, which we have selected, perhaps, because they entail little or no additional "duty" on ourselves.

Weekly Communion, however, is liable to the same difficulty as the weekly Offertory. It is a serious thought that people may be guilty of the Lord's Body, by not eating when they ought, no less than by eating when they ought not. At all events, the Apostle, who reveals the sin, concludes by a direction to eat, not with a recommendation, or even licence to abstain. This makes it an awful spectacle, when baptised Christians, Sunday after Sunday, turn their backs on the Holy Table, not discerning the Lord's Body. Nor do I think it much mends the matter to stay in the Church, and not receive, discerning, it may be, perhaps saying, Lord, Lord; but still *not doing the thing which He said*.

To protect the thoughtless many from the consequences of this unconscious irreverence, without stinting the nourishment of the more spiritual few, the remedy seems to be a separate administration of the Holy Communion; this has of late been resorted to at an early hour in the day, and is probably within the letter of the Rubric. In one way or the other, some one church, at least, in every town ought to supply a weekly celebration; of Cathedrals and Colleges, however neglected, it is imperatively required by the existing law, and ought to be enforced by the visitors. Still this is not what we mean by the weekly Offertory. We want a collection every week from the ordinary Sunday congregation, and I now proceed to develop the great obstacle in the way of our desires.

I have intimated my conviction that it is not covetousness. No



doubt there is covetousness, horrible covetousness, covetousness which is idolatry, in all classes of society, and I am afraid it is a growing sin. Still the large sums subscribed in charity, the ready response to every tale of woe in the newspapers, and the thriving trade driven by begging letter writers, and all kinds of mendicants, seem to show that the heart of the people is still tenderly affected by human want, and willing to give largely for its relief. We have still, God be thanked, a large store of humanity and charity to rely upon. But humanity and charity, I submit, are not *all* that is required for Christian almsgiving. If we refer again to the Sermon on the Mount, we find this grace connected with prayer, which is an act of worship, and with fasting, which is one of spiritual discipline. There is no allusion at all to its effect on physical distress. So again, in the Acts of the Apostles, the angel tells Cornelius that his prayers and his alms are come up for a memorial before God; his fellow creatures enjoyed his mercy on earth, it was as an act of worship that it rose up to heaven to be written in the Book of Life. So, once more, in our Lord's famous Beatitude, "It is *more* blessed to give than to receive," the superior excellence can hardly be referred to the mere pleasure of benevolence; it must surely point to the spiritual gain in disciplining ourselves, by parting with earthly riches for the Kingdom of God's sake. Both these objects seem to be included in the Apostle's word *sacrifice*. "To do good and to distribute," regarded simply as an exercise of benevolence, is one of the sweetest of human enjoyments. "It blesseth him that gives and him that takes;" but something more must be implied in the idea of a sacrifice well-pleasing to God. Like our old rubrical word "devotion," it imports both an oblation to God and an exercise of self-denial. In short, the Scripture delights in regarding almsgiving on its Divine and religious side, while we persist in viewing it only in a human and utilitarian aspect.

The practical difference will be made apparent by transferring the question to the kindred subject of prayer. Suppose we were to define prayer as a means of supplying our necessities, to the exclusion of its devotional and disciplinary uses, we should pray when we felt a want, as people now give when a case is made out that affects their feelings. But how could the habit of daily prayer, still less a stated Liturgical worship, be maintained on so defective a theory? Even the sense of personal need would soon falter and fail, if it were not continually quickened by the endeavour to render a tribute of worship to the Most High, and to purify our hearts as a sanctuary for His presence. I believe that there is a similar deficiency in the popular notion of almsgiving. We give for the sake of the object which appeals to our humanity, rather than as a sacrifice to God, and a discipline to our own souls. Few would refuse the cup of cold water to a fellow creature, but fewer still would remember for whose sake and to whose disciples the gift was made. In fact, modern benevo-

lence often disclaims the impulse of religion altogether; it vaunts itself on a pure philanthropy. But the Church, I submit, must sustain and develop the deeper devotional side of almsgiving, if she ever hopes to see again the ungrudging spirit of the Pentecostal Offertory.

It is really curious to observe how exclusively most of our appeals for alms address themselves to the lower aspect of the privilege. Not to mention professedly secular charities, observe how our religious and missionary societies labour to make out a case for support. What value is allotted to graphic and pathetic touches, bringing home the wants, temporal and spiritual, which they desire to relieve! What care is taken to prove the amount of good they are doing! Family pictures, with real names, are introduced, and sketches of the country added to increase the sensational effect. It is much the same in our charity sermons. I was once in some request as a preacher for missions, because I have been in India and seen the native Christians. I was pressed to describe their looks, their garments, and mode of life. People like to know what they are giving to, and we try to satisfy them. But amid these busy scenes of human life, the thought of bringing ourselves with our substance, and the yet unmeasured fruit of its application, as a thank-offering to God—the offering it as a *sacrifice*, purifying and disciplining our own souls; the doing good, hoping for *nothing* again, not even for a knowledge of the result—these higher lights of love are made to pale their ineffectual lustre. The preacher rounds his sermon off with them, of course, and the hearer thinks he has said what he ought to have said. But if anything dwells on the lay mind, as he comes away, you may depend upon it it belongs to the human side of the picture, and not the Divine.

Now the Offertory is just the reverse of all this. It asks your alms as an act of worship; it asks them week after week as an act of discipline; it does not want you to promise what you may not be able or willing to perform, nor to give what you will never miss, nor to help your own favourite institution, taking out your money (so to speak) in the gratification of a private or party predilection. But it asks you to give to Christ and his poor, *because* they are His; to give it away from yourselves,—the condition of all consecration,—to give without grudging, because the Lord loveth a cheerful giver. It regards the good to yourself more than the good to the objects of your charity. It wants to remind you of God's ownership in all that you have, and to cause you gladly to pay tax and toll at His call. Now this is a high and stringent discipline,—a heavy yoke to the untrained, however easy to the spiritual mind. We have hardly a right to expect a wilful people, like the English, to assume it all at once; nor can we be surprised when they weary of it, as in my poor parish at York.

And now, to bring my remarks to a conclusion. If there be any truth in the views which I have submitted to you, we may expect

the weekly Offertory to flourish or to fail just in proportion to the sense of present exigency in the congregation. It will flourish when some great distress, general or local, excites the public compassion; or when a holy ambition is fired for some great object, like the building of a Church; or when the offerings are needed for the maintenance of a special kind of worship, or some particular form of doctrine, which excites the enthusiasm of a party. I would add that, in Mission Churches, and perhaps in all new Churches, the weekly Offertory might be successfully established, under proper regulations, from the beginning. Doubtless it is a better substitute for endowment than pew rents. But in the bulk of our parochial town and village congregations, so long as the Establishment is held sufficient for the Clergy, and the poor rates for the poor, the Clergyman will be required to show good cause for the introduction of a weekly tax, and such cause must of necessity be of partial and transitory application.

Public opinion does not yet rise to the more ethereal atmosphere of the Scripture and the Church. It would be a blessed thing to elevate it, but unhappily Parliament and the press, with a whole army of political and philosophical philanthropists, are daily labouring to render it more depressed and worldly. The sacrifice of our Cathedral Establishments to provide for the spiritual destitution of wealthy towns, the persistent denial of any extension of the Episcopate on pecuniary considerations, and the demand for education rates, exhibit a constant ignoring—I might almost call it a patent distrust in public men—of the spirit which alone can sustain the weekly Offertory. We have no right to expect a higher estimate in congregations of tradesmen and farmers; and I am bold to say, that, to force the weekly Offertory on them in their present state of feeling, would be to do vastly more harm than good. It would be emphatically putting the cart before the horse; the burden before the living power to draw it.

Much might be done by a general movement on the part of the whole Clergy of a large town, or, still better, of a diocese; but isolated efforts by individuals possessing no special qualification or authority, cannot but prejudice the cause with the Laity in general. The proper persons to promote a general observance are the Bishops, the successors of those at whose feet the first Christians gladly laid their possessions. A single Bishop might probably effect a general restoration throughout his Diocese, by making a tour for the purpose of recommending it at public meetings. And there is a still more certain way in the hands of the Bishop, for supplying this, and many other needs of the Church. I mean the regular holding of Diocesan Synods. Pray do not think I am here dragging in a favourite Reform by the head and shoulders. The connexion between Synods and Offertories is none of my devising. I find it ready to my hands, in a paper read by a former Archdeacon of Montreal, at the Dublin Church Congress. Mr. Gibson writes, “Synodical action has in this respect also proved its efficiency”

Precise information is much more effectual in securing permanent offerings, than the most eloquent appeals. And it is exactly because Diocesan Synods make the Laity more intelligently acquainted with the necessities of the Church, that they promote so largely the gifts which are regularly presented for the service of God."—*Dublin Church Congress Report*, p. 241.

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The Rev. A. H. MACKONOCHE (of *St. Alban's, Holborn, London*), read the following Paper:—

The position of the Offertory, as a part of Divine Service, is clearly not a question of Church Finance, but one of Religion. It is quite true that, as a matter of finance, it is a success, but, from the Christian point of view from which we all desire to look at it, it is successful because it is right; not right or expedient because successful. God accepts it, and blesses it, because He is pleased with it; and it succeeds because He blesses it.

The principle of it lies in the very fundamental character of Divine worship. Worship is the adoring act of a loving soul to the God of Love. Now the very life of love is the interchange, not merely of sentiments and feelings, but of possessions. It is not, therefore, enough to constitute a true act of worship, that in it we present to God the expressions of our own love, and receive into our own souls, as it were in exchange, the voice of the Love of God in the presence of the Holy Spirit. The very fact of our being admitted by God to worship Him is an unspeakable gift of His love, and, if love is to live on between our own souls and our God, the out-pouring upon us of His great possession of grace and blessing, in thus admitting us to His courts, must be met on our side by the rendering back to Him in return some of those worldly goods which He has lent to us, and which we call our possessions. It is not, of course, intended that the gift made at the Offertory, whether weekly or still more frequently ought to embrace all that the loving soul will render to its God; but, as earthly love clings for the most part to that object from which the exchange of love comes most quickly, so it is with the love of God. "They shall not appear before the Lord empty," was not a mere provision for the Priests, or the mere levying of a tax, but the enjoining of a principle of worship. Hence, when in later days, the Jews complained that they sowed much and reaped little, God sent His Prophets to tell them, that it was because their service of God was defective in this particular matter of offerings. Moreover, although the offerings of the loving worshipper will, when it is in his power, flow in many channels beside the Offertory, still we must remember that a large part of our people—I mean the very poor—are wholly

unable to give to God anything more than the small offering, which, if it could not be given by means of the secrecy of the Offertory, would not be given at all.

Again: God has told us, not that he desires a gift, for "all that is in heaven and in earth" is His, but that He "loveth a cheerful giver." It is the giver, not the gift, which He condescends to need. The gift is merely that which, while He lent it to us, He never parted with Himself; but the moment a man becomes a giver to God, using the spirit of bounty, which is God's own most glorious attribute—for He has given us even Himself—and which He sheds forth on us, to be used if we will—the moment a man uses this gift of God, he begins to satisfy (so to speak) the yearning of the Divine love, and is pleasing to Him who made him.

It is good, then, to have the Offertory. But the having it enforces on us another duty, namely, to provide givers. The Offertory is no doubt a success, but the practical question for us is, whether it be such a success as it should be. The success which we desire for it is, the success of calling down God's blessing upon our people; not the mere contributing a certain number of pounds yearly to the poor, or to the extension of the Church's Agencies. If it is to do this, it must bear some adequate proportion at least to the worldly gifts with which God has endowed his people. In other words, it must cause the spirit of Almsgiving to abound among us. I cannot say that I think it does so abound. The poor—whether found in the lower or middle classes of society—when once religion has taken hold of them, give to their power; yea, and beyond their power. Some few bright and noble examples among the really wealthy give with a great and exceeding liberality; but the bulk of Church people do not give in proportion to that which they have received from God. It seems to me, then, that the latter part of this afternoon's subject is even more important than the former—the question, that is, how we may teach our people generally the duty of Almsgiving. Perhaps this chief difficulty lies in the very clearness of the duty. Everybody knows it, and therefore nobody thinks much about it. All assume that they are fulfilling it. Few take the pains, by systematic almsgiving, to make sure that they are doing so. The teaching of the Bible is clear, and yet, with this clear teaching, and the Bible, in the hands of all, we have to face this other fact, that in no part of the Christian Church is to be found a more wealthy body of laity, than in the Church of England; and yet, probably, no religious body is so crippled in funds for religious and charitable objects. But it is written, "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Need enough there is, of soul and body; and possession enough there is, of this world's goods, but the "bowels of compassion" are sadly shut up against "the needy."

We have seen that this is not for the want of a bountiful liberalit-



in some, but from the absence of a systematic sense of duty in all. Perhaps this statement seems to contradict the principle with which I began, that by Almsgiving we are allowed to become interchangers with God in acts of love. It is not, however, really so. We do owe a duty to God in the matter of Alms, and nothing is a gift of love until the amount of the debt is paid. Doubtless, to him who ungrudgingly oversteps the boundary of duty, all his gifts, those of obligation as well as those of free will, are counted by God as gifts of love; but to those who fall short of the limit of obligation, God says, "Ye have robbed Me." He has very fully taught to us, that one-tenth of the property of His people (except of course in the case of the very poor) is His, for the maintenance of religion, and for the help and comfort of the poor. Now, if this tenth part of all the incomes of the laity really found its way to these objects, the Church of England would be in a position to meet easily all claims of poor parishes; of neglected districts; of newly settled waste places; of education of the poor; of training for Holy Orders of those who could not afford to obtain an expensive training for themselves; as well as of Foreign Missions; and of any other form of religious and charitable work. I need not tell you that this is so far from being her case, that every organization for the carrying on of such work is fettered by poverty and embarrassed by the continual anxiety of fresh and fresh appeals for help.

It will be said, perhaps, that a great part of the property of England already pays tithes. Doubtless, the land is tithed, but we must remember that the advances of manufactures, trade and commerce have made the land a far less considerable *item* in the wealth of England than it once was; and that, moreover, the portion of God's tithe which reaches His Church is small compared with the immense portion of which she was despoiled in the days of King Henry VIII. But I imagine the truth is rather this, that people allow themselves to lose sight of the *obligation* of Almsgiving altogether. They deal with it wholly as a free-will offering, to be given or withheld at pleasure, not as in any sense God's "Income Tax," so to speak. It is both, in different ways. God has told us that a certain part of what he lends to us is absolutely reserved to Himself as the interest of the loan, while other offerings of gratitude and free-will He expects to receive. It is true that no gift to God can please Him which does not come from a free and ungrudging mind; and yet he who withholds because he grudges does but commit a double sin—one in grudging, and another in withholding from God His due.

I. Let me, then, very shortly put before you the Scriptural measure of Almsgiving.

(i.) I shall begin with the Old Testament, disarming any mental exception, behind which some may seek to shelter themselves, by referring them to the sixth and seventh of the Thirty-nine Articles, and especially to the last words of the seventh Article, "No Christian man whatsoever is free from the obedience of the Com-



mandments which are called Moral." We are free from the directions as to the specific way in which offerings were to be made, that being part of the Ceremonial Law; but, if we discover God's will as to the measure of the gift, the abolition of the rites and ceremonies connected with the gift does not diminish the duty of the gift itself. We find, then, that God's people, Israel, were ordered—

1. To set apart portions of their land for Levitical cities: answering to those lands, with which, in old times, private devotion enriched the Church, but which, for the most part, public rapacity took from her under King Henry VIII.

2. To give tithes of all, even "mint, anise, and cummin," to the Levites.

3. The Levites to give a tenth of their tithes to the Priests.

4. The people generally to give a second tenth to the poor.

5. Every third year, to spend a third tenth in solemn religious festivities. The question of this third tenth has, however, been disputed by commentators, although it seems to be the plain meaning of the passage.

6. Either to offer to God, or to redeem at a price, the first-born male of their children and of cattle.

7. To provide sacrifices—the Daily Sacrifice, the Sacrifice of the Passover and other special seasons—sin offerings, by reason of general sinfulness, and trespass offerings for each actual sin. All these were of obligation.

But, 8. Besides these, they were expected to make thank-offerings and free-will-offerings, according as God's mercies and their own gratitude moved them.

If we consider the number and expenses of these offerings, we shall find them to be a very large addition to the obligation of tithes.

But still the plea may be put in, that this is, after all, the old law. I shall have to return once more to this plea presently; but in the meantime, we will go on to my second head, the New Testament.

(ii.) Here we find the idea of duty ripening and expanding into that of privilege.

1. We have our Lord's blessing upon all works of charity. His approval of the tithing of "mint, anise, and cummin," even though forced to reprove in the same persons the omission of the "weightier matters of the law." His injunction to lay up treasure in heaven; His recognition of a tribute to God, parallel with the tribute to Cæsar. His promise, "Give alms of THY goods, and behold all things are clean unto thee."

In fact, we find the whole tone of the Gospel to be an urging on those who receive it, of the maxim, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

2. Passing to the Acts of the Apostles and to the Epistles, we find

all things common : we find the Christians in all parts of the world sending their alms, "not by constraint, but willingly," to the poor Saints at Jerusalem ; in fact, the full realization of that for which the Gospel had prepared us, the ready acceptance of the offer of CHRIST to receive such act of charity, done for His sake, to the little child, the disciple, the prophet or the apostle, as done in truth unto HIMSELF ; we find the praise of those whose alms abounded to the glory of God even "out of their deep poverty." Here is no trace of any abatement of God's claim, but rather the coming in of the Law of Liberty ; the removal indeed of the strictness of the Law, which, by its very injunction, might seem to limit the gift, only to leave the loving, believing soul free to expand itself into all forms and degrees of charity and devotion. Particular gifts of charity are mere expressions of the faith that, as God has given HIMSELF to us in the Person of JESUS CHRIST, so we owe, not our possessions only, but our whole being, even ourselves, to Him.

(iii.) But still there may be minds which will return to the old plea, that the Law of the Old Testament is gone, and that the gift of the Gospel is one that each is perfectly free to give or withhold at will. I answer once more : No doubt the Law has changed ; but what then ? Is the duty, the alms, the righteousness of the Gospel greater or less than that of the Law ? Works are the fruit of Faith. In proportion as the Faith is fuller and deeper, bringing a clearer Revelation of God : in proportion as the will of the believer is more completely under the control of this Faith, and itself embraces it with a deeper conviction : in that proportion we expect to find more abundant and riper fruits. If any then is prepared to say that the Revelation of God was fuller in the Law than in the Gospel, and the Grace of Faith more fully shed abroad upon the Jew than upon the Christian, he, and he alone, can consistently contract the obligation of Almsgiving under the Gospel within narrower limits than those which the Law assigns.

I have ventured, at the risk of seeming intrusive, to urge thus fully and strongly the Scriptural duty of Almsgiving, as an essential part of the Offertory question, from a deep conviction that we lose for ourselves and our people much of the Blessing of God, by not giving it a due prominence in our Ministry. I am not finding fault with others, but owning what, as far as I can make out, is a very prevailing fault, in which I own myself to have shared, that from a false fear of seeming to desire a gift for work in which we have a personal interest, or for some other reason, this particular subject is far too little taught.

II. Before concluding, I wish to say a few words as to two special blessings which we might hope to gain by the spread of the Offertory system, and the deeper realization of the privilege of Almsgiving.

(i.) The first of them is the increased gift of the spirit of self-dedication. We want not only money but labourers for our work.

Hard, unattractive Mission work has to be done, at home and abroad. The sacred Ministry of CHRIST'S Church is no longer a comfortable sinecure for those of the sons of gentry, and of the aristocracy, who shew no talent for anything else. To enter its ranks now is to enlist in the Great Army that has to contend face to face with sin, the world, and the flesh. The suffering and the shame of the Cross are, for the many, its only rewards. Hence few, in comparison, care to enter it. It was not so always. The darkest pages of Mediæval Church History are brightened by instances of the great and noble, on whom the spirit of self-dedication came, and who went forth to lead bands of rich and poor alike, ready to live or die, in poverty or contempt, for their LORD. The rich and well-born now shun for the most part the Ministry of the Church; while she, on Her side, has not means to educate for Her service the ready zeal of many of the poor and humble. But then those older ages, with all their sins, were days of bountiful Almsgiving — Almsgiving, perhaps, sometimes from a superstitious and unworthy fear; but very often too from a generous and loving thankfulness for some great mercy of God. We know that the very act of giving begets the desire to give. The man who has given to-day, out of love to God, will try to find something more to give to-morrow. The man who gives regularly, comes to know better and better that the little gift he offers can be of no value unless it be the gift of Faith and Love, sanctified by union with his LORD'S own offering of HIMSELF. When he has learnt this, he asks himself whether there is any offering that he can make which will be still better than his money. He finds that money can only be a gift of Faith and Love, if it be an earnest of self-dedication; and so he is drawn by Grace to long for a call from God to give himself up wholly, without reserve, to the service of God, determines with St. Paul to "know nothing but JESUS CHRIST and Him crucified;" he seeks to 'labour,' for CHRIST'S sake, more abundantly than all others, and is drawn to the Ministry by the very things which keep others back. May we not hope then, that, if we teach more faithfully the unspeakable blessing of a treasure laid up in heaven, that treasure may, even in this life, flow back upon the Church and the Nation that gives, in a spirit of self-dedication among rich and poor, which shall enable us to fulfil the Mission entrusted to us, of the conversion of sinners, and the evangelization of the heathen?

(ii.) But we have been constantly warned during the sitting of this Congress, that the position of the Church, as an Establishment, is doomed. I do not pretend to be wiser than others; but this we all know, if Disestablishment be at hand, there will come with it the great national sin of sacrilege, in the seizing by the State of that which still remains to the Church of the bounty of her children in ages past. I am not one who, for the Church's sake, would withhold a single penny of her substance, if by losing it she can again be free; but I do see a great national sin, and

therefore a great national danger, in Disendowment. How, then, can the Church, while receiving the gift of Liberty from the State, save its liberator from the sin of sacrilege? I conceive that something will be done, if she can gain for herself from God, such a fulness of the gift of loving liberality, as shall enable her to be to this country, what the ten righteous, whom God sought in vain, might have been to the cities of the Plain—a remnant of Election, whom God shall behold and love, for whose sake the Arm of the Avenging Angel shall be stayed, and who shall bring back to their country God's Pardoning Grace, and fresh abundance of His Love.

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CHARLES FRANCE, Esq., read the following Paper:—

In this Paper I propose, being a Layman, to consider the question of the Offertory from a financial point of view only, excepting so far as I am obliged, as I go along, to touch upon its moral and Scriptural aspect.

How to provide stipends for the Clergy, to cover Church expenses, and to meet the requirements of Parish work, contributing withal to the necessities of Foreign Missions, is a question which will, I suppose, continually make itself felt so long as there is any work to be done. Three methods have been, and are being tried—viz., Endowments—Pew Rents—Voluntary Offerings.

As to Endowment.—I suppose the Church would have been very badly off indeed had there never been any, but when endowments were of most use they were made and existed under very different conditions from any possible condition now. Now, you cannot endow a Church with *lands*; it must be done in money; you cannot invest that money as you would wish, so as to make it most productive, but you must, for security, invest it at three per cent.; the interest will be punctually paid for a number of years, after which your bankers will advise you that they have decided upon the disposal of your money in a different way, and will thenceforward pay neither principal nor interest, but will give you a “composition.” In other words, you will be “disestablished.”

Then, too, with a sufficient endowment, the very certainty of the income is ruinous. It tends to make both Clergy and people lax and indifferent; it alienates the masses of the people, by making a Church respectable and exclusive. An offertory in an endowed Church (endowed, that is, as a principal means of support) is generally a ludicrous thing—a shamefully grudging and necessitous business—a matter of five pounds a month, or a quarter, as the case may be; for people will readily avail themselves of any colourable excuse for saving their money, and it is rather a delicate matter to keep

asking for it, when all the while you have, perhaps, four thousand pounds in the Funds.

As to Pew Rents, what a failure they are ! If it be desired to keep all the poor people and children away from Church, and to maintain a museum of religious fossils, at nine shillings per head per annum, by all means have Pew Rents. It by no means follows that because you have a select and respectable congregation, each member occupying a square yard in area (except on wet days and collection Sundays, when they require three square yards each), you will have offertories corresponding in amount with the respectability and dimensions of your people.

I believe the contrary is the fact, for Pater-familias takes a pew for say £3 per annum, and having done that, his liability ends ; what he gives at a collection is a kind of bonus, usually paid with about as much cheerfulness as the income tax.

In considering the third method—that of Voluntary Offerings—we must divide them into two sorts—Offertories and Subscriptions (annual or occasional).

But any one who has had to do with subscriptions knows that they are unreliable, uncertain, and vexatious. The subscriber feels that he has a personal claim upon the collector. The collector recognizes this feeling, and tacitly repudiates it. Presently your subscriber becomes critical. *Wonders* how it is that, in spite of his guinea a year the Church is not warmed ; that it still requires painting and cleaning ; and that he has still two shillings in the pound to pay towards the maintenance of the poor. Collector grows tired ; and the list of subscribers is handed in to the Parson.

Besides, this plan of subscription is open to a vital objection, in common with *most Endowments* and *all* Pew Rents ; there is no direct dedication of the money to the service of God. They are simply business-like cash transactions, which lack every religious element.

Of the other sort—Offertories—made during Divine Service, collected decently (in such a way as at once to prevent ostentation and timidity in giving), presented reverently, and then and there dedicated to God's service at the altar, experience has already shewn that *they* are thoroughly reliable, and infinitely more productive. They have also this apparently remarkable quality, that however *often* you have them, the amount given at each will be about the same. That is to say, if your offertory once a month bring in £10 a time, or £120 a year, and you all at once change it to a weekly one, it will still bring in about £10 a time, or £520 a year.

This is no theory. It has been abundantly proved. Indeed, candid reflection, and a slight knowledge of human nature, will show, that a man who now gives a penny a week cheerfully will begin to grumble if you ask him for fourpence a month. People will not "put by," three Sundays out of four, what they intend to give on the first or last, as the case may be.

I can give you two instances of this curious fact, which have come under my own observation, and this will perhaps be better than giving a long list of Churches, from which corroborative evidence has been furnished, but which I do not know personally.

One, is a little licensed schoolroom in the *Country*, whose history I hope to give further on; the other is a *Town Church* in Bradford. In the first case, twelve monthly offertories, in 1865, realized £13 6s. 3d; in 1866, £12 10s. 1½d.; and in 1867, fourteen offertories (including Easter and Whitsuntide) brought in £14 0s. 10½d. These amounts really represent an average offertory of 2½d. per month from each of the congregation, who are nearly all cottage people; but in 1868 the offertories were made weekly, and fifty-three of them (including Christmas Day) realized £47 1s. 10d., being an average offering of 2½d. per week from each member of each of the congregation.

In the other case—that of the Town Church, *with* pew rents—the Offertory realized about £7 per month; in 1862, when the *Weekly Offertory* was begun, it realized at once £17 10s. per month, the sittings being still appropriated; but in November 1865, the seats were made free and open, and the *Weekly Offertory* was £7 10s. 2d. the first Sunday, or 10s. 2d. more than it used to be monthly.

Thus it would seem that it is not sufficient to recognize the *principle* of Offertories, and so only have them monthly; but that you must actually *depend* upon the Offertories, and have them often—weekly at least—if they are to succeed; and looking at it in this light, it is clear that the love of giving is to be acquired, that it grows by habit, that it is to be learned; and I am sure I need not attempt to satisfy you that the lesson is not distasteful, nor the habit irksome, to the people; for were it so, we should have rapidly *decreasing*, instead of increasing Offertories. Facts go to prove that *Weekly Offertories and* pew rents do not agree. But pew rents bring in say £135 per annum, in a Church which holds six hundred, of whom half pay for sittings at the rate of say 9s. per annum. The *Weekly Offertory* in the same Church (unless there were some special hindrance) would bring in £400 to £500 a-year, when the seats are all free and open; therefore give up pew rents.

Again, *Weekly Offertories and appropriated sittings* do not agree, for, as we have just seen, in the Town Church I spoke of, when the sittings were appropriated, the Offertory was £4 per week (£17 10s. per calendar month), when the seats were open it rose to £7 10s. the first Sunday, and the average weekly offering, during three years and a half since, have been £9 17s. 4d.; therefore give up *appropriated sittings*.

All this calculating is very gross, of course, but then it must be done, and, as I said, to do it is the special object of this paper.

If, then, the *Weekly Offertory* is to succeed, as it *can* do, your Church must be free as air; the people must feel that you



*depend* upon the Offertory, and then they will give, more or less liberally, according to their teaching and practice.

But then, of course you must *get* your people, you must get them to Church; and you cannot fill your Church with finished Christians, who would almost come at the accustomed hour on Sunday were there no service at all, provided it were what they and their fathers had been used to. If you *fill* your Church, it will be with the spiritually lame, the halt, and the blind, and, I take it, these are just the people you want.

A free and open Church will do a great deal towards this, but not all. To supplement it, you must have a style of *service* which will bring them; it must be a service for the people (and in that sense a "popular" service), and not merely for the Choir; nor yet for that nearly obsolete curiosity, the Parish Clerk. Further, to make it succeed, there must be a certain amount of honest hard work, both by Clergy and Laymen; things must be done pretty much in that same careful and painstaking way, in which a prudent man of business will conduct his business.

Then, if all these things are attended to, there is no reason why the Offertory should not cover *all* (instead of only part of) the Church Expenses and Parish claims, and leave something to spare for poorer districts and missions.

Even in out-of-the-way country districts, this will apply; for here is a case of a little congregation, numbering one hundred and thirty in the gross, and say one hundred in average attendance, and having no resident Clergy, and no Church, meeting in a licensed school-room, and raising £50 a-year, by the Offertory alone. It is absurd to *think* of pew rents in such a case, but can any one imagine that sum, being annually collected and dedicated to God, in pennies and twopences, under *any* other system than that of the Free and Open Church, and the Weekly Offertory?

I should like to read to you a little statement recently put out by a friend of mine, who has had more to do with this particular case than any one else.

The Hamlet of Harden, parish of Bingley, contains some twelve hundred souls,\* about half of whom live in the village, and are employed in the worsted mill there; the rest being scattered over a large area, and engaged mostly in agriculture. The village is nearly two miles from the Parish Church — the road extremely hilly.

In 1862, the present Vicar of Bingley, the Rev. A. P. Irwine, commenced for the first time a Church service in the village, in a disused Infant School, on Sunday afternoons, and before long a regular congregation was formed; in part of those who previously went to no place of worship, *not* from a class who had been brought up with any distinctive Church teaching.

A Sunday School was shortly added.

In 1864, the Sacrament of the Holy Communion was first celebrated in this (licensed) building, monthly, and the Offertory was gathered from the whole congregation.

\* It may safely be stated that throughout this part of Yorkshire the Church is relatively very weak, and Dissent strong; and four dissenting chapels and Sunday schools have been in operation in this hamlet for years before the time now spoken of.

The Sunday School in 1865 numbered about a hundred, and the congregation of adults about seventy, but the exceedingly depressed state of the trade in 1866 and 1867 forced about thirty-five of the Church-folk to leave for neighbouring towns; so that seventy scholars and sixty adults may now be reckoned as the utmost the Church can count upon.

There being only one mill in the village, and the proprietor a Dissenter, the Church congregation is mainly composed of those who are least dependent on this source of employment; and overlookers and head men earning high wages all go to Chapel.

The Church congregation is drawn *entirely from cottage homes*, with the exception of one house rated at £28 a year. The sittings are all free and unappropriated.

Towards the end of 1867, a general desire having been expressed that "a collection" should be made for providing a better Font, the *Weekly Offertory* was suggested as a means of providing a regular income, and in order that the feeling of the whole congregation might be fairly tested, a broad sheet was distributed in Advent, 1867, candidly explanatory of the whole matter, and urging its adoption on Scriptural grounds, ("On the first day of the week," &c.)—on the ground of ancient Church law and precedent—and on the practical ground of its enabling a working man to regulate his offering according to his weekly earnings, "as God had prospered him." At a Christmas Eve tea party the matter was further discussed, and was then put to the vote, (young people under seventeen not voting,) when sixty-seven voted for the adoption of the *Weekly Offertory*, and none against it. The subject was not however mentioned from the pulpit, nor was any other method made use of to secure its adoption, so that it may fairly be considered the deliberate choice of the people.

So far from the *Weekly Offertory* being considered a burden in Harden, it is at this moment looked forward to as a means of raising a much larger sum whereby to provide for an additional Sunday service.

1865,	12 Monthly Offertories .....	£13	6	3
1866,	12 Monthly Offertories .....	12	10	1½
1867,	12 Monthly Offertories, and Easter and Whitsuntide.....	14	0	10½
1868,	52 Weekly Offertories and Christmas Day .....	47	1	10 !!!

Epiphany, 1869.

Here is the case of the Town Church (the one in Bradford before alluded to) by no means chosen as *sui generis*, but because I happen to know it well.

It is a Church which holds seven hundred and fifty *sitting*. It was built twenty-six years ago, under highly respectable auspices. There was about its foundation none of your disreputable Mission Chapel business: every thing was highly respectable, even to the lath and plaster groining which forms the ceiling, and to the whitewash. Its district is a mixed one, two-thirds of it are occupied by the poorer classes, of all grades, from the *genus* dwelling in the purlieus of Scotland Road in this town (*i. e.* Liverpool), to the enterprising chimney sweep, and adventurous green-grocer. At the other end of it are houses of a better class, but I suppose there is not what you would call a *wealthy* man in the district, and only a very few well-to-do people come from other parts of the town.

For many years prior to 1858, it was perhaps the most select Church in the town; its Sunday congregation averaged a hundred in that year, and things were supposed to be improving then. Its Churchwardens were men of substance and respectability, with no new-fangled notions — indeed no notions at all to speak of, apart from their business. (The species is by no means extinct yet.) The present Incumbent found the Church pewed desperately. The pews were let to people who seldom came; the choir was paid, and sung anthems and services by “so and so, in B flat,” and the authors of the music were much better known than the authors of the words.

The organ was in the West gallery, where was also that melodious article known as the “singing pew,” — after the fashion of numerous Roman and Dissenting places of worship in England. The gross income in 1861, including pew rents, communion alms and collections, was £175. Up to 1862 this continued, and the Offertories were, as I have said, monthly realizing about £7 each. In that year the Incumbent, with much ado, got the choir down into the nave (there is no proper chancel,) and into surplices a little later. The Weekly Offertory was established in January of that year, averaging £4 3s. 6d. per Sunday, and this continued until 1865. But in 1864, things seemed to be going to ruin so fast (that is to say, the Church was getting better filled, and the Offertories were increasing), that the choir felt it necessary to grow restive. The Sunday school teachers began kicking, and almost every one who had any work in hand seemed to join a league against the Incumbent; and Churchwardens were actually elected to oppose him. (Commend me to that class of officials for unreasoning opposition.) The Incumbent was by this time making up his mind to get rid of the pews altogether, but neither Churchwardens nor the very respectable congregation would give way; so he determined to establish an extra service on Sunday evenings, at which all the sittings should be free. This he did in January 1865, and for it he had to get another choir together, his regular choir were too jealous for their religious principles, to have anything to do with it.

Fortunately perhaps, for him, there happened to be some men who could sing a little, ready for him, and they volunteered; an organist also volunteered, and by degrees this service seemed to be gaining favour with the poorer people.

Upon this, his regular choir threw up their work altogether, backed by one of the Churchwardens, who I am happy to say has long since changed his mind, seen the error of his ways, and is now a hearty supporter of the Parson.

Fortunately, again, this extra choir was ready at once, so that there was no hitch whatever, when the strike came, in the way of want of choir or music.

The pews were still *appropriated*, and the congregation, though gradually increasing, averaged only about two hundred and fifty at

each service on Sunday. Finally, in September 1865, at the time of the "simultaneous sermons" suggested by the "National Association for Promoting Freedom of Worship;" this indefatigable Priest so worried his Churchwardens, that they consented to an arrangement of this sort, if he could obtain the signatures of three-fourths of the congregation, who were favourable to the abolition of pews and appropriation, they would consent. I believe they had not the remotest idea of his succeeding. He did however succeed, and immediately after (in November 1865), the pew doors, cushions, hassocks, and book boxes, were "disestablished," the pews cut down, thrown open, and the Weekly Offertory fairly put to a test, amid the derisive congratulations of the more respectable part of the congregation, who at once left the Church. This particular sort of congratulation was not confined to Laymen, but was applied, on all appropriate occasions, by the more respectable part of the Clergy of the town.

Well, the Church filled at once — it was pronounced too good to last, the people who came were sight-seers, and, the novelty over, would leave the Church emptier than ever. Since that time, four years have elapsed, and I may just say, that on Sunday, the 12th September last, the morning congregation was estimated at six hundred, and that in the evening at over a thousand. Four hundred on any ordinary Sunday morning, and six hundred and fifty in the evening, are considered somewhat small congregations.

What is more, there are congregations every night in the week, as large as an average Sunday congregation ten years ago!

As to the Offertory, the total amount collected during the five months following, up to Easter 1866, was £122 2s. 4d.

In the following year (1866-7), from Easter to Easter, £495, besides about £160 given for special objects.

In the next year (1867-8), it was £512 17s., and about £40 for special objects.

Last year (1868-9) — a shorter year, and the Church being closed a month for cleaning and decorating — it was £490, besides £150 for special purposes.

During the current year, the Offertory, so far, promises to be larger than ever.

Gratifying as this is, I do not think the people give anything like so liberally as they ought to give; but it shows this, that people are *learning*, and the large number of copper coins, shows that the poorer people are giving. The copper coins number more than double all the rest. Still, when we remember that our average Sunday congregation is about six hundred, our annual Offertory £500, we see that each member only contributes, on the average, 16s. 8d. per annum, or barely 4d. per week.

Considering merely the *quid pro quo*, I am sure we Churchmen compare very unfavourably with the Dissenters, for I find that

among the Methodists in my town, 21s. per annum, including pew rent, may be taken as a low average (all round, poor and rich) of the amount expected from each member and non-member; and this includes no part of the many extraneous funds which they support, such as school funds, contingent fund, superannuation fund, and extension fund; nor anything for Missions.

At the same time, if we are to have recourse to such questionable methods of raising money as prevail amongst the sects, I would be content with less, for I believe that the unscriptural publicity given to the donations of individuals amongst them tends not only to Pharisaism, but also to induce men of business to sustain their waning credit by unwarrantably large donations, made with the almost certainty that they will be published one way or another.

To avoid the possibility of this, I would certainly have all the Offertories collected in bags. As they say at Hammersmith, "Plates would probably oblige some people to give more, but they would make those uncomfortable who could only give mites, and in no way would they promote free-will and religious giving."

I have never heard any one but a Churchwarden advocate *plates*, and he did it for the very purpose of seeing what the people gave. But he was only a Churchwarden, and they cling most tenaciously to their traditional flesh-pots.

I have seen another mode of collecting provided for, and that was no further away than Warrington Parish Church.

I visited it a couple of years ago, and was much pleased with the restorations generally, but, to my amazement, I saw lying in what should have been the choir stalls, about six bright implements of copper, shaped like a soup plate, with a half-lid on, and having handles about a yard long.

A lady who was with me, gazed at them in wonderment; but, being charitably disposed, she said to me, when we had left the Church, "Did you see those things?" "Didn't I?" was the reply. "Well," she said, "if people really *are* invalids, we mustn't judge them harshly!" Fancy my delight! She, innocent soul, positively took them for warming pans.

I desire to thank my friends who have helped me to so much information in this matter, and particularly the Secretary of the Chester Diocesan Open Church Association.

## DISCUSSION.

THOS. COLLINS, Jun., Esq., M.P. :—On the subject of almsgiving I would wish to say this: what I mean by almsgiving is not merely giving from a feeling of general philanthropy, but giving from a religious motive, and from a feeling that it is our duty to make an offering of part of our substance to our Creator. I think

this can hardly be conceived to be in any shape or form a party question. It is perfectly true you can make a party question of any subject, otherwise it would be difficult to conceive how the fact of making an offering of part of our substance to our Creator and giving alms could in any shape or form be considered to be a badge of party. If we go back to the earliest age, we find the giving of alms a part of worship. Abel offered the firstling of his flock; he did not offer the refuse, he offered the firstling. Abraham paid tithes of all he possessed to Melchisedec, not because Melchisedec was a poor man, for, besides being a Priest, he was likewise a King; and David also would not give unto the Lord that which cost him nothing, but he preferred to buy it; and it was the duty of the Israelites, though they paid tithes of all they possessed, to come three times a year before their Maker in the gate, and to make an offering to their Lord. We find it stated, in the Book of Tobit, that alms make an atonement for sin; not that the alms themselves will do so, but that our Lord and Maker is pleased to receive alms when given in a proper spirit. That was the doctrine in the Old Testament, nor has it in any shape or form been modified in the New. The early Christians sold all their lands, and laid the price at the Apostles' feet. Therefore the error in those days was not in giving too little, but in giving too much. No absolute proportion was laid down as the proportion men should give. It was left to the zeal of every Christian. Our Lord, in his Sermon on the Mount,—a sermon full of Christian precepts,—and having nothing whatever to do with the old dispensation, mentions that gifts were to be brought to the altar, and there to be offered to the Almighty, and He would receive them. That alone might shew us that prayer and almsgiving should always go together; and we might conclude that the Church of England, in common with other religious bodies, would have made preparation and opportunity for the bestowal of alms. And we, who have our Prayer Books in our hands, know perfectly well that that is the case, and that the Prayer Book has given special opportunity, and has fixed the time of giving alms at the celebration of the Holy Communion, when the highest worship is to be offered up to our Maker, making almsgiving part of the Eucharistic worship. There can be no doubt, therefore, what is the mind of the Church of England. From the earliest ages it has made almsgiving part of religious worship. Then it is difficult to see what is to be said against it, and why we have not, in all our Churches, this opportunity of giving Sunday by Sunday. And here I, as a Layman, feel some sort of delicacy in saying that I feel we laity have some right to find fault with our Clergy. They are set over us by the Lord, and it is their duty to teach the people the duty of alms-giving. Some of the very clergy, who are the very first to cast stones upon their brethren, are the very men who break this particular rubric. This is not a rubric of doubtful interpretation, on which you can get six lawyers on one side and six on another, to doubt as to its real and correct interpretation,—and about which no interpretation can be deemed to be correct until one is fixed upon it by the highest courts of law,—but it is a plain and simple rubric, which all who run may read. There can be no mistake about it. A clergyman is not like a layman; he is under Ecclesiastical Law, and he is likewise an officer of the State, and as long as we have a National Church, he owes a duty to the Church and to the State, and that duty is to conform to the liturgy, which, in most distinct terms, orders these collections; and, if he fails to do so, I say the laity of the Church of England are defrauded of their rights. This is not a mere question of this or that mode of giving, but it is a question of right. Every English Churchman—every Englishman, indeed, has a right to go to his Parish Church, and he has a right, according to the law of the Church and of the State, to



make his offering on God's altar, if he wishes. This is a legal, plain, definite right. Why is it we have not got the consent of the congregation? Is it not because our pastors and masters have neglected to enforce the duty of almsgiving? It is their duty to tell their congregations that they ought to give systematically, and whether the people give or not at the Offertory, the reading of the sentences frees the clergyman from blame, because by doing so, he says, This is the Church's rule. The Church expects the people to give of their substance; you may give at other times if you please, but the Church provides you should have an occasion for giving at the time of the celebration of the Eucharist. If the congregation are unwilling to adopt it, the clergy should set about to remove their objections, and should take the opportunity of showing them what the law is. Upon many other grounds the Offertory can be defended. One knows that the main channels of support of all good works must flow either from endowments, or pew rents, or the Offertory. The days of endowments are not over yet, but, I fear, they very soon will be. The current of the age is setting against them altogether, and it is setting in favour of religious equality. I regret it. I have done all I can to stop it, but I cannot ignore the tendency of the age in which I live, and I say it is a fact. As to pew rents, if the Church was merely the means of providing comfortable livings for orators, Irish or otherwise; if the Church was the means of making religion easy for the well-to-do classes, by having cosy sofas, and cushions, and comfortable corners to sleep in; this system might be a great success. But as the Church is constituted for the salvation of all, high and low, rich and poor, any system which shuts out the masses of the people from the Church, and limits the Church to those who can pay, excluding those who cannot pay, can never be a system which God will prosper. I say as a financial question that the pew system, as a means of raising funds, has miserably failed. We come now to the Offertory. I do not say that all persons' gifts should be given in that way. Far from it. There are some people in an exalted position whose duty it is to make their light shine before men, and they are called upon to give largely in public; but for those in receipt of weekly wages, who wish to return thanks to God for what he has done for them, the Offertory is the only means of doing so.

H. CLARK, Esq. said:—"What proportion of income ought I to give away in charity?" "Is there any binding law on the subject?" are questions which are put, and which require an answer, when considering the Christian duty of almsgiving. And these questions are peculiarly opportune just now. Money making and providing the means of self-indulgence are characteristics of the age we live in. The world is absorbed in the passion of hasting to be rich, and the Christian Church seems as insensible to the sin of covetousness as she was, for instance, a hundred years ago insensible to the sin of slavery.

The age of miracles is gone by, and the cause of God and of His Church must be fought out by the usual human agencies. The want of the day is men and money. It is with the latter that we have to do, and the inquiry arises, Does not a fundamental principle of finance exist, upon which the Church, in ages gone by, has depended, and for all future ages must depend for the provision of her temporal necessities? Does not she contain a living germ within herself—a rich, inexhaustible mine, which, when dutifully worked, has never failed, and never will fail?

*The duty of almsgiving* is the right dividing of our wordly goods, in due proportion between the necessities and enjoyments of this life, and the claims which religion makes on us as Christians. This duty seems known only to a few, and its practice is adopted by fewer still. The sense of responsibility for wealth lies dead in the minds of men. The Clergy don't teach it. The Bishops don't

admonish their Clergy for not teaching it. It is almost a forbidden topic in the pulpit. The greatest straits are endured, rather than boldly enunciate this duty; whilst the steady, calm, elementary teaching—week after week—of this, a cardinal principle of Christianity, until practical effects follow, is unknown in our Church in modern times.

One result of the neglect of this teaching is the poverty pervading all our religious institutions of this country,—a poverty personally suffered by the Clergy themselves. Pecuniary distress is the prevailing distress of almost every Church, every Minister, every Warden. Do what they will, they cannot get in money; and yet, this grand principle—this science of giving—which would procure immediate relief, if the secret were divulged, is as it were hermetically sealed up.

The question of almsgiving may be considered under a three-fold aspect — of the *Motive*, the *Measure*, and the *Mode*.

The true *motive* of almsgiving is, love to God—a love ever springing up in contemplation of the one great sacrifice made on behalf of man. Its basis rests upon the fact that worldly possessions are entrusted to us as a loan, of which we are the stewards, whose chief qualification is that they must be faithful. Almsgiving is a debt which must be honestly paid and punctually discharged; nor is the donor left without reward. The blessing promised will be so bountiful that, as it is expressed, “there shall not be room enough to receive it.”

As regards *the measure* of this giving, the duty of tithing, or of setting apart a tenth of our income for holy uses, was a practice established among so many people, in all ages, and in all places, that it is difficult to regard it otherwise than as a divine direction—especially given to the primitive inhabitants of the earth. Not only was this custom religiously observed by the Patriarchs, and handed down by them as a lasting tradition to all nations descended from them, but it was practised by the heathen, such as the Babylonians, Egyptians, Greeks, and Romans. The law of tithing was very precisely laid down to the Israelites—the chosen people of God; and who will affirm that the Christian Church, whose work is so much more extended than that of the Jewish, having to proclaim the Gospel to every creature, is exempt, or ought to desire to be exempted, from the obligation of consecrating the tenth for holy purposes? The primitive Church, through St. Ambrose, Chrysostom, and Augustine, has earnestly inculcated the duty; and if the clergy of the nineteenth century profess to be their worthy successors, they will first of all themselves rigidly practise the rule, and then courageously set themselves to making their flocks understand, and practise it also.

Tithes, then, are a debt to God, which cannot be evaded; and, indeed, we do not begin to give anything at all, till this debt has been fully cleared off. The merchant, with his £10,000 a year, cannot claim to have given any thing—nay, has given nothing—if he devote only a thousand a year to religious objects, any more than he can claim that he is a benefactor to the state, because he has paid his rates and taxes. This rule applies with equal force to the man who derives his income from precarious sources, as from him who receives it from the Consols. If it be retorted that this is hard upon him whose income is variable, our reply is, that this is not a question of hardship, but of duty. Those who live in rateable houses know that they have to pay their rates, and, if they cannot do so, they either descend into a smaller residence, or retrench in some other way—but the rate is paid. Those who are chargeable with income tax know they *must* pay it; and by adapting their personal expenditure to their income, they pay the tax. And so with this tenth. It is due to God. It must be paid to God. Will a man rob God? This may appear a *high theory*, but it is a Christian one, and no less true,

because it stands in strong contrast with the *low practice* of a self-indulgent, covetous age.

I asserted that no one begins to give an offering until this debt of tithe has been paid. Now this personal sacrifice, cruel almost as it may seem to some, yet welcome and grateful as it comes to others, is demanded from the poor no less than from the rich. Both the Old and New Testament are unequivocal in requiring sacrifice, especially from the poor. Elijah called on the poor widow, who had barely food for her last meal, to make him a cake first, before she made one for herself and her son. Our Lord commended another poor widow for yet greater self-denial. Who will say that either of them gave too much? Certainly not the donors themselves. Nor is this self-sacrifice wasted or thrown away, or unremembered. I have spoken of the tenth, but does not common gratitude for untold mercies demand much more?

"Were the whole realm of nature mine,  
That were an offering far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all!"

And now as to the *mode*. In public worship, God is not content with only confession, prayer, and praise. He requires a material gift, which shall be something more than mere words. He demands an offering of substance from every worshipper. The Offertory, as prescribed in our Book of Common Prayer, is the witness of the antient, the universal idea of worship, in bringing a gift to, and placing it upon the altar. Every Liturgy in Christendom enjoins this duty. Giving is as essential as praying or praising. The alms-dish thus becomes a conspicuous feature, and the placing of money into it, and then the handing of it to the Minister, who, in the words of the Prayer Book, shall humbly present and place it upon the Holy Table, is a strictly congregational, devotional act. I use the word "devotional" inasmuch as, according to the authorized terms, the Basin is the receptacle of "the devotions" of the people.

If the motive, the measure, and the mode of almsgiving be accepted as Christian truths, they must be taught.

The place to do this is God's House, and if this teaching is to reach all classes, all classes must gain admission into it. Unhappily, too many of our Churches are inaccessible by reason of a monopoly of the building by a few, who, whilst holding the paramount duty of public teaching and hearing for themselves, resist this public teaching and hearing reaching others. Now, if we are in real earnest in this matter, nothing but the bold out-spoken truth from the pulpit of the duty of the tenth, reiterated again and again, in the assemblies of the people, will ever reach the public conscience. The possibility of learning this truth, then, exists only by means of Open Churches. And if it be conceded that this principle ought to be taught, it will be conceded that it ought to be practised; and how are the multitude to practise it, to bring their gifts and lay their gifts—their tenths—on God's altar, unless they have the opportunity of doing so. They receive their wages weekly, their offering to God ought to be weekly; and this offering ought to be made (how else can it be made but) in public worship. Free Churches, then, to which all can have equal access, are indispensable to the successful teaching and successful practising of Almsgiving.

And how utterly destructive to this principle is the latest triumph of financial genius—pew rents. The *London Standard* of yesterday, taunts us with holding pew rents as an article of faith. Pew rents, or the selling of the Gospel at so much a square foot, the making of worldly wealth the passport into our Churches. The pew-

renter is asked a price, he pays the price, the receipt is given, and further liability is repudiated. The effect is that the soul, instead of being strengthened and refreshed by the act of a free-will offering, becomes starved and dried up, and the Church, by this suicidal policy, commits a triple crime. It deprives thousands, which the pew system excludes, of the knowledge of this duty ; it deprives God of His due from those who ought to render Him their offering, and who do not because they cannot ; and it deprives itself of a princely revenue. If the people, then, are to be taught this truth, and to accept this motive, this measure, and this mode of almsgiving, they must have free Churches. These become a necessity, a logical deduction ; and when that happy time of freedom and of the restoration of their Churches to the people arrives, and arrive it will, I believe that this long neglected duty of tithing income, this last act of worship—the public offering—will then be taught, will then be gratefully received, and gratefully practised by the people at large.

The Rev. W. LEFROY (*of St. Andrew's, Liverpool*) :—My lord, that my further remarks may not be misunderstood, I beg to say that I believe every Parish Church should be open to the parishioners ; and with this much as preface, I now address myself in the subject before us. We are told that Scripture directs the maintenance of the ministry by the “*Weekly Offertory* ;” and the passage relied upon is, “*They which preach the Gospel should live of the Gospel.*” We are assured that St. Paul tells us how, and when, and where this living may be gathered—“*Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.*” Need I remind the Congress that this laying by and storing was for the poor Saints of the Mother Church at Jerusalem, and not for the Clergy at all ? And as to the former text, I venture to affirm that, so far from supporting a doctrine which leaves the maintenance of the minister an uncertainty, it points to a directly opposite conclusion. For the Apostle is here raising an analogy between the support of the Jewish priesthood and the Christian ministry—“*Do ye not know that they which minister about holy things live of the temple, and they which wait at the altar are partakers with the altar ? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.*” How, then, was the Jewish priesthood maintained ? Was it by offertory ? By uncertain benevolence ? No such thing, my lord. They had the Levitical cities, each with definite suburban acreage ; they had tithes and offerings ; portions solemnly reserved from the meat-, drink-, sin-, trespass-, wave-, and heave-offerings—ay, even a portion of that made by the discharged Nazarite belonged to the priest. And each such gift was as definite as definition could make it. If an animal was sacrificed, its age and quality were stated ; if farm produce, its quality and quantity were defined ; and if money, it was according to the priest's estimation, by shekels of silver, the number of gerahs being fixed—twenty to the shekel. This passage, then, if it proves any thing, proves this—that, as the Jewish priesthood received a revenue, a large proportion of which was definite, so hath the Lord ordained that the Christian ministry should be similarly supported. But, again, the *Weekly Offertory*, as advocated here to-day, on the Scriptural warrant so frequently quoted, is unscriptural. St. Paul's idea is a weekly consecration of income—the place of the oblation is entirely inferential ; but that it was weekly is perfectly clear. Now, is this the *Offertory* advocated by free and open Churchmen ? How can it be, when for St. Paul's *Weekly Offertory* you have St. Margaret's gathered one thousand two hundred and thirty-two times ; St. Cyprians, London, seven hundred and twenty times ; St. James the Less, four hundred and fifty times ; Christ Church, Hunter-street, one hundred times ! And is the Church of Christ expanded thereby ? No, my lord ; for I am prepared to prove that where the

Offertory maintains the minister, it is at the expense of missionary work ; for instance, in the 15th tract of the Chester Open Church Association, thirteen London churches are glorified as "financial successes;" and as not one of these contributes to the Church Missionary Society, we must look for results to the reports of the venerable Society for the Propagation of the Gospel. And I find that of the thirteen, the following churches received, as three years' Offertory, the sums respectively specified:—St. Columba's, Haggerstone, £1,017; St. Mary Magdalene's, Munster-square, £1800; St. Peter's, Vauxhall, £900; St. Philip's, Clerkenwell, £1,263; St. Matthew's, Upper Clapton, £1,935; making the total three years' Offertory receipts £6,915, not one penny of which was given to missions. St. Saviour's, Highbury, received as Offertory £500 a year for the last three years; its mission fund was nothing in 1865; nothing in 1868; and but £15 11s. 6d. in 1867. St. James-the-Less, Westminster, received as Offertory £490 a year; but for the same period there was no missionary contribution in 1866; in 1867 it remitted £3 18s. as collection; and in 1868 the collection was suspended, the Offertory introduced, and instead of £3 18s. it forwarded 10s., a portion of the Christmas Offertory! St. Mary's, Plaistow, three years' income, was £450—an average of £150 a year. It contributed £12 11s. 10d. in 1866, and not a fraction since. St. Peter's, Windmill-street, is highly commended by our open Church pamphleteers—its income "rose immediately to £200 a year," from being passing rich at £40. But 1866 and 1867 passed without a penny for Church work abroad, and in 1868 there was a solitary donation of £2, and that was from the clergyman. St. Cyprian's, Marylebone, has an average income of £835 a year; its missionary return was nothing in 1866, nothing in 1867, and in 1868 £12 17s. 6d. This church has 720 "Pauline Weekly Offertories" in each year, producing £2,505 for three years, and for the same period it afforded the Society for the Propagation of the Gospel £12 17s. 6d.; so that whereas the total three years' Offertory of these five churches realised £6,525, their missionary fund was £47 8s. 4d., a yearly average of £3 3s. 4d. for each church. St. Barnabas', Pimlico, remitted to the Society for the Propagation of the Gospel in three years £138 17s. 8d.; its revenue for that period was £4,445. Bear with two more instances from other dioceses. The Offertory at St. Martin's, Scarborough, in 1866, was £830; that year sermons were preached for the Society for the Propagation of the Gospel, which produced £20 8s. 8d.; in 1867, the Offertory was £872, and the mission fund was £19. In 1868 the income was nearly the same, but the Mission Offertory decreased to £9 12s. Again, last year's Offertory at the Leeds parish church was £1,150 17s. 2d.; of this sum foreign missions received £44 18s. 9d.; home missions, £48 10s. 1d.; total mission fund, £93; while the sum expended on music is nearly £600! This is such an aggression on common sense that I am slow to believe that Mr. Mackonochie or any other man would venture to insult the intelligence, or trifle with the missionary enthusiasm of the country at large, or of this great gathering, by attempting to defend it. But, my lord, allow me to solicit your attention to St. James-the-Less, Liverpool, the income of which was, in 1866, £360; its Society for the Propagation of the Gospel remittance was £9 7s. 8d.; its income in 1867 increased to £555, and in 1868 to £620, and, with income nearly doubled, in neither of these years has it contributed a shilling to missionary enterprise. Once more, Christ Church, Hunter-street, in the days of its heterodoxy and pewdom (1854) sent £41 to the Church Missionary Society; it became orthodox and open in 1862, and in that year sent nothing; in 1863, nothing; in 1864, £3 3s.; in 1866, its contribution to the two great societies was £10; and yet this is the church of which our local ecclesiastical financiers and reformers declare that "subscriptions to special objects are larger since the change." Ah, but, replies the same society, "You raise your



missionary and other funds by 'sensation sermons.' " My lord, if I could indulge in the levities of raillery; if for once I might repay "scorn with scorn," I would remind this society that in the theological world there are phenomena far more "sensational" than sermons, as some of us have lived to learn; but you shall hear no raillery from me, for the ring of Dr. Howson's noble sermon still echoes round my heart; therefore I take this subject out of the stifling atmosphere of invective; view it in the cooler, clearer region of analysis, comparison, and inquiry; and, after a patient and candid investigation, I am compelled to believe that the general adoption of the Offertory for the objects suggested will create greater difficulties than it proposes to remove, and aggravate evils it seeks to lessen. It may enrich a minister, and thus appeal successfully to one of the most powerful of ecclesiastical instincts. But if you dwarf that empire which we are here to develop; if you imperil the spread of Immanuel's kingdom abroad, and do not expand it at home; if you reduce the noblest, bravest host this world has ever seen, or silence a single trumpet that used to echo on the walls and ramparts of our Zion; if you chill the ardour of these loyal soldiers of Christ, marching beneath the banner of the Cross, beleaguering the fortresses of heathenism and the strongholds of Satan; if on the score of theoretical philanthropy you practically cast to the winds the charter of the Church of Christ, and renounce the responsibilities of her sacramental commission—then, gentlemen, yours be the deed; but the unfaltering voice that rings from mission stations in the distant isles of the ever-sounding sea declares that ours will be the day. Therefore, you must forgive our caution; you must listen as we call upon you to remember that to make good your position you are bound to show, not that the Offertory will replace pew rents, but that it is in every point of view a decided improvement upon them.

ROBERT BRETT, Esq.:—Ladies and Gentlemen,—As my name was referred to in the first paper read by Canon Trevor, I feel it right to stand up and vindicate the principles which I enunciated at the Oxford Congress, which I have maintained ever since, and which I hope to carry on even to the end of my life. The question of the Offertory at the time was considered a party question. It was considered to be the badge of a party, and most undesirable to bring before the Congress, and before Church people generally. I remember, when we first introduced it, my own bishop, the late Bishop Blomfield, for whom I had a profound respect, and also Bishop Lonsdale, whom I knew intimately and personally, both pressed upon us the importance of not bringing it forward; because it would be considered the badge of a party. My answer to both of them was,—if it be the badge of a party, let it, as a rule of the Church, be carried out, and it will cease to be the badge of a party. I say, with the prayer-book in my hands, that the Church has provided this means of receiving the alms and oblations of the faithful, and I hold, as a layman, that it is my duty in every possible way to vindicate and establish this principle; and so long as God gives me life and breath I will do it, because I know the Church is right, and what she orders must be for the good of us, and for the interests of the Church at large. The Bishop of Rochester read a most valuable paper, in which he stated that it would be desirable to have it for twelve months, and if people did not approve of it to relinquish it. But the ground I took and take now is, what the Church orders it is the duty of every man—bishop, priest, and layman—to obey, and to carry it out to the utmost of his power; and that principle I have maintained and carried out in the Offertory system. I have had the privilege of establishing many churches in different parts of London, and all of them are free and open as the expanse of heaven to all who come to worship; and the Offertory is free to all; and in regard to most of the churches which I know, and with which I have been identified either in assisting to build them or in some other way, I



maintain that what Mr. Lefroy has said is not correct; and that, although they have not given to the Church Missionary Society, or special large collections to the Society for the Propagation of the Gospel, they have, to my certain knowledge, had specific collections and offertories for various colonial bishoprics. I say that if an Offertory which will augment the poor endowment of the Ecclesiastical Commissioners, and enable us to give the incumbent an additional £200 a-year, and provide him with two or three curates free of all cost to himself, is not a triumph, nothing is. With the sacrilegious disendowment of a portion of the Church before us, when the property of the Church, (for it is not the property of the nation,) has been wrested from her, it behoves us to look the thing fairly in the face, and resolve, as Christian men and as English Churchmen, that we will not quail before the trouble, however great it be, but will use the means the Church has provided, and we are confident we shall triumph. How is Church work to be carried on unless we can invoke a spirit of charity and almsgiving through love, and obtain from the people those offerings which are necessary to enable us to do the work of God and save the souls of men. The priesthood were maintained by the tithes, but where are the tithes? Who has robbed the Church of God of that which He set apart for the maintenance of His priests? A sin and a curse rests on the whole of Europe, for having separated that which God once set apart for ever for the maintenance of His priests and the carrying on of the services of His Church. Let us try to redeem the sin if we can, by more generous and devoted almsgiving; and let us try to make up that which has been wrested from us, and is being wrested from the Church in all parts of the world. If we do that, the blessing of God will come upon us, the light of God will be poured forth more abundantly on the heart of the Church, and she will go forth and do the work which she has not been able to do, which, with all the energies she has put forth, she has failed to accomplish, as she might and ought and should have done, in gathering in the souls of the thousands who lie around. When I see the thousands loitering in the streets and crowding the public-houses, over whom the Church has no influence, it makes my heart burn with shame and indignation that we cannot find the means of gathering in those souls. I say, then, let us use every possible means we can for carrying out the purposes of God and the appointments of His Church. Let us use all possible agency. Every means, I maintain, that has ever been found to affect the souls of men and to gather them in to the Cross of Christ, it is the bounden duty of the Church of God to use; and not be straitlaced and bound down by ritualistic recommendations and all the rubbish which would impede us in the conversion of souls. Let us do our work heartily and truly as Churchmen, and try to deal charitably one with another, each one going on in the way he believes to be right and true. I for one belong to a class which is stigmatised and unjustly reviled; still I say, all men who can do God's work let them do it with all their souls, only let me see that I am not found wanting on the great day when God shall call me to give an account.

The Rev. CORBET MOORE said:—We have heard already from the previous readers and speakers, some of the *advantages* of the Offertory system. Let it be my business, while acknowledging thankfully its *uses*, to point out what I make bold to call its *defects*.

The offertory system cannot be considered as an infallible remedy for all the ills that church finance is heir to. It must be tested like every other system by its *results*; and so, looking at it simply as a means of raising money for church purposes, the subject resolves itself into the practical question, "How does it pay?" Now in some churches it works well; in others it flourishes for a while, and then dwindles away; in a third class it never succeeds at all. In fact, it can't succeed from the nature of the case.

We have heard during the present Congress a good deal of what the laity demand from the clergy, (a just and legitimate demand, I allow), in the working of their several parishes. But it must be borne in mind that when a man throws great energy into his work, that very energy becomes, like the sowing of the dragons' teeth in the fable, the instrument of his speedier downfall. The Lending Library, the Mission Room, the Night School, the Provident Club, the Convalescent House, and half a score more of other agencies for good, all come pressing on, and their cry is, like that of the horse-leech, "*Give, give.*" My experience goes to prove that the offertory, as a *sole resource* to meet the requirements of a large town parish, must end in disappointment.

It is invaluable as a *supplementary* source of income.

It is *unreliable* as a *permanent* one.

There is an absurd notion afloat, that because the offertory yields enough in one selected Church, for the ordinary working expenses of the Church, and the remuneration of the Ministers thereof, every other Church could be supported on the same principle, irrespective of the *size* of the *place* or the *social status* of the people.

I would instance St. Alban's, Holborn, All Saints, Margaret-street, St. Mary Magdalene's, Paddington, or St. Michael and All Angels, Brighton, as cases in point, all owing their exceptional offertories to adventitious circumstances which are patent to all. Take St. Alban's, as standing first on the list. Think of the notoriety it has acquired. It was the first to put on a novel and attractive ritual. It occupies a central position in the market-place of the world, and its services are conducted by a Priest of whose zeal and capacity for hard work there can be no question. No colonist from New Zealand or Nova Scotia, no country cousin from Cornwall or Northumberland, thinks he has seen the sights of London unless he has attended a service at St. Alban's. The fallacy of comparing the offertories at a Church like this with those of an ordinary District Church in the east end of London, or in a manufacturing town, is too transparent to need exposure.

Another great objection to the offertory system standing alone, apart from endowment, is, that it *presupposes the celibacy of the clergy*.

If, as I think it can be shewn, the offertory will not yield in ordinary cases a sum more than sufficient to pay the regular Church expenses, and £200 or £300 a year for the maintenance of the clergy, it is clearly impossible for a man with a wife and family, and no private means, to live on such an income.

Another objection to the system is the misconception which the statement of the gross amount of the offertory too often breeds in the public mind. The practice, good in itself, of giving through the offertory whatever is intended for religious or charitable purposes, is thoroughly misleading.

Take my own case for the past year.

There passed through the offertory bags, and was laid on the altar, the large sum of £3,500, or thereabouts. When I named the sum to a friend in this room but a few minutes ago, he said directly, what any one would have said, "What an enormous offertory! Why that is an average of more than £60 per Sunday."

That is just where the fallacy lies. This large sum included three special offerings for the completion of the Church, of £1,000, £700, and £300, £2000 in all, besides the collection at the consecration, which was nearly £300 more.

The real Sunday offertory, which is the backbone of the whole system, was between £500 and £600, or an average of £10 a Sunday, and the Church expenses swallowed up half of this, leaving less than £300 for the Incumbent's and Curate's stipends.

And yet, when the annual statement is published, and the gross amount known, it will get into all the Church papers, and our Church will be quoted as a signal instance of the successful working of the offertory system, whereas it is hollowness itself.

The Rev. W. BLEASDELL (*Rector of Trenton, Ontario; Examining Chaplain to the Bishop of Ontario*):—My Lord, it gives me great pleasure on this occasion to hear the able and practical way in which the principle of the Weekly Offertory has been treated by the speakers who have preceded me; and I wish to add my humble testimony to that of others, as a voice from Canada, bearing witness to its efficient working in my parish of Trenton for twenty-one years, and its satisfactory results. The Weekly Offertory there, as an active principle dating from the commencement of the existence of the parish, is of age, and can speak for itself. And it does speak for itself, for the annual amount of the Weekly Offertory is now over six times the aggregate of what it was twenty-one years ago; and this, too, in an incorporated village of about two thousand inhabitants, the great majority of whom are, and always have been, Irish and French Canadian Romanists. It meets all our parochial needs, and our chief missionary requirements, so that we have no need to have recourse to annual sermons, preached by selected speakers, as is so customary in England. I would further, in the limited time allotted to speakers on this subject, proceed to say that the Offertory is almost universal in the province of Ontario, and more especially in the Diocese of Ontario, where, owing to the influence and energetic administration of its talented Bishop, no undue prejudices exist with regard to it. No invidious feeling is raised against it, as Tractarian or Ritualistic, nor is it associated with any party in the Church. I cannot but believe that, where the Weekly Offertory is not faithfully carried out, there exists a lack of duty on the part of the authorities of the Church, parochial or diocesan; and if that crisis comes upon the Church in this England of ours, which God forbid, but which some members of this Congress have spoken of as certain, the Weekly Offertory will best educate the members of the Church for that emergency. If indeed that dread day should come, when the State should lay its sacrilegious hand upon the property of the Church of England, as it recently has done on the property of the Sister Church in Ireland, and plunder her of those endowments which are her birthright, by the faithful working previously of the principle of the Weekly Offertory, she will be best prepared to meet the storm, and, though apparently cast down, she will not be destroyed.

Rev. Dr. BURTON (*All Saints', Manchester*):—You must not expect from me the eloquence or the energy of some speakers, or the learning which has been displayed by the writers of the papers, but I intend to be uncommonly practical in the remarks I am permitted to make. It has been my fortune to try the Offertory system under the greatest possible disadvantages. Mr. Lefroy did not shew that the Offertory system is contrary to the word of God, and we all know that it is perfectly in accordance with the Prayer Book of the Church of England; so that, whatever that gentleman may say, we have nothing at all to do with it or with him in reference to the matter, because we are bound to follow the rule. The Offertory is an essential part of Church finance. I appeal to my brother Clergymen if it is not one of the most arduous portions of their duty to raise subscriptions for the various necessities attending the ministrations in their Churches. A man who is perpetually called upon to collect subscriptions is like a man who is thrown overboard into a troubled sea, where he is ever surrounded by floating empty casks. He is ever meeting rebuffs, and his success in the long

run is very small. When I was appointed, some three years ago, by my own brother, the patron, to a very large Church in Manchester, I found things not to be in so flourishing a condition as I wished to see them in, and I recommended to the churchwardens the adoption of the Offertory. They said, "Oh no, you will empty the Church," and I replied, "I can see no other means; I can't afford to pay extra amounts from my own income, you had better have the Offertory." They, however, said "No," and they got up a subscription, and actually obtained £100 for a Curate. Horrid, that a man of education and of talent, a man to occupy a place in the Church, should be paid by two-and-sixpenny subscriptions. I stopped that, and we adopted the Offertory with the pew rents, — actually with the pew rents — I dare not trust the people so far as to give up the pew rents, — and the result of the first year was, that instead of £150 formerly raised by collections and subscriptions, we obtained £364. The second year, the new system yielded £397, and I am very much mistaken if the income of the present year does not exceed £400. This, as a matter of finance, is very comfortable to me, as I have no subscriptions to ask for. But it is objected that the Offertory is not popular. Why? Because men make it a party cry, and say, of those who adopt it, "You are a Puseyite, or you are a Ritualist." You, who have the guiding of the opinion of working men, teach them what is true, and they will support you, if you don't, you will find (I speak of this from actual and varied experience,) that they will forsake you for a gross and absolute infidelity, because you have brought them up in the noxious atmosphere of the worst shade of Controversy.

The Rev. HENRY EDWARDS (*Vicar of Aberdare*):—I have had some peculiar experience with regard to the working of the Weekly Offertory, and I shall therefore make a few brief remarks with regard to it. I have had charge of a place where pews were let in the parish Church. I thought that was a bad system, and I ventured, at the risk of giving considerable offence in the parish, to establish the Weekly Offertory, and put an end to the pew rents, and I found the course amply justified by the results; the Offertory producing four times the amount of the pew rents. And, so far from diminishing the general liberality of the parishioners in the same parish, within three years, £3000 was contributed for the purpose of enlarging and restoring the parish Church in which that change had been made. I think that is one instance which tends to disprove any charge which has been made against the system, that it diminishes the liberality in other channels. I have had the same experience in another large and important parish, containing forty thousand working men. I found the chief Church in the parish was actually in the possession of a very small number of people, some of whom considered that they had paid for their seats by giving sums towards the erection of the Church, while others paid an annual sum as rent for the pews. I made that Church entirely free, the seats are free and unappropriated, for the use of all; and I am happy to state that the result has been entirely the same as in the other case, and that the congregation has very materially increased. I consider that this system opens to the Church a mine of wealth which has not yet been developed. I live in a district where, within an area of seven miles by four, the working men, the colliers and iron workers, of South Wales, belonging to the different dissenting societies, contribute no less a sum than £7000 a year to religious purposes; and I have to state, that in the same diocese, the Church Extension Society — although the Church has almost all the wealth of the diocese within its own fold — so far from raising £7000 a year, as the working men of Dowlais and Merthyr Tydvil do, raises only £1200. It is necessary, then, that some means should be adopted for appealing more successfully to the sympathies of the working men and the middle classes, on behalf of the work of the Church.

REV. PHILIP HAINS (*Vicar of St. George's, Wigan*):—My Lord,—I should not have ventured to have intruded myself on the Congress had I not prepared some statistics, showing how the Weekly Offertory works amongst other religious bodies, and comparing the Roman Catholic and Nonconforming communities with our own; but as I have been limited to five minutes instead of ten, I shall be unable to read these statistics. I will, therefore, content myself by remarking that there are various ways of collecting the contributions or alms amongst our people. There is that well-known method, which is generally prevalent in this town—whilst a hymn is sung after the sermon, the churchwardens go round with boxes, collect the contributions, and carry them into the vestry, where they are counting them whilst the minister is saying a final prayer and pronouncing the benediction. Then there is the practice of titled ladies taking the plates and standing at the doors, and receiving the alms of the people as they pass out, giving them the while an approving nod of recognition. This custom prevails most in the sister isle. The Irish clergy have not introduced it yet into Liverpool, the archdeaconry being rather weak in the matter of titled ladies. I believe this practice has met with some success. We have an exaggerated type of this amongst the Protestant communities of France, where an assortment of the most amiable young ladies of the congregation is carefully provided by the pastor, and they are the collectors from the congregation, with, I am told, the most encouraging results. But whatever success may follow the last two plans I have mentioned, one thing is certain—they are equally reprehensible. Now, my lord, there is a method ordained by our Church; it comes to us with authority, and is recommended by its simplicity. Whilst the minister is reading certain sentences of Holy Scripture adapted to the subject, the churchwardens are enjoined to carry the plates to the congregations, to collect the contributions, and to deliver them to the clergyman, who is commanded to place them reverently on the Holy Table. What possible objection there could be to this plan, I never could for the life of me divine, unless it was that, because we were Protestants, it became our bounden duty to protest against everything good, bad, and indifferent. But, my lord, to adopt the advice given us by Dean Howson, “Look not every man on his own things, but every man also on the things of others.” I happened to be in Scotland in 1843, when the disruption of the Scotch Church took place. Five hundred thousand members of the Establishment came out, with four hundred and seventy-four ministers; the non-intrusionists formed not the wealthy, but consisted of the poorest part of the population, yet by voluntary weekly offerings they had collected, in the short space of three months, £232,000, and in the course of twenty-five years they have collected £9,000,000, erected one thousand Churches, seven hundred and nineteen Parsonages, and built six hundred schools. The annual income of the Free Church last year was £426,000. Now look at Ireland. There the results of voluntary almsgiving and the Weekly Offertory are still more astounding. In the Romish Church, the peasantry of Ireland have, since the year 1801, raised £5,690,995, or nearly £6,000,000 of money, whilst the annual income of that Church in Ireland is £762,080. Now what has the English Church done since 1801, with her vast wealth, and influence, and population? She has built three thousand five hundred Churches in sixty-eight years; nothing in proportion to the Free Church of Scotland, which Churches have cost £1,200,000, only double the amount contributed by the beggarly population of Ireland. England has contributed infinitely the least of the three. By the Weekly Offertory, Dr. Candlish's congregation collected in one year £5,800; Dr. Morgan's, £3,880; a congregation in Glasgow, by weekly offerings, £3,300; whilst in our own town, the Rev. John Kelly, Independent minister, collected, in one year, upwards of £700, by

weekly almsgiving at the door, exclusive of all annual subscriptions and donations.

The ARCHDEACON OF ELY :—I should not have ventured to have spoken this afternoon, but I have been asked to do so by the nephew of Lord Chancellor Wood. He is senior curate of the Parish Church of Leeds, one of the Churches spoken of as not contributing to Missions; and he says that last year, from the congregation attending that Church, there was collected for Missions, £500 from adults, and £30 from children. Now, another Church has been mentioned. I have not the statistics, but it is a Church in which I feel a great interest, because it was through me the offertory was introduced. I mean St. Peter's, Wind-mill, and I have no doubt that with regard to that Church some very good explanation could be given. I am not going to support the plan of some churches, which do not give to the Propagation Society; but I think it will be found that the majority of Churches spoken of do give to special Missions. I know a great many examples. In our Diocesan Conferences we have had the question thoroughly discussed, and the Bishop recommended it, but said, "Don't disturb the congregations, but consult them and speak to them, and tell them what a high privilege and duty it is to offer thanks to God. And when you can get them into the mind, introduce it." And in consequence of this, many of the clergy are moving, and I am glad to hear that the Bishop of this diocese has recommended it to his clergy. Of course I must leave it to those eloquent gentlemen, who are so very fond of a certain venerable dean, to say whether they will obey their Bishop. This is no party question. The Dissenters have introduced it. I never read such a strong argument in its favour as in the *Sword and Trowel* publication of Mr. Spurgeon. What is the use in a matter like this,—where Church law is on one side, where the custom can be proved by Apostolic use, and where we can prove that it unites all classes of our people together, and brings together the extremes of rich and poor, and produces extra funds to the Church, a better supply of Ministers, and an increase of charity,—what is the use of putting it as a party question? The Church recommends it, the Bible practically, morally, and really recommends it; and at any rate in this matter we will not call one another names, but we will try to raise up a spirit of thankfulness, a spirit of almsgiving, that shall reach to heaven through the blessed mediation of our dear Lord, and bring down on His Church blessings innumerable.

The Rev. EDWARD HILLYARD :—I have listened with great attention to the speakers who have preceded me, to anticipate whether their practice and mine coincided, and I find, with one exception, that it does; and I am sorry to say that that one exception is in the Church of Canon Trevor. I am sorry he is not here that I might have asked him a question, which has occurred to my own mind, viz., whether the failure of the offertory system in his Church was due not so much to the inadequacy of the offertory system as to some dispute between himself and his churchwardens. For, remember, that the disposal of the offertory is in the hands of two parties, the priest and the churchwardens; and if the people find that it is going in directions that they don't approve of, they will cut off the supplies. I have something else to say to the Rev. Mr. Lefroy. It seems that in dealing with the Scriptural part of the question, he forgot that the injunction that the Priests should live by the altar, could hardly be interpreted that they should live on the pew rents; and further, that it is no argument against the introduction of the offertory, that certain Churches have not contributed to funds that in his opinion they ought to have contributed to. For I suppose he would grant that if I gave out a notice that the offertory was for the Society for the Propagation of the Gospel, it would be in people's power to withhold as well as to give; and that in



those Churches where small contributions for Missions have been made, it is simply on account of some cause that is behind. And I think that the cause which is behind in this case, is that the people are beginning to think that Missionary Societies have a large and highly paid staff; and that they can more easily support Missions by sending their contributions straight to the persons for whom they intend them; and that then they will not be tithed by secretaries and expensive staffs for their administration. Also, they are beginning to hold the opinion that it is high time that the Church administered, through her diocesan synods, funds collected for Missions, instead of having independent societies, which are manifestly open to many objections. It should be remembered also that this offertory system might be defended, not only on the score of its being a manifestation of love towards God, but also as affording an opportunity of self-denial. The only case which occurs to me, in which a country clergyman might feel delicacy in introducing it, would be where the parish was poor and he was rich. But I imagine he could get out of the difficulty by leading the people in noble almsgiving; and a difficulty which admits of such easy solution ought not to stand in the way of obedience to a plain, simple Church command.

[Here the Bishop of Chester vacated the chair, and his place was taken by Earl Nelson.]

The Rev. H. E. JONES (*St. Mary's, Aberdeen*).—One's remarks must be, to a considerable extent, drawn from one's own personal and limited experience. In a parish in London, in which I was permitted to work, we had a poor missionary Chapel, filled by poor people, and there we had the Weekly Offertory established. It was under the guidance of the much esteemed secretary of the National Education Society, and it supported two Clergymen, and moreover sent £40 or £50 annually to the Society for the Propagation of the Gospel. Being called from that place to take charge, for a short time, of a little mission Church in Wales, I saw that the people contributed very little of their substance, and I immediately told them it would be well to try the Weekly Offertory, "Oh," said they, "it will never do." Well, but we gave it a trial, and, after twenty-six Sundays, we published a statement, and we found that we had raised more than two shillings weekly in advance of what we used to raise monthly, and the people were surprised. We must prove to them that what they lose in worldly wealth, they gain in spiritual power. If they are worldly-minded, or humble in station, almsgiving is one of the means of disciplining them for the Kingdom of Heaven. Then I think you will not find the Laity—the poorer Laity, who earn their money weekly—refuse to give their money week by week. Publish as often as possible your accounts, and tell the people to what their contributions are going; tell them that you are giving so much to the poor, so much to the sick, so much to their minister—you need not be ashamed of that—and you need not be ashamed to stand before them and say that you afford them what you can in discipline and instruction, and you are glad to receive so much in return. They will be pleased with your work, and will be heartily enlisted in the Church's work, in the Church's way.

The Rev. CHARLES CROSSLEY (*Armagh*):—A statement has been made, which would seem to leave the impression upon the minds of some members of this Congress, that the question of the Weekly Offertory must of necessity be a party question. I beg to say that in my mind, *a priori*, there is no necessity for this; but I wish further to bring before the notice of the Congress, a material fact which may possibly influence it much more with regard to this question. What is the party influence which has been hitherto supposed to predominate most strongly in the Irish Church? Is it the party influence with which we are accustomed to associate the idea of a weekly offertory? Now I have to put before

you, as a matter of fact which I can testify to from five or six years' experience in the Church of Ireland, that the weekly offertory is there now not only the ordinary practice, but that in point of fact it has never been discontinued. I wish only to add, that the usual mode there of collecting the offertory, is not to have a titled lady to stand at the doors. However, in other matters, we may neglect the Church's order and discipline, we certainly, in this matter of the weekly offertory do not deserve to be supposed to look upon it in a party spirit, or to depart far from the principles laid down so broadly and distinctly in our prayer books.

The Rev. CHARLES PERKS:—I have laboured in a parish where the Offertory has existed for more than seventeen years—eleven years monthly and seven years weekly. The Church in the Colonies is in her infancy, having to build her schools and parsonages, and I think she is entitled to rather more pity than she received from one speaker yesterday, and especially when I remind you that we have to educate the people who come out to the colonies. They don't come out already educated, and they stare at us with astonishment sometimes, when we put the Offertory before them as a matter of duty, which should receive their attention. I speak on this point from actual and varied experience. However, they are beginning to understand that it is their duty and their privilege, and to appreciate it. In six Churches of the infant diocese of which I am speaking, the Offertory has been for several years past between £400 and £500 a year. In one Church it was, the year before last, £895, and in another, £747. This is not the Offertory alone. We have pew rents, and, personally speaking, I am sorry we have them, but, as far as we can, we are endeavouring to get rid of them. Already, in the Church in which it is my privilege to minister, we have a gallery, in the very best part of it, entirely free, and we hope to carry on the system as far and wide as possible. I simply wish to say to my reverend brethren at home, "Consider whether or not the Offertory is allowed by Scripture; and remember, it is the order of our Church; and surely that which has been very successful abroad, where people, though they may not have the poverty existing at home, have far more difficulties to contend with, yet contribute largely, without murmur or complaint, and without bringing into the matter any of those things to which some of you so strongly object—for I am merely speaking of the Offertory in Churches where the service is simple, and not of an attractive character—surely, I say, that what has been so successful there, ought to be still more successful in this country.

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### FRIDAY EVENING, 8th OCTOBER.

THE RIGHT REV. PRESIDENT TOOK THE CHAIR AT 7 O'CLOCK:

### SINAI AND PALESTINE.

The Rev. F. W. HOLLAND, M. A., F. R. G. S., *Honorary Secretary of the Palestine Exploration and Sinai Survey Funds*, read the following Paper:—

The need of an accurate and systematic exploration of the Peninsula of Sinai has long been felt, both by those who have had

opportunities of visiting that country, and by others who, being less fortunate, have striven at home to reconcile the conflicting descriptions of it given by different travellers, and to find in them some definite traces of those sacred events, which have rendered it a land of such intense interest to every Biblical student.

The project of an Ordnance Survey of the Peninsula owes its origin to the Rev. Pierce Butler, late Rector of Ulcombe, Kent.

By his energy and exertions, the sanction of the Government to such an expedition was obtained, and the "Sinai Survey Fund" was established; and although he himself was not spared to aid in carrying out that project, to which he had devoted so much time and thought, to him we are mainly indebted, that we not only have at length obtained so accurate and trustworthy a survey of the country, that we are able now to institute a just comparison between the claims of the two great rival Mounts Sinai, *Jebel Mûsa* and *Jebel Serbal*, and the facilities and difficulties which attend the various roads of the desert; but we have also, I believe, sufficient materials, from the internal evidence of the country itself, for laying down (not indeed with certainty, but with a very great degree of probability) the actual route taken by the Children of Israel in their march from Egypt to Mount Sinai.

My own previous knowledge of the country, and personal acquaintance with the Arabs who inhabit it, led to my being requested last winter to accompany the Survey Expedition in the capacity of guide; and although I was not able to remain with the exploring party during the whole of the six months that they were at work in the Peninsula, having three times visited the country in former years, and having spent many months in wandering over it on foot, I am enabled to add my own personal experience to the knowledge obtained from the reports of the officers in command of the expedition, and their opinions, I believe, with one exception, which I shall mention, this paper expresses.

The expedition consisted of Captains Wilson and Palmer, of the Royal Engineers (the former of whom is so well known for his admirable survey of Jerusalem); Mr. E. H. Palmer, Fellow of St. John's College, Cambridge, a very able Oriental scholar, and who really quite astonished the Arabs by his intimate acquaintance with their language; Mr. Wyatt, who volunteered to go out at his own expense, to study the Natural History of the country, and collect specimens; and four non-commissioned Officers of the Royal Engineers, all of whom were specially selected for the work from the staff of the Ordnance Survey, one of them, Sergeant McDonald, being an experienced photographer.

The objects of the expedition may be shortly stated as follows:—

1. To make an accurate survey, on the scale of six inches to the mile, of *Jebel Mûsa* and *Jebel Serbal*, and their immediate neighbourhood, the most distinguished critics having all agreed that one of these two mountains must be the true Mount Sinai. Not only was this accomplished, but accurate models of both these

mountains were made upon the spot; so that with the maps, and models, and photographs, when they are published (which I hope will be before very long), the public will have an opportunity of satisfying themselves whether we are right or wrong in coming to the unanimous conclusion that Jebel Mûsa is the true Mount Sinai, and that no other mountain in the Peninsula satisfies the requirements of the Bible narrative, which that does completely; for it has at its northern base the plain of er-Râhah, which is sufficiently large to have contained the whole host of the Israelites, as they stood before the mountain; it stands separated by valleys from the surrounding mountains, so that bounds could easily be placed round it; and it provides in its immediate neighbourhood more water, and a larger supply of pasturage for flocks, than any other district in the whole Peninsula.

2. A survey was to be made, on the scale of two inches to a mile, of that portion of the country, which is bounded at the north by Suez, and the ranges of Jebel er-Rahah, and Jebel et-Tîh; on the south, by a line drawn from the little seaport of Tor to Jebel Abû Masûd; on the East, by a line drawn northwards from the latter mountain to Jebel Ojmeh, and on the west by the Gulf of Suez.

That is of the whole of the country through which, as we shall see, the Israelites must have marched, if either Jebel Mûsa, or Jebel Serbal, or any other mountain in the southern portion of the Peninsula, be the true Mount Sinai.

This has been accomplished, with the exception of a few of the higher mountain tracts, which have been sketched in more roughly.

The *wadys*, which form the roads, are of course the main objects of interest, and every one of these has been most accurately explored and mapped. Their breadth, and length, and level have been measured, the character of the inclosing mountains has been noted, their water supply and power of affording pasturage carefully estimated.

3. The famous Sinaitic Inscriptions were to be examined and copied. Mr. Palmer, to whose care this work was especially entrusted, will himself give you some account of them this evening, so I will only state briefly, that the notion of their being the work of the children of Israel, during their wanderings in the desert, has been proved to be utterly absurd. They were the work of a people who inhabited the Peninsula in early Christian times; and they may be described as consisting mainly of detached sentences, for the most part proper names, with such introductory formulæ as Oriental people have been, from time immemorial, accustomed to prefix to their compositions; as, for example, "Peace be with him," or "May he be remembered." We discovered and copied a sufficient number of bilingual inscriptions, Greek and Sinaitic, to fix the value of every letter in the Sinaitic alphabet; and I think that I am not exceeding the truth in stating that the whole matter is so clear, that when the casts and impressions of these inscriptions,

which we have brought home, are published, a person without any knowledge whatever of Oriental languages, will be able to satisfy himself, that Mr. Palmer's translation of them is correct.

4. The traditions held by the Arabs respecting the former history of the Peninsula, and especially the history of the Exodus, were to be collected. For this work, Mr. Palmer's knowledge of Arabic admirably fitted him; and not only, while travelling along, did he lose no opportunity of discovering local traditions, in connection with the places which we passed, but night after night he sat with the Arabs round their camp fires, writing down their stories in Arabic. Their stories and traditions are generally too wild to be of much value as records, but being all written down, word for word as they were related, they will form an exceedingly interesting collection to the Arabic Scholar; and "Palmer's Arabian Nights," as we used to call them, will, if translated, and I must add carefully weeded, become a popular story book with children.

In collecting names, and in correcting the existing very faulty nomenclature of the country, Mr. Palmer has also done good service. And this is a most important subject. I doubt, however, if much has been discovered in this respect which will throw any real light upon the route of the Israelites; but a great deal of no less useful work has certainly been done by the upsetting of many impossible theories, based on errors in names; a few of my own, I must confess, included amongst the number.

5. The ruins of the ancient city of Paran, and the numerous monastic establishments which are scattered over the mountains, were to be examined. There were at one time as many as seven or eight thousand monks resident in the Peninsula, and subsisting mainly upon the produce of their gardens. This we learn from the testimony of ancient writers, and the numerous ruins of hermits' cells and monasteries; and the remains of gardens, fully bears out the truthfulness of their account.

But there are also other ruins, of yet deeper archæological interest to be found in the Peninsula, which needed more careful examination.

In my wanderings of the previous year, I noticed in many places ruins, which were evidently of far earlier date than the monastic occupation of Sinai; and, after a careful examination of their architecture, situation, and extent, I came to the conclusion that they were probably the tombs and store-houses of the ancient Amalekites, whom the children of Israel drove out of the country.

The buildings which I believed to be store-houses are almost circular, with a domed roof, rising immediately from the lintel of a door about twenty-one inches high; the dome is formed by stones overhanging each other, the top being closed by a large slab of stone, and the haunches weighted to prevent their springing out.

They are stated by Captain Wilson to be identical in construction with the chambers in the large cairns at Clava, near Inverness, one of the oldest known forms of habitation.

Some of these houses have been used as burial places, by a people probably of a later date than the builders of the houses, but still at a very remote period.

We opened several of them, but no opinion could be formed on the mode of burial. The bones were found mixed with earth, and a little charcoal, but crumbled to pieces directly they were touched; a shell bracelet, broken and mended again, and a shell bead, were the only articles found with them.

The ruins, which I supposed to be Amalekite tombs, are found sometimes separate, but generally in groups, in close proximity to the other ruins which I have described. They consist of circles of massive stones, the interior of which was filled with earth, in which the bodies were laid; heavy stones being often placed on the top of this earth, probably to prevent the wild beasts from disturbing the bodies. These circles are generally about three or four yards in diameter, but some are as much as fifteen and even thirty yards in diameter; small cairns sometimes stand in the midst of them. In construction, they closely resemble what we call "Druids' circles," the stones being set on end, and touching each other. The Arabs call them *namûs*, or, in the plural, *nuamis*, but can give no satisfactory account of their origin.

Of course it is impossible to say, with certainty, that they are Amalekite ruins. But they agree well with what we should expect to find of the buildings of such a people. They evidently were the work of a large and powerful people, who inhabited the Peninsula at a very early period; and the Amalekites are the only nation of antiquity, of whose existence we have any record in that country. Their buildings, then, we believe them to be, and if we are right in doing so, they go far to prove this interesting fact, that the Amalekites were, to some extent, an agricultural, as well as a pastoral people, for in two or three spots we have found evident traces of gardens in connection with these ruins.

Now, if the Amalekites were the possessors of gardens, the difficulty of the supply of firewood and pasturage for the cattle, and water during the stay of the Israelites at Mount Sinai, would be very much diminished. And it appears to me that it is very probable that by the storage of water, and the cultivation of the wadys, the immediate neighbourhood of Mount Sinai may have presented, at the time of the Exodus, an appearance very similar to what it must have done in the most prosperous monastic times, and hence the absence of murmuring as long as the Israelites were stationary there. Knowing, however, that their stay there would not be of long duration, they would cut down the fruit trees, and lay waste the gardens; and thus what they found an oasis, they may probably have reduced to a barren wilderness, before they journeyed onwards, and this may account for the Amalekites not having returned afterwards to their country.

The shortness of the time allowed me forbids my entering into any minute details of the proceedings of the expedition, and I



must confine my remarks to a general description of the results obtained, and to their bearing on the History of the Exodus.

Having fixed upon Jebel Mûsa as the true Mount Sinai, our next thought is, How far can we trace out the route by which the Israelites reached that point?

The Sinaitic Inscriptions, as I have already explained, will not help us.

The various local traditions are too vague and uncertain to bear much weight. For instance, "the wells of Moses," about eight miles south of Suez, are said to mark the spot where the Israelites first encamped, after their passage through the Red Sea; but the hot springs of Jebel Hammam Faroun, about thirty miles further south, are said also to be caused by the uneasy spirit of King Pharaoh, who lies buried beneath in the sand, having been drowned at this spot. We asked an Arab how he accounted for these conflicting traditions. But to an Arab mind, the account of Pharaoh's drowning thirty miles distant from the traditional spot where he entered the sea, presented no difficulty whatever. The ready answer was, "That which to man seemed distant is near to God most High." There are "seats of Moses," and "springs of Moses," and "rocks of Moses," in many different localities. In fact the whole country seems to bear the traditional impress of the march of the Israelites through it, but so imperfectly, that with the view of fixing sites the traditions are almost useless.

Ancient Arab and monastic traditions seem hopelessly confused; and in the southern portion of the Peninsula, over which the monastic rule once extended, we must not hope, I think, to draw any definite conclusions, either from names or traditions.

It is rather to the natural features of the country itself, that we must look for light to guide us.

But it may be said that the records of the journeyings of the Israelites contained in the Pentateuch are so scanty, that the attempt to trace their route thus must be utterly hopeless. It would indeed be so, did the country resemble our own, or form one flat expanse of sand, with one or two high mountains rising in the centre.

But it is a region so peculiar, so marked in its special features, so wholly unique, that, after exploring the various routes with one's Bible in one's hand, one feels that certain definite points stand forth here and there, and agree in so remarkable a manner with the requirements of the Bible narrative, that one must be on the right track.

It has been said, indeed, that there is no proof whatever that the country which we call the Peninsula of Sinai is the country through which the Israelites marched. Why should not the Gulf of Akaba be the Red Sea of the Bible, and Mount Sinai far away in the Peninsula of Arabia?

I will tell you. Because the land of Egypt is a fixed point, and the Red Sea to which the Israelites marched was only three

days' journey from that point, a distance which exactly agrees with that to the head of the Gulf of Suez, but does not agree at all with the distance to the head of the Gulf of Akaba. A few years back, I walked across the desert from Akaba to Suez, and it took me seven days of very hard walking, more than twenty-five miles each day, to accomplish it. It would have taken the children of Israel fourteen days.

Hence, the head of the Gulf of Suez becomes a fixed point, as the Red Sea of the Bible.

But then, why should we place Mount Sinai so far to the South? Because the mention of their encampment by the sea, in Numbers xxxiii., proves that they kept down the coast instead of striking eastwards after crossing the Red Sea.

They must have travelled down the broad plain that lies between the sea and the long range of Jebel er-Râkah, now, as then, a journey of three days, without water for such a host. This would bring them to a limestone district, where the ground is impregnated with natron, and is often bitter and unwholesome. Here were the waters of Marah. The range of Jebel Hummam, thrusting its head boldly out into the sea, would compel them now to turn inland, and Elim may be placed in the plains, which lie at the back of that mountain, where there are still palm trees and wells of water.

Up to this point there can, I think, be no doubt whatever as to the route of the Israelites.

But now the road divides, one branch running down the fertile Wady Tayibeh, to the gulf of Suez, the other turning northwards by Wady Humr to the ancient Egyptian ruins of Serâbit-el-Khadim.

I thought at one time that the plain of Es-Seyh, which lies at the south of the range of Jebel-et-Tîh must be the Wilderness of Sin.

But further examination of the country has now convinced me, that no other place but the plain of Abû Zelimah, at the mouth of Wady Tayibeh, can be the "encampment by the sea" mentioned in the Book of Numbers; and if so, the Israelites, having come so far, must have kept on down the coast, and the large plain of El-Murkhah must mark the site of the "Wilderness of Sin." From this point to reach Jebel Mûsa, or indeed Jebel Serbal, they must have journeyed up the Wady Feiran, which forms the arterial wady of that portion of the Desert. It has been said that they might have continued down the coast to Tor, but there is no wady, so far south, which provides a possible road to Jebel Mûsa. The Wady Hibrân is out of the question, presenting far too rugged a bed.

I have said that the Israelites must have gone up Wady Feiran. It is true that some portion of them may have taken the short cut by the Nukb Badera and Wady Mokatteb, but a somewhat difficult pass renders this unlikely. And there is another reason for their

not having done so. The Egyptian tablets at the turquoise mines of Wady Mughârah point to the fact that those mines were worked at the time of the Exodus. The ruins there seem to prove that it was a strong military position ; and the disorganized host of Israel (for there evidently was very little organization about their march until they had left Sinai) would naturally, if possible, avoid coming in contact with an armed body of their old enemies, the Egyptians.

This seems to me also to be an additional reason for their not having followed the northern route by Serâbit-el-Khadim, for there too were turquoise miners at work, defended by Egyptian soldiers. There is nothing to fix the sites of the stations of Dophkah and Alush, unless, indeed, the Wady "El Ush" can be a corruption of the name Alush.

Rephidim, the spot where the battle with the Amalekites was fought, presents more definite prospects of identification.

On this point, however, my opinion differs from that of Captain Wilson and Mr. Palmer.

They believe the battle to have been fought in the Wady Feiran, near the site of the ancient city of Paran, and that Jebel Tahûnah (not the hill on which the old Church stands, which the Dean of Westminster advocates, but one opposite it on the other side of the valley) was the hill on which Moses sat, with Aaron and Hur supporting his arms.

The road up this hill, and the Churches and Chapels on its summit and sides, certainly mark this hill as a very sacred spot in the eyes of the old inhabitants of Paran. I have little doubt that they believed it to be the site of Rephidim, when Serbal, as was once certainly the case, was held to be the traditional Mount Sinai. But I have no faith in monastic traditions, either ancient, or modern as far as the Monks of the convent of St. Catherine are concerned, nor do I think that the Arab tradition in favour of "Hesse-el-Khattalîn,"—a large detached rock about two miles lower down the wady, covered with Sinaitic inscriptions, and surrounded by little cairns of stones, built in its honour by the Arabs, and said to be the rock which Moses struck,—is much more deserving of attention.

Besides, it appears to me that Rephidim is clearly spoken of in the Bible as within a day's journey of Mount Sinai ; and this spot it seems to me is two days' journey from Jebel Mûsa, even by the short cut of the Nukb Howa.

I am strongly of opinion that the Israelites marched up the Wady Es-Sheikh, and that the narrow defile of El Watiyeh, about twelve miles from Jebel Mûsa, marks the site of the battle of Rephidim.

From the head of Wady Hibrân there stretches across the western side of the Peninsula a remarkable line of precipitous granite mountains, through which are found only three passes, leading to the high and well-watered central group of mountains, which includes Jebel Mûsa. The two western passes of Wady

Tlâh and Nukb Howa are too narrow and rugged to have afforded a road for the mass of the Israelites.

They are altogether out of the question, if the Israelites had waggons with them at this time. We know that the princes presented six waggons for the use of the Tabernacle at Mount Sinai, and we can hardly suppose them to have been built there.

The remaining pass of El Watiyeh is a narrow defile, with perpendicular rocks on either side, and the holding of this defile by the Amalekites would render them secure.

All the requirements of the account of the battle are found at this spot. There is a large plain, destitute of water, for the encampment of the Israelites; a conspicuous hill on the north side of the defile, commanding the battle ground, and presenting a bare cliff, such as we may suppose the rock to have been which Moses struck.

There is another plain on the south of the pass for the encampment of the Amalekites, with abundance of water within easy reach; and, curiously enough, at this very spot, at the foot of the hill on which Moses sat, if this be Rephidim, the Arabs point out a rock, which they call "the seat of the prophet Moses."

Thus I believe that I have traced correctly the route of the Israelites to Mount Sinai. But the question may be asked, "How can we be certain that the geographical features of the Peninsula of Sinai, at the present day, at all resemble those of the time of the Exodus?" May not the whole face of the country have changed so much, during the three thousand four hundred years that have elapsed since that period, as to render useless all comparison between the two.

I think not, for these reasons:

In the Peninsula of Sinai, numerous tablets of Egyptian hieroglyphics are found in connection with the ancient turquoise mines, some of which bear the names of kings, who actually lived before the time of the Exodus. These tablets, by their excellent preservation, and by their position, prove that neither by disintegration, nor by denudation, has any great change taken place in the sandstone districts in which they occur.

And if the soft sandstone rocks have undergone so little change, we may naturally presume that the harder and more compact limestone and igneous rocks, of which the Peninsula is mainly composed, have equally maintained their features unchanged.

The conclusion thus arrived at is further confirmed by the fact that the Sinaitic Inscriptions, which are largely scattered over so large an area of the Peninsula, and are found not only in the Wadys, but also on the sides and summits of the mountains, clearly prove, by their position, that no change has taken place in the character of the country since they were made, probably nearly two thousand years ago. We learn from Cosmas, that at the beginning of the sixth century they had been in existence so long that their authorship was forgotten.

On these grounds, then (and I might mention several others, if time permitted), we may, I think, safely conclude, that, as far as the rocks, the plains, the mountains, and the valleys are concerned, the Peninsula of Sinai presents the same external geological features to our view, as it did to the children of Israel.

At the same time there can be little doubt that the amount of vegetation has considerably decreased. Large tracts of the northern portion of the plateaux of the Tih, which are now desert, were evidently formerly under cultivation.

The Gulf of Suez (probably by means of an artificial canal connecting it with the Bitter Lakes) once extended nearly fifty miles further north than it does at present, and the mountains of Palestine were well clothed with trees. Thus, there formerly existed a rain-making area of considerable extent, which must have added largely to the dews and rains of Sinai.

Probably, also, the Peninsula itself was formerly much more thickly wooded; and the demolition of the trees, however it may have been caused, would necessarily occasion a corresponding decrease in the rainfall.

In connection with this subject, I may mention, that even before the water was admitted into the Bitter Lakes by the engineers of the Suez Canal, it was the unanimous opinion of the Europeans who lived in the Isthmus that the works of the Canal and especially the small fresh water canal which runs from Ismailia to Suez, were causing a very considerable increase in the annual rainfall.

Mr. Bauerman, who made last year a geological reconnaissance of a considerable portion of the Peninsula, speaks, in a paper which he read before the Geological Society of London, of having found evidence of former lakes and marshes, in valleys which are now dry and barren. He refers especially to the banks of alluvial deposit in the upper part of Wady Feiran. But I cannot agree with him as to the origin of this deposit. After careful examination of it in many different places, and comparison with somewhat similar banks that are in process of formation, I have arrived at the conclusion, that they have been caused by floods, whose waters have been checked by the vegetation in the Wadys. The fresh-water shells, found by Mr. Bauerman, may have been brought from a distance, just as the periwinkles, which are found in considerable numbers near the ruins of Serâbit-el-Khâdim, were evidently carried there for food by the miners.

The amount of vegetation and herbage in the Peninsula, even at the present time, has been very much under-rated; and a slight increase in the present rainfall would produce an enormous addition to the amount of pasturage.

I have several times seen the whole face of the country, especially the Wadys, marvellously changed in appearance by a single shower.

It is a great mistake to suppose that the convent gardens at the

foot of Jebel Mûsa, and those in Wady Feiran, and at Tor, mark the only three spots where any considerable amount of cultivation could exist in the Peninsula. Hundreds of old monastic gardens, with copious wells and springs, are scattered over the mountains throughout the granitic districts; and I could mention at least twenty streams which are perennial, excepting perhaps in unusually dry seasons. Many of the mountains, which look so barren from the Wadys beneath, do really afford a very considerable amount of vegetation; and often, on climbing to their summits, one finds a basin enclosed by surrounding peaks, such as that on the summit of Jebel Mûsa, which affords excellent pasturage for goats.

In the granitic districts, I have seldom found it necessary to carry water when making a mountain excursion. The immediate neighbourhood of Jebel Mûsa would, I think, bear comparison with many mountain districts in Scotland with regard to its supply of water.

I have dwelt somewhat at length upon the subject of the supply of water and pasturage, since it is one of extreme interest, in consequence of the deficiency in these respects having been urged as one of the main difficulties in reconciling the Bible record with the existing conditions of the country.

It has even been said that its present physical conditions are such as to render it utterly impossible that the events recorded in the Book of Exodus can ever have occurred there.

It is wonderful, however, how apparent difficulties melt away as one's acquaintance with the country increases. I see no difficulty myself in the provision of sufficient pasturage for the flocks and herds, if, as I have shown, there are good reasons for supposing the rainfall was in former days larger than it is at present; and with regard to the cattle, I will point out one important point, which appears to me to have been overlooked—viz., that they were probably used as beasts of burden, and, in addition to other things, carried their own water, sufficient for several days, slung in waterskins by their side, just as Sir Samuel Baker found them doing at the present day in Abyssinia.

Time forbids my touching upon the route of the Israelites northwards, after they left Sinai, but I hope that Captain Wilson or Mr. Palmer will describe to us "the Camp of the lost Caravan," as the Arabs call it, and in which they believe they have found the traces of the Camp of the Israelites at Kibroth Hataavah. This is a spot that I have missed in my wanderings, but it is situated about twelve miles South-West of Ain Hundera, which Robinson and Stanley identify with Hazeroth, the next station of the Israelites, and so its geographical position agrees well with such an opinion.

I am happy to be able to announce that Mr. Palmer intends, at the end of this year, to start again for the Peninsula of Sinai, to make further exploration in the northern portions of the desert of the Tih.



He has kindly promised to throw up his work at Cambridge for a few months, for this purpose; and I have pledged myself that funds, necessary for paying his travelling expenses, shall, somehow or other, be forthcoming.

Much remains to be done there. There, if any where, will be found amongst the Arabs, traditions of real value, respecting the Israelites. No monasticism has held its sway there; the Arabs have mingled less with Europeans, and are of purer descent.

The country differs much in character from the Southern portion of the Peninsula, and needs not such an accurate survey. But still it is a disgrace to us that any country of Biblical interest, that may furnish evidences of the truth of the Bible history, should remain unexplored. The work that we are endeavouring to carry out (I speak on behalf of the Palestine Exploration Fund, as well as of the Sinai Survey Fund, being connected with both,) is a work of no common interest and importance.

Our researches are not merely of archæological or geographical interest; our aim is far higher than that. We are seeking to illustrate the History of the Bible, and collect evidences of its truth. The time, I hope, will soon come, when we shall receive a heartier support, both from Laity and Clergy, than we have yet done, and when our work shall be recognized more fully as one worthy of the interest, not only of the English public, but also of the English Church.

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## RECENT DISCOVERIES AROUND THE HARAM AT JERUSALEM.

WALTER MORRISON, Esq., M. P., read the following Paper:—

The Palestine Exploration Fund has been engaged for four years in the work of systematic exploration, by the instrumentality of officers of the Royal Engineers; first of Captain Wilson and Lieutenant Anderson, and subsequently, since the commencement of the year 1867, of Lieutenant Warren. The most important discoveries we have yet made have been in the course of his excavations near the Haram enclosure, and I propose to treat of them to-night, as a subject which can be dealt with as a whole, and by itself.

Time, I fear, will not suffice to enable me to give any description of the Haram; suffice it to say that on the eastern and lower of the two hills on which Jerusalem stands is a large enclosure, with sides and angles of unequal dimensions, what in mathematics would be called a rhomboid; this is the Haram, the Mahomedan Sanctuary; and to some part of this, all are agreed, we

must assign the site of the Temples of Solomon, of Zerubbabel, and of Herod the Great.

I will proceed *seriatim*, beginning with the Western Wall.

In order, however, to enable you to understand the bearing of what I am about to say, I must premise that the southern portion of this western wall, at least, is usually ascribed to Herod the Great. Many arguments can be adduced in favour of this view, I content myself for the present with one. We know from the Bible, "Master, see what manner of stones, and what buildings are here," and from the description of Josephus, the massive and megalithic character of the masonry of the walls, built by Herod, when he enlarged the outer court, the *τέμενος*, of the second temple; the existing western wall, patched as it is above with inferior work, answers the description of Josephus; and if this be not Herod's work, it is difficult to say where else we can look for it.

Secondly, I must premise that Josephus describes four gates in the western wall of Herod's Temple. Of these, two led down into the "Suburb" in the Tyropœon valley; one passed towards the palace (Herod's palace near the modern Jaffa gate), by a passage across the intervening ravine of the Tyropœon; a fourth gate descended into the valley by a great number of steps, and thence proceeded to the "ascent" into the upper city. And in several passages we find allusions to two "bridges," or viaducts, crossing the Tyropœon from the temple to the upper city; of these one was broken down by the partizans of Aristobulus, on the approach of Pompey's army; another was destroyed in the siege of Titus. If we can fix the site of these four gates, we have done a great deal towards fixing the extent of the site of Herod's Temple, which again is the starting point for determining the topography of the ancient city.

And first I will speak of Wilson's Arch.

About six hundred feet from the south-west angle, a causeway crosses the Tyropœon, and passes into the Haram through the Bab-es-Silsileh, or Gate of the Chain, over a bridge fifty feet broad, and of a span of forty-two feet, called, from Captain Wilson, Wilson's Arch. The archaic masonry of the wall between this point and the south-west angle has been carefully examined, both above and below the present ground level, and as the courses of stone can be made out, running continuously throughout, we may infer that all this portion of the wall is of the same date. Now the skewback from which Wilson's Arch springs is in course with, and of the same date, as the wall, so the person who built the wall must have planned a bridge at this point across the valley. The existing arch is of later date than the wall. From the character of the masonry it is supposed to be of the date of the later Empire, and the construction of the western pier confirms this inference as to the comparatively late date of the arch. For the first nineteen feet from the rock foundation, the pier is built of

large stones, with undressed faces; so that we may infer that when the pier was built, there were nineteen feet of débris already in the ravine, the pier so far not being intended to be seen. Above this rough work there comes a recess, reminding Mr. Warren of the construction of the west pier of Robinson's Arch, which I will describe presently; and the remaining thirty-one feet, up to the present surface, is composed of immense squared stones, without the Jewish bevel or draught, similar in character to those which are found above, and consequently later than, the bevelled work at the Wailing Place.

Having used the word Jewish bevel, I must pause for a moment to explain the term, as I shall frequently use it. The stones, of enormous bulk you must recollect, some being more than thirty feet in length, have a marginal draught from two to six inches wide, worked all along their exposed faces. From this the central portion of the stone projects, sometimes even twenty inches, usually only two or three inches. The face of this projecting portion is sometimes worked flat and carefully finished, producing the effect of the base of St. George's Hall, in which we are sitting; sometimes the projection is left rough, undressed, or only roughly picked over, and not finished with the chisel, as in what we call rusticated work. This distinction must be borne in mind. Many examples are to be seen among our photographs of both modes of dressing.

The continuation westward of Wilson's Arch, in place of being an earthen embankment, as formerly supposed, and so identified by some with the Millo of the Old Testament, has been ascertained by Mr. Warren to be a viaduct on arches, of complicated construction. I will endeavour to explain.

Wilson's Arch is fifty feet in breadth. Against the northern portion of this fifty feet, for a breadth of twenty feet, abut a series of arches of twelve feet span, while side by side with them, and filling up the remaining thirty feet, are a series of arches of twenty-two feet span. It would seem as if the two series are of different dates, the northern portion being the earlier. Still we can hardly imagine either series to be earlier than the pier on which they abut; they must be later, in other words, than the Haram wall, and it is difficult to know to whom we should ascribe them and the pier, to Hadrian, to Constantine, to Julian, or to Justinian. But we have seen that an arch must have been contemplated by the builder of the Haram wall, and Mr. Warren believes that he has found the voussoirs of this older arch lying buried among the débris. If this fact stood alone, we should have no hesitation in identifying it with one of the bridges described by Josephus. But a formidable rival exists in Robinson's arch, which I will presently come to. Indeed, so far as the bridge of the siege of Titus is concerned, one passage in Josephus seems to suggest that it must have stood near the south-west angle.

A shaft sunk through the disused cistern beneath Wilson's

Arch showed that the wall stands here eighty feet high, the rock foundation being found here fifty feet nine inches below the bottom of the cistern. In this shaft, water was found running from north to south. This discovery is interesting on two grounds. 1st, All attempts to trace this stream lower down the valley have failed, and so we may presume that it finds its way by some unknown channel under the Haram wall. 2nd, It has been conjectured that this stream may be the upper stream of Gihon, diverted by King Hezekiah, and brought down through the midst of the city, on the approach of the army of Sennacherib.

A little south of the viaduct, and at a lower level, a subterranean arched passage has been found, and traced for one hundred and twenty feet to a point two hundred and thirty feet from the Haram wall. It is ten feet wide, and arched with finely hewn masonry. This passage seems to have been known to one Mejr-ed-Deen, a Mahommedan writer of the sixteenth century, who attributes it to David. It passes under the modern street, the Tarik-es-Silsileh, and seems to point straight at the modern citadel at the Jaffa gate, the probable site of Herod's Tower of Hippicus; and so it seems most reasonable to suppose that it was one of the secret passages by which troops could be passed into Antonia and the Temple, unperceived by the Jews.

At a lower level still, and to the south again, are some curious chambers, one of which Mr. Warren conjectures to have been a guard-room.

I now pass on to Robinson's Arch.

Thirty years ago, Dr. Robinson observed some projecting courses of stone in the western wall, at a point thirty-nine feet from the south-western angle. He suggested that this formed the springing or commencement of an arch or bridge across the Tyropœon, and identified it with the bridge destroyed in the siege of Titus. Mr. Warren, after being more than once baffled by the dangerous nature of the débris, at last succeeded in getting a shaft down to the rock, at a point one hundred and thirty-two feet from the Haram wall. Hence he drove a gallery eastward along the rock, and thus reached the western pier of the old bridge. It is based on the rock, and has three courses left, of very curious construction. In place of being built solid, the two lower courses, of three feet six inches and three feet nine inches respectively, are built in a series of piers and intervals; then the third course consists of longer stones, which extend across the intervals, as the lintel stretches across a doorway. So, too, if we take a section across the pier, we find the same principle of hollow construction. It is twelve feet two inches wide, but of this space five feet in the centre is vacant, leaving three feet six inches for the thickness of each side. It would be curious to ascertain if in any part of the world any parallel can be found to this system of hollow construction in the piers of a bridge. As a mere engineering question, so long as

the stones are worked true and square, and with material of as high a crushing strength as the Mezzeh limestone of Jerusalem, I should imagine that such a pier would be as strong as if built up solid from the foundation. The pier is fifty-two feet in length, thus corresponding with the projecting courses opposite, as regards length; the span of the arch must have been forty-one feet six inches, six inches less than that of Wilson's Arch. The stones of the pier are bevelled. From the base of the pier, a pavement of limestone flags reaches the Haram wall, and on this were found lying in rows, north and south, just as they fell, the fallen voussoirs of the arch; thereby setting at rest the question of the meaning of the pier and corresponding skewback of the Haram wall.

But this is not all. Mr. Warren sank a shaft through the pavement, and found it supported on a sort of concrete of fallen masonry, composed of stones cemented together by lime artificially, or naturally by infiltration from above. After going through this for twenty-three feet, the pavement being fifty feet below the present surface, he came on a rock-cut watercourse, twelve feet deep and six feet high; and across this lie the voussoirs of another and consequently older arch. This channel was traced north and south, sometimes hewn in the rock, sometimes built in masonry; and to the north a branch to the east was found to lead to a rock-hewn circular cistern, which is half cut through by the Haram wall.

Before attempting to reduce this chaos of facts to order, I must ask you to accompany me round the south-west angle. Ninety feet from it a shaft was sunk along the Southern wall, and at a depth of eighty-seven feet rock was reached. A water-course was found here, cut through, and so later than the Haram wall. This was traced six hundred feet to the southwards, and we find that, as the diagram shows you, here is the true ancient bottom of the Tyropœon. The present western Haram wall has encroached across the valley, and is built on its western, not its eastern slope. And further, Mr. Warren has ascertained that the passage leading from the Double Gate has passed through, and so is later than, certain water-channels.

Now, let us see if we can read the riddle.

Earliest in time we find these various water-channels, the work it may be of the Jebusites, it may be of Solomon, or some later king. Next we must imagine the second temple (for of the site of the first we can as yet say little, except that we may conjecture that its Holy of Holies, *ἅγιος*, must have occupied the same site as the Holy of Holies of the second), with its western wall extending to the edge of the Tyropœon, with the bridge broken down in Pompey's siege, connecting it with the upper city, and whose voussoirs, I believe, we have found lying beneath the pavement under Robinson's Arch. Then Herod comes upon the scene. We may be sure he did not dare to change the site of the Holy of

Holies, and so when he determined to extend the outer temple to the westward he could only do so by building the new wall, the one we now see, on the futher side of the Tyropœon; while at the same time he built Robinson's Arch. Its voussoirs lie on the pavement beneath, and as only two generations elapsed between its construction and demolition, we should from that suspect that the pavement also is Herod's work; and there is collateral evidence of this.

Mr. Warren has observed that all along this wall the mighty stones up to the level of the pavement, though having the Jewish bevel, have their faces left rough; the presumption being that they were not meant to be seen. Above the pavement the stones have their faces worked smooth, as at the Wailing Place; and we can now understand the passage in Josephus (*Wars of the Jews*, book v., chapter v., section 1), "Yet did not the entire depth of the foundations appear, for they brought earth and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city."

And now we are in a better position to identify the four western gates of Herod's Temple. One led by a passage across the valley; this must be Robinson's Arch, or Wilson's Arch, probably the former. Two led down into the Tyropœon; one of these must be Barclay's gate; where, by-the-bye, Mr. Warren has found that an earthen embankment exists on a level with the sill, supported by a retaining wall. Where is the other? Mr. Warren has examined a disused cistern which passes under the Haram wall under the Bab-el-Mathara, north of Wilson's Arch. It reminds him somewhat of Barclay's gateway, and he suggests that it may be one of the western gates; but I doubt if we can carry Herod's Temple so far to the northward. The wall has been carefully searched below the present surface for a second gate, but in vain. I can only suggest, for want of a better hypothesis, that we must find the second gate into the Tyropœon suburb in Wilson's Arch. A fourth gate was approached by a great flight of steps from the Tyropœon. Where shall we look for this? Now no continuation of Robinson's Arch to the westward can be found; no piers, only remains, some of which may be the remains of the xystus or gymnasium. Some abutment there must have been, to resist the lateral thrust of the Arch. So we are reduced to conjecture that there must have been an earthen embankment or earthen ramp; or else it has occurred to me a flight of steps may have rested against the western pier. But this is not a very satisfactory explanation. I think we can find a better. Just south of Barclay's gateway, Mr. Warren has found that for a short distance the bevelled stones have rough faces above the level of the pavement under Robinson's Arch, and there must have been some reason for this. May we conjecture that against this rough masonry rested a mighty flight of steps, such as we find in the ruins of Persepolis, the space between the wall and the



actual steps being filled in with some form of concrete, or rubble masonry?

And now let me turn to the Southern Wall. The diagrams will show you, better than any laboured description of mine, the enormous mass of débris which has accumulated against the southern wall, and half-filled the Kedron valley. It took but a short time to draw that diagram, but its data were obtained after many weary months of perilous work. I have spoken of the eighty-seven-foot shaft near the south-west angle. From its base to the rock surface of the Haram is one hundred and thirty feet, to which we must add at least sixty feet for the wall of the southern cloister of Herod's Temple; one hundred and ninety feet of masonry such as the world can find no parallel to, out of Syria, not even in Egypt; thirty feet higher than the Coliseum at Rome.

Twenty-two feet below the surface here, and twenty feet above the pavement under Robinson's Arch, runs a limestone pavement, under which were found the seal of Haggai, the son of Shebaniah, and some lamps with Christian inscriptions, which you will see in our cases to-night at the Soirée in the Great Hall. Below this pavement, the stones are much better preserved than above it, and we may perhaps infer that this has resulted from the accumulation of the débris of Herod's Temple having preserved the stones so far from weathering, after the pavement was laid down.

And, finally, let me direct your attention to the very curious masonry found in this shaft. For thirty-three feet below the present surface, we find the ordinary bevelled and smooth-faced stones; then come courses of a section I believe unique in masonry. The diagrams will best explain this. Mr. Warren's description is as follows:—"The tenth and remaining courses differ from any seen above ground at the present day. The faces of the stones appear as when they were brought from the quarries, roughly dressed into three faces, and projecting in some cases eighteen inches beyond their draughts, which are about four to six inches wide, and most beautifully worked."

You will observe that the rock, some of which has been scarped away across the summit, is on a level with the sill of the Triple gateway, whence the ancient surface slopes down rapidly on either side. Mr. Warren has traced a remarkable course of huge stones, level with the rock here, and with the sill of the Double gate and the floor of the vaults known as Solomon's stables, from the Double gate to the south-east angle, and for twenty-four feet along the east wall; and he thinks that he has detected in it a slight convex curve like the entasis of the Parthenon; an expedient which would be needed to obviate the optical illusion, which would cause a really horizontal course to appear dished down in the centre, when in such sharp contrast with the steep convex curve of the ground. This course is composed of stones, nearly six feet high,

the usual heights being three feet three inches, three feet six inches, three feet nine inches. We may infer, therefore, that this portion of the wall is of one date; it is about six hundred feet long, and thus answers so far to the dimensions of Herod's Temple, as given by Josephus. To whom can we ascribe its construction?

Now, close to the south-east angle, Mr. Warren has found some marks on the buried stones. Of these, some are masons marks, but some are letters. Monsieur de Vogüé, I believe, considers them to be Himyaritic or Idumæan, and if so, this would point to Herod the Great, or Herod Agrippa. But Mr. Deutsch pronounces them to be Phœnician. If this be so, the only Phœnician artisans at Jerusalem of whom we have any account are the artisans lent to Solomon by Hiram, the king of Tyre; so this may be Solomon's work. But do not build too confidently on this foundation. Phœnicia was no farther from Jerusalem than Scotland is from Liverpool, and workmen may have been brought thence by others besides Solomon.

The discovery of this course of stones is, it must be admitted, a difficult nut to crack for those who, like myself, hold to Mr. Fergusson's theory of the site of Herod's Temple, and indeed I must confess that I have never been able to get over the difficulty caused by his placing the south-eastern angle on the centre of Ophel, in place of the present south-east angle. Still I have never seen any answer which satisfies me to the arguments derived from the position of the Double gate, the inter-columniation of the columns of the southern cloisters, and from the dimensions thrice given, in three different modes of measurement, of the extent of the outer temple, viz., a square having sides of six hundred feet. Josephus was a born general, and so must have had an eye for distance. He had paced these cloisters for years and was familiar with every stone. As a member of the staff of Titus, he must have studied the dimensions of the Temple walls as carefully as a commanding engineer officer studies a front of a modern fortification selected for attack. I can only suppose that Herod found this wall to his hand, and built on to it to the westward.

All along this eastern part of the South wall the stones are bevelled, with smooth faces, until within twelve feet of the rock, so the presumption is that all this part of the wall was built to be seen.

Under the Single Gate, Mr. Warren has found a narrow passage, built of smooth-faced bevelled stones, the object of which is not apparent; and he hazards a guess that under the present Solomon's stables may be another lower tier of vaults. As the débris at the south-east angle is seventy feet high, there is plenty of room for them.

And now I must pass from Ophel, which would require a paper by itself, merely calling your attention to the wall discovered here.

It abuts against the south-east angle, but the joint is a straight joint, and the batter much slighter, so it is of a different date. It has been traced seven hundred feet along the brow, with gates and towers, one of very curious construction ; and the line seems to be carried on by a ruined tower near Siloam, and a scarp on the reverse or western slope of the tongue of land. We have no means of determining who built it. Manasseh built here, but I hardly think this is his work.

I now pass on to the East Wall, and here the presence of the great Mahomedan cemetery has prevented our doing very much. However, the ground near the Golden gateway has been examined, and a very large overturned pillar found there ; but Mr. Warren failed in reaching the wall itself. But important discoveries have been made at the north-east angle. Here is a tower projecting seven feet from the wall ; but Mr. Warren, on sinking to the foundation of the wall, found that the wall runs straight from south to north, and beyond the present apparent limit of the tower, and shows no projection corresponding with the tower, and so the wall continues for a height of forty feet. At that point the tower starts from the face of the wall, the projection of seven feet at the surface being thus gained. The whole Haram wall leans back, has what is called a batter, like the scarp of a fortress, to resist the thrust of the earth behind. Now, the general batter of each course is about five inches. Where the tower leaves the wall the batter of each course of the tower is only one and a half inch, as compared with the five inches of batter of the wall. Thus the projection of the tower increases with every course, until at the surface it reaches seven feet. A projection in the east wall, near the south-east angle may be a similar and corresponding tower ; and this construction reminds one of the pilasters starting from smooth-faced bevelled masonry in the Haram at Hebron, and at the unfinished palace at Arak-el-Emir. This last is the only building with bevelled masonry, to which we can absolutely assign a date, B. C. 180. Up to the level of the pavement under Robinson's Arch, the bevelled stones of this north-east wall have rough faces, and on the bottom stones of the wall to the south are found characters similar to those at the south-east angle.

Just north of the Tower, a curious chamber has been found, something like the passage under the Single gate, containing apparently an overflow from the neighbouring Birket Israel. Mr. Warren supposes it to be of the time of the Jewish monarchy, but I fear time will not permit me to endeavour to describe its character. I must refer you to his letters in our Quarterly Statement of Progress, published this month.

And, finally, between this north-east Tower and the Golden Gateway, Mr. Warren has found a deep valley running up through the Birket Israel, probably to the Bab az Zahireh. He has not reached the bottom yet, but so far as he has gone he finds that the débris is one hundred and ten feet deep, and the platform of the

Kubbet-es-Sakhrah one hundred and sixty-five feet above the point reached. This is certainly a discovery of first-rate importance, but I must not tarry to discuss the lessons it may seem to teach us.

The northern face is occupied by the Turkish Barracks and the Birket Israel. The bottom of this latter has been ascertained to be one hundred feet below the level of the Haram, and the west side to be of rock, in steps. Under the barracks, a second passage, partly rock-hewn, partly vaulted, has been found side by side with the one described by Captain Wilson. It passes within the Haram, and if we could get permission to follow it, it would doubtless lead to valuable discoveries. For the present we may conjecture that it was some secret passage to Antonia, possibly the passage called Strato's Tower, mentioned in Josephus.

Inside the Haram, Mahomedan fanaticism has prevented Mr. Warren from doing much. I will not weary you with descriptions of tanks and water-channels, examined and measured. But he has made two discoveries of value, which I will touch on. On the north-west portion of the strange knoll of rude rock which rises under the Kubbet-es-Sakhrah, are two slabs; Mr. Warren has raised these, and found a passage two feet wide and eleven feet long, rock-hewn. I cannot conjecture its object. And he has ascertained that along the northern face of the platform of the Kubbet-es-Sakhrah there runs a vault, with an elliptical arch, and with side bays arched with a pointed arch, and with its southern wall composed of scarped rock, forming the northern face of the platform. I scarcely dare, in the presence of Mr. Williams, to hint at a conjecture which has been advanced, that we see here the foundation of the Basilica of Constantine.

And now, ladies and gentlemen, I have led you round the Haram walls; a dull road, I fear it has been, it must have been to those who do not know how all these detached facts bear on the many theories advanced, and the absorbing interest of the study of them. A mere matter of archæological interest, you may say, barren of practical influence on human affairs. True enough, but surely I may claim that no archæological inquiry should have a greater interest for us. For if any city can claim to be a *γῆς ὀμφαλὸς*, a navel of the earth, it must be Jerusalem, the one common point on which can centre the religious sentiments of every warring sect of Christians, Mahomedans, and Jews. For from this Haram-es-Shereef, this "fons perennis aquæ," this spring of living water, of which Tacitus had heard, flowed, to use the grand metaphor of Ezekiel, the broad rivers of the Jewish, the Christian, and Mohammedan Faiths. And so I am proud, as an Englishman, that this work has fallen to my countrymen to do. And do not suppose that it has been carpet service on the part of Lieutenant Warren, and Sergeant Birtles, and the men of the Royal Engineers. It has needed no little tact to deal with Turkish authorities and others, actively or passively hostile; no little

physical courage to face the dangers of shafts sunk through débris where, to use Mr. Warren's phrase, the shingle once set in motion runs like water; where every moment may bring down some mighty column or stone, lying among the débris, just where it fell, dislodged from above by the Roman legionaries, to smash into splinters the gallery frames. It has needed no little *morale* courage to bear up, with body and nerve shaken by Syrian fever, against the worry and disappointments of three years of work.

And much, very much, is still dark and uncertain; but we are struggling into light. From time to time, Mr. Warren brings up some jewel, some precious fact, out of his dark shafts; and thus we, as a child puts together a puzzle, "slowly, slowly, creeping on from point to point," are putting together the topography of ancient Jerusalem; perseverance, courage, and skill are winning their way; underground Jerusalem is rendering up its buried secrets. In addressing the Clergy of England, I am addressing an audience which can and will appreciate the work which we have begun.

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## ON THE RIVERS OF DAMASCUS AND THE WATERS OF ISRAEL.

J. MACGREGOR, Esq., read the following Paper:—

I propose to consider the question put by Naaman, the Syrian prince, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" and to compare some of the physical features of these streams, of which many parts have lately been seen for the first time, in the voyage of the *Rob Roy* canoe.

In several particulars, the Abana, the Pharpar and the Jordan are alike. All of them rise not far from the same Mount Hermon, and they all flow into the heart of the country, but they never reach the ocean.

From the district of Coele Syria, the River Orontes flows north, the River Litany flows west, the River Abana flows east, and the Jordan flows south.

The Abana and the Pharpar end in great marshes and lakes, about twenty miles east of Damascus, and they are vaporised into clouds by the heat of the desert.

The Jordan ends in the Dead Sea, and it is raised again from thence by the hot sun of that steaming cauldron—the deepest depression on the surface of the globe—until the south wind blows these fleecy clouds towards the snowy tops of Hermon,

where they mingle with the waters of Abana and Pharpar, also in the sky; and then they are congealed into snow, and trickle down once more to go their endless round. Thus, in their birth, and in their death, the three rivers are similar, both in the manner and the place — nay, their very waters may have been interchanged a hundred times since first they began to flow. But, in other features the rivers are quite unlike. The Abana flows at a high level. The Jordan flows down lower than any river in the world, and thus it justifies the name it bears, which means 'Descender.' The Abana waters the oldest town in the world, and a splendid plain, and a hundred villages; while the Jordan scarcely waters a few acres of land. It flows by no town whatever, and it never had any navigation in its stream. This is because its channel is deeply cut, and far below the country around it; and because its periodical floods make the shores unsafe to build upon. The Abana, after a swift run of twenty miles, reaches Damascus; but it is already divided into six streams, led off in various directions even as long ago as Solomon's time, and forming now the sole supply of water for some hundreds of thousands of people and of countless flocks.

The *Rob Roy* canoe entered Damascus by this river, and then went on through jungles and woods, through smiling plains and desolate wolds, until we reached the silent end of the river in the wild morass of Ateibek, where wild boars, hyænas, and other fierce animals haunt a dread wilderness of reeds and canes, so thick that no man before has gone into it and come out alive. Three years ago, a boat with three men in it made one more attempt, but they all perished; and it was only with the greatest difficulty, and with a compass and flags I placed on the tallest canes in going in, that I could find my way through this dense covert and back again. The Pharpar rises in Mount Hermon, and it winds excessively until it reaches the strange lake of Hijaneh. The name 'Pharpar' means 'crooked,' and never did I see so winding a stream as this. The Pharpar does not come nearer to Damascus than eight miles, and its waters are by no means so useful for irrigation as those of the Abana. The lake it flows into is, however, far more interesting than the watery grave of Abana. Hijaneh lake is twelve feet deep, and is not a mere marsh, though it is covered with cane twenty feet long. The lake is only about three miles wide, and on the other side is a hill of Bashan, up which I mounted, and from which I could discern several of the deserted "giant cities" which still remain untenanted, with their stone doors, stone window-shutters, and floors, and walls, and roofs all entirely of stone.

The Jordan has three sources, all of them gushing fountains, pouring water always. The farthest off is that of Hasbeya; the fullest is that of Dan, where the "golden calf" was placed, the most celebrated is that at Cesarea Philippi, on the mountain near which our Lord was transfigured with Moses and Elias. Three



streams gush from these, the Hasbaui, the Leddan, and the Banias, and they join in the waters of Merom, a marshy hollow, eighteen miles long, and hitherto not passed by any man.

The *Rob Roy* floated on each of the three streams, and at last descended into the marsh, and finally to the lake of Hooleh, after the Arabs, who frequently attacked me, had at length shot at and caught the boat, and carried her, with me inside, to their tents, where I passed two days in captivity.

I do not give here the history of these strange adventures. These will be published in a few weeks, with numerous pictures, but I present three maps, all of them quite new, and each of them far more correct than any seen before.

The first shews the rivers and lakes of Damascus, above described. The second shows the morass of Merom, and the lake of Hooleh, where several of the unpublished observations of the Ordnance Survey are engrafted on the map made by the *Rob Roy*. The third map is the first correct representation of the Sea of Galilee ever published, for it is copied from a photograph of the Ordnance Survey; and therefore now, for the first time, we can really see the size and shape of the wonderful lake where Christ and his Apostles did so many deeds of glorious majesty, and spoke forth the truths that have shaken the world, and shed light for ever on the dark night of mankind.

The marsh of Hooleh consists of a huge floating forest or jungle of papyrus. This is the largest collection of that curious plant known in the world. A picture, of life size, is hung up for inspection, with its green stem ten feet long, and its red roots five feet deep.

In this was found the new mouth of Jordan, and the *Rob Roy* mounted three miles, until it reached an inner lake, above which is a barrier totally impassable, and of half-a-mile in thickness. This is the only part of Jordan left unseen, and it may safely be said that nothing but a fish or a flying bird can see it.

In the lake of Galilee I spent about a fortnight, and the record of discoveries there is too long to give on this occasion, but a diagram now before us shews that this lake is six hundred and fifty feet below sea level; and the Jordan passing through it still goes deeper down, for another seven hundred feet, until it ends in the Dead Sea, the bottom of which is nearly one mile below the level of the source of the Jordan.

The following summary has been carefully made of some principal features of the River Jordan :—

From the Hasbeya source to the Dead Sea the direct distance is about one hundred and twenty miles.

I estimate the addition to be made for winding of the channel, from the source to the end of the sea of Galilee, as twenty per cent., and for the rest as one hundred per cent. (judging from Captain Warren's outline of that part.)

This would make the water in the first part to be sixty miles long, and in the second part one hundred and forty miles, or, in all, two hundred miles of channel from the source to the Dead Sea.

The Hasbeya source is seventeen hundred feet above the Mediterranean, and the Dead Sea is thirteen hundred feet *below* the Mediterranean, so that the total fall of Jordan is three thousand feet, which would be fifteen feet per mile of its channel, or twenty-five feet per mile of its direct distance.

If we subtract the lake of Gennesareth, and the lake and marsh of Hooleh — twenty miles together — the fall, in the remaining one hundred miles of direct distance, is thirty feet per mile.

[The paper was illustrated by diagrams and large maps of the Abana and Pharpar, and of the Upper Jordan, drawn by Mr. Macgregor; also by a large map of the sea of Galilee, copied from the hitherto unpublished Ordnance Map of that lake. These three maps are now published in *The Rob Roy on the Jordan*.]

## DISCUSSION.

The Rev. Dr. TRISTRAM directed attention to the nooks and corners of the land, which had yet, he said, been but very slightly explored, and expressed his opinion that if they searched the country thoroughly, taking in their hands the Book of Joshua — the Domesday Book of Israel — they would find that every place named therein could yet be identified in the vernacular of the country. His remarks would scarcely be understood without a map; the references to localities were so numerous that the Reporter was unable to follow him.

Captain WILSON said, after the very able papers which had been read, there remained very little for him to say, but he would say a few words about the peninsula of Sinai, in which he had spent the greater part of last winter. A curious fact was, that on the plain on which the Israelites were supposed to have encamped, the cold was extreme; and yet we did not read in the Bible that the Israelites suffered from cold, although, going up from the warm country of Egypt, they must have suffered from it very much. It might be interesting to the Congress to know that the stone circles marking burial places, were arranged exactly in the same manner as the circles in the North of Scotland — generally three stones and a large one in the centre; and the bodies were buried in the same manner as those of the ancient inhabitants of Britain and Scotland. With regard to the discoveries about Jerusalem; when he thought how much had been done since the year 1864, when he first went out there, and the survey commenced, he was in hopes that in a few years great things would be done, and that we should soon hear that the site of the Temple had been discovered. In prosecuting his researches, he very often had to go underground, and in one of his excursions he found a portion of one of the old entrances to the Temple. It was known as Barclay's entrance. It was never known how the approach to the Temple was carried from this. He found several holes to the east of it, and thinking that, if anywhere, the real passage would be found there, he had himself been lowered down one of the holes until he came

to water, into which he was lowered up to his waist. He lighted a piece of magnesium wire, and found a magnificent passage, which evidently ran from Barclay's gateway into the area of the Temple, and then entered a magnificent domed chamber. The difficulties which those who worked underground had to undergo were very great. The shafts and galleries were very small places indeed, only about three feet square—sometimes hardly that. And the men had to work quite in the dark, and had always the uncomfortable feeling that they might come to some loose rubbish, which ran into the shaft in a very dangerous way. The shafts were a hundred feet deep, and from the centre and bottom of them galleries were driven out in different directions. Sometimes the Arab workmen got frightened, and would not work at all, and no Arab could be got to do the first moving of the rubbish at the head of the galleries. On his journey through the country towards the north, he found a very curious hill, and on the top of this hill were the foundations of a very old Church, perhaps one of the earliest of the Christian Churches. It was rather curiously situated, and was evidently the hill from which Abraham and Lot took a view before they separated, Lot choosing the Valley of the Jordan, and Abraham, the other part of the country. This had some bearing on the site of the cities of Sodom and Gomorrah. In all probability, these cities must have been on the northern shore of the Dead Sea. An erroneous opinion had become very common, that the Dead Sea had something to do with the destruction of the cities, but there was no mention of water in connection with their destruction; it was simply caused by fire and brimstone. It was supposed that the Church on the top of the hill was built on the exact site on which Abraham built his altar. Whilst carrying on some explorations on the top of the hill, described by the Rev. Mr. Williams at the Church Congress last year, as that from which the reading of the law evidently took place, his men used very often to converse with persons passing along the valley below, so that the fact that voices could be heard from the top of the mountain to the bottom, was quite proved. It hardly appeared necessary that the whole of the congregation of the Children of Israel should hear the exact words which Joshua spoke. The blessings and curses seemed to have been perfectly well known by the Israelites before they went into the country, but the sound of the voice could be heard at a very great distance, and the people would know when to make the responses. In Galilee, he and the other explorers made a great many discoveries of Jewish Synagogues, two or three of them of the time of our Saviour, and in which he probably preached. They took a number of photographs, and also made plans of the Synagogues, determining their character and form, and several peculiarities about them, not known to exist before. On the lintel of one Synagogue there was an inscription in Hebrew, and on each side of it the defaced sculpture of two lambs lying down. They also found the Synagogues invariably built north and south; and, contrary to all expectations, the towers were not on the northern, but invariably on the southern side, and every Jew, on entering the Synagogue, would of necessity turn his back on Jerusalem.

The Rev. GEORGE WILLIAMS said he could not tell the Congress what suffering he had been exposed to, in hearing a vast variety of what he believed to be false views put before the meeting, and knowing that he should not have the opportunity of replying to, and correcting the false inferences drawn from the facts. They all accepted the facts, because, happily, the Royal Engineers had put it out of their power to question them. He should confine himself to a single observation with regard to the general question of the topography of Jerusalem, and that was that every thing that had been discovered in and about

Jerusalem, and in and about the country, by the Surveyors sent out at the cost of the Palestine Exploration Fund, and by other explorers, such as Dr. Tristram, confirmed, in the most remarkable manner possible, the statements of the great historian, Josephus; and that was to him the greatest satisfaction to be derived from the discoveries of the officers of the Royal Corps of Engineers. For he thought that if the discoveries which had been made all verified some of his statements, they were bound to trust all the more those statements which had not yet been verified; and if they were to accept Josephus as an authority, then a certain theory as to the site of the Temple, to which he was surprised to hear that Mr. Morrison still adhered, must fall to the ground. He would only ask the Congress to take all they had heard, with regard to the topography of Jerusalem, *cum grano salis*. They had heard very little of the bearings of the discoveries which had been made on the sacred history of the New Testament, and there was not time to go into the question then. He regretted that this great subject had been pushed into a corner at this Congress, as at the last, and he hoped that the day would soon come when it would be able to vindicate a position more worthy of such a great and important subject.

The CHAIRMAN :—And now, ladies and gentlemen, it is my duty to bring to a close this series of formal papers and speeches; and I must confess, that, although the business of these various discussions has involved some fatigue to some of us, it is with very great regret that I am obliged to say that this is the last formal discussion of this most successful Liverpool Church Congress. We have reason to thank God that we have been able to go through this busy week with so much satisfaction to us all, and now we will conclude by asking his blessing.

The benediction was then pronounced by the Dean, and the meeting separated.

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## ADDITIONAL MEETINGS.

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### I. — MEETING OF WORKING MEN.

In order to take advantage of the presence of a large number of distinguished men in the town, the Executive Committee had made arrangements for a Meeting of Working Men. The term included a few others, not engaged in manual labour, who, in all probability, would be unable to attend the ordinary Meetings of the Congress. This assembly, the largest that was brought together during the week, took place in St. George's Hall, on the evening of Thursday, the 7th, at Eight o'clock. The number present amounted to at least three thousand.\* The chair was taken by the Lord Bishop of Chester, President, and the Meeting was opened with prayer.

The CHAIRMAN said:—

From the time of my becoming Bishop of this Diocese, I have not seen a more gratifying sight—and I have seen many in this great town of Liverpool—than the way in which this Hall is filled this evening.

I believe that every one who will address you to-night may claim the privilege of calling himself a working man. In my own case, certainly, I have led a life of hard work throughout; and I gladly avail myself of an opportunity for saying that I consider this one of many things for which I am bound to be thankful to Him who leads us to our different places in this world. If I have done some hard work, as I believe people were kind enough to think that I did, for forty years, in various positions in the University of Oxford, I may, perhaps, be allowed to say that I have worked harder than ever since I was appointed Bishop of Chester.

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\*The best plan for distributing the tickets for this meeting, early engaged the attention of the Committee. It was at length determined that they should be given gratuitously, through the agency of the Clergy of the town and neighbourhood. It was also felt that small tradesmen, master workmen employing a few men, shopmen, clerks in offices, &c.—all of whom are an important part of the population, yet few or none of whom were likely to attend the Congress—should be admissible. By the removal of a large number of the seats in St. George's Hall, the Committee were able to provide room for three thousand; but the applications from the various Incumbents far exceeded this number. The tickets were distributed to eighty-eight Incumbents, the largest number given to any one being fifty. About two thousand four hundred were given to Clergy within the Borough, more than three hundred to those in the suburbs, upwards of two hundred to those in Cheshire, and about fifty to Clerical members of the Committee at St. Helens, Wigan, Newton, and Chester.

One of the best of the old Greek Poets, who was enabled to convey in his beautiful poetry some of the highest morality, said, "Above all things, work is the light of life." Certainly, I have found it so in my own experience. But you and I, my friends, can remember that one who enjoyed better light and higher guidance than even Pindar ever attained, spoke, in a well-known Psalm, of work and labour as one of the instances in which the gracious action of Divine Providence is shown in the arrangement of this world of ours, "Man goeth forth to his work and to his labour until the evening." The Psalmist gave man's daily work a place in his enumeration of the signal displays of God's goodness as well as of God's power.

And now, let me introduce to you the Archbishop of York, a brother working man, of whose friendship I am proud.

The Archbishop of York—My Lord Bishop, I regarded my duty of this evening with something of apprehension, before I came forward to face this audience ; but now my feeling is deepened into positive awe, on finding myself face to face with this very large body of genuine working men, gathered from one of the most important towns in this kingdom. And I feel, and it is with apprehension and awe, that the words which I speak now may be regarded as a kind of pleading on behalf of my mother Church of England, with those working classes who are supposed to have become estranged from that Church of England ("No, no"). I am glad to hear that remark, because it jumps with my own conviction.

In this hall to-day, we have heard many very candid speeches, and I almost think that our candour has been unduly pushed ; and I think that in recognising—as it was generous to recognise—the excellence of other bodies of religious people, we have been a little unjust to that body which we more immediately represent. I therefore hope that to-night we, a meeting of working men, may be able to strike the balance more justly, more exactly, than at the more learned meetings which have been held in this hall before.

I am neither going to depreciate, nor yet unduly to extol the work that has been done ; but I think that at this particular crisis of the National history, it is more than ever before important that the Clergy and the Laity should understand one another. That we, for our part, should have justice done us for what has been already received ; and that you, for your part, should have the power freely to say wherein we have come short, and in what respect we are to work more for your advantage in the future. We have come here from different quarters of the empire, bringing each of us our little parcel of what we call opinions or views ; but I think that when we come to a meeting of this kind, we are for a moment permitted to abandon our little opinions and views on minor though important matters, and that we may be permitted to take ourselves up into a higher level, and to consider Chris-



tianity as what it is—a fight with all the evil that is in the world, a fight carried on under the banner of a Master who, though He appears to have left us, is with us still. And I am not going to-night to stoop—may I venture to use that word?—to stoop to any merely controversial topic. I am going to ask you, and to ask myself, in what respect the Church of England has fought with the evil that is in the world, how far she has overcome it, and wherein she may seem to have come short?

Well, then, I consider that evil, so far at least as it affects men, consists in three parts. It is either error of the understanding, which is what we call *ignorance*, and that is a great evil; or it is error in the conscience, and that is what we call *sin*; or it is *suffering*, which belongs more to the heart and feelings. Now, with regard to ignorance, education is the very question of the hour. We hear it debated on every side; and I will put this at the beginning of my remarks, that, whatever scheme may be adopted for the future, the Church of England has in the past, by its voluntary effort and self-denial, secured seventy per cent. of the education now going on in the country. I am not going to found any boastful remarks upon this; but it is fair that you, the working men of England,—for you represent them well,—it is fair that you should look at this fact, that, whilst the nation has by its Legislature been almost standing still in the matter of Education, the Clergy of this country and the richer Laity have not been standing still; and that they have so far worked for you, that seventy per cent. of the education of the country has passed into their hands by common consent.

How has that come about? It has come about in a manner by no means wholly right or healthy. It has come about in great part by the personal self-denial of the Clergy of this country. It has come about because they, whether they had the means or not, felt, one after another, "This parish must not go without its school." They have counted, perhaps, upon the support of the Laity. In some cases, I fear, they have been deluded; but they have gone on with every effort, and so it comes about that a man often gives a tenth part of his income,—I am speaking what I know,—although that income amounts but to a modest sum, in order that the poor of his parish may not go without education. Still, I know as well as you do, that the education of this country is in a very unsatisfactory state, especially in the large towns. Who is chargeable with this? A past generation, no doubt, in a time of general spiritual deadness, did nothing for the growing masses of the population. So, with wave after wave of population pouring over our large towns, who did not go to the Churches where there was no room, and could not go to Schools because none existed, men looked on with a kind of mute despair. And now, this generation, waking up, and moved, I trust, by true and holy impulses, sees that it has not only to do its proper work that

belongs to a generation, but that it has to overtake the neglect of half a century—I might almost say, of a century and a half.

It is not in a satisfactory state, and what are we to do? Will you be rated? I do not know whether the subject of education has occupied your minds very much; but my private opinion is that, if a measure were proposed to-morrow in Parliament that you should all be forced to send your children to school, that a strict surveillance should be kept over you to see whether you did so, and you should be punished with fine if you did not,—I venture to say that that system would meet with a very hard reception from a large proportion of the working classes. But then, I also say that you, who are now to be our governors, must be educated governors. I purposely classed ignorance with sin and with suffering, because the mischief caused by ignorance and stupidity in the world is enormously great; and I for one decline, if there is any escape from it, to be governed by a number of ignorant people. Now, you must not expect all this to be done by the Clergy. We are perfectly ready and willing that the bonds which connect Clergy and Laity should be drawn much closer than ever they have been drawn before. But that means obligations on your side, as well as obligations on ours. It means that the man who is earning £2 or £3 a week must be ready to send his children to be educated, regarding it as a great privilege; and not that he should request that they should be taken to be taught as a matter of almsgiving and of charity. If you wish, then, that the movement which has gone so far should go further yet, it lies with yourselves; it lies with the richer Laity of this country; it lies also with the Clergy, who are ready to do it; and the voluntary principle, which has done wonders already, will manage to keep pace with the whole education of the country.

Now, then, I will speak for a moment, if I do not weary you, on the second of these great classes of evil,—the second and the great one,—sin. I feel myself standing before you, as I said, pleading the cause of my Mother Church, and I do say that her preaching and her teaching, her uncompromising denunciations of evil, have not been wanting. I am not, indeed, satisfied, and I will tell you why. But first do justice to the fact that you have no system here amongst us of those indulgences and dispensations by which people are taught that a thing which is wrong in itself may be made right by a little ecclesiastical handling. You have here a body of faithful men who, belonging to and mingling with the families to which they minister, leaven the whole family life in England, and make it pure and high. And I will not give up the Church of England, in this respect, to any denunciations on the score of unfaithfulness.

Unfortunately, if one is to be candid, one must also make some admissions. I doubt, myself, whether the Clergy of the Church of England have not come short in one respect. There are great social questions which involve sin; and I think the Clergy—and

lately more especially—seem to have been rather drawing away from social questions, and shutting themselves up in a theological circle only. It grieves me when I hear, as I have heard lately, a question put to me like this :—“ Why is it that the Clergy of the Church of England stand aloof from a movement in favour of temperance, and other like movements ? ” I am unable altogether to deny the justice of such an imputation. I respect, at the same time, the feelings which guide the Clergy. I think they stand aloof because they think they have no strength or skill to deal with politics, and they leave these questions to the Legislature. But this particular question of temperance, I humbly submit, ought to be the very province of the minister of Christ ; for you know as well as I do, that when I am saying these things I am not saying anything that threatens your freedom. You know as well as I do that the curse of this great country is the vice of drinking. You pay £21,000,000 a year to the revenue as the tax upon drink alone, and that represents a consumption upon drink of £80,000,000 a year. [A Voice : Ninety millions.] Some one says, ninety millions. I won’t quarrel with the figures, but at all events I am safe with eighty millions a year ; and, mind you, that comes in far too large a proportion out of the earnings of the working classes. And what does it mean ? Why it means everything that is evil. It means that the working man, having £2 or £3 to take home every Friday or Saturday, divides it into two portions—say £2 10s. for himself, and 10s. for his wife and family. [A Voice : Even not so much as that.] Somebody says, Even not so much as that. Bear in mind that remark, for I wish to come to it presently. It means beside that, misery to the wife, starvation and rickets, and wretchedness to the poor children ; it means discontent of the worst kind engendered in the man ; it means that the noble class of working men, of which you are, I believe, the favourable part—the noble class of them is wrecked and ruined by this abominable vice.

Now, I am often told that freedom must not be interfered with, which means that a man may get drunk if he likes ; but I come back to the remark of my friend below me, and I say, What about the freedom of the women ? Five-sixths of the income wasted, and one-sixth handed to the wife to maintain the house ?

Talk of justice and liberty, when things are divided and adjusted upon such a scale as that ! Why, you see it won’t stand for a moment. The law perpetually interferes when men are doing foolish things against public policy, and the law has a right to interfere in this case. And, moreover, the law has lately interfered in a most beneficial manner, in the last session of Parliament, by putting restraint upon the indefinite multiplication of those abominable beershops. You may call it an interference with justice and freedom ; I call it a limitation on the power to set traps for the unwary, by which their souls are ensnared.

Well, then, I am glad to think that now this great question has

been taken up by the working classes themselves. From what has passed during the last year—I see abundant signs of it—I believe it will remove the one difficulty which the Clergy have felt, and that they will go along with you in that movement, as in all others of a similar kind. For indeed we have but one common object, and that object, as I said, is the removal of those things which hurt men, body and soul, so that evil may be put down and the happiness of all be promoted.

I come to the third point—the relief of suffering. May I not claim for my Church—for our Church—may I not claim for it this, that in every form and mode it has tried to alleviate the misery that is around it? I have looked over from time to time—for this is not my first visit here—I have looked over the lists of your charities, and I know they are many and great. I know, too, that no one is ever able to say that, when he has summoned a Clergyman of the Church of England to the bed where his relative is lying sick, or at the point of death, he has been coldly received or refused, or even that there has been undue delay in hastening to the rescue. And I think it will be admitted that the Clergy of the Church of England have not stinted their efforts to those who have professed to belong to their own communion, but they have been willing to go wherever they were sent.

Then, I must here again confess to you that there are many shortcomings—that there are many things we have not done. I am afraid you could, if you tried to pose me, bring against me a catalogue of unrelieved misery in this town, or at the east end of London, that would put us all to shame, and fill us with horror. That may be so; but I tell you that this evil must be met, not by the struggles of the Clergy, who are the few, but by the spirit of our Lord infused into every class, moulding us all into one, and making the Clergy as well as the Laity active instruments in the work of our Church. There was a great landowner in Yorkshire—there are not many like him—but some one asked him to subscribe to an asylum for teaching the deaf and dumb, and he said, “What, cannot they leave even those poor afflicted creatures alone?” Well, we mean to leave nothing alone. The work of a gathering like this is to stir the feelings, hearts, and minds, that we may see new forms of service, new modes of activity, in which we may do good. I trust I shall go away from this place with that kind of thought in my mind. I would fain hope that many of those upturned faces which I see before me—many when they go away from this will be sobered and saddened by the thought, “There are things we might have done, which we have not been doing, but we will try to do better in the future.” What are we, after all—clergy and laity all alike—but humble followers and imitators of the blessed Lord of Life? His life in the world, which was to be an example of our own, was a constant struggle with every one of these forms of evil.

He bore the petulant ignorance of disciples, and removed it; He saw the sinful impulse, and rebuked it, and planted the good feeling instead. He saw the suffering, the widow, the maimed, the afflicted, and spoke words of comfort, and did effectual acts. It is not profanation if I say that the Church at large does even greater things than these—greater, because it was said by our Lord that they should be greater. Greater they are indeed, for if it be our task to lift a whole nation from ignorance up into the light of knowledge—if it be our task to leaven by degrees the whole mass with the leaven of holiness, so that the love of God and the name of God may everywhere be known and honoured—if it be our task that no suffering shall exist on the earth but what we instantly are able and willing to flee to and succour, then I say that these things are greater because they are on a greater scale. But they are not antagonistic to our Lord Himself; they are indeed the works of the same great hand, working by a Spirit that lives, and moves, and breathes amongst us.

So then, I bring these remarks, to which you have so patiently listened, to a close. We take account of what we have done, and we find it comes miserably short. We will not sit down in despair; we will not say, "Oh, we have lost our hold upon the working classes, and that matter is settled." If we have lost the grip of your hands, we will put out our hand again and you shall grasp it. If our services are such that they do not attract you, well, we must arrange services that shall attract you. And you, for your part, if it should happen that, wearied with the interference of those set over you, you think you would rather be without the Clergyman altogether, and you think that the world altogether is a question of work and wages; I will ask you for your part,—I am not speaking so much of those who have come here, who, by the act of coming here, show they are thinking of other things,—but if any other class have allowed themselves to abandon altogether their hold upon the spiritual world, and to believe there is nothing but what they can see, and feel, and touch, and eat, I hope they will look at the work that has been done, because in that case their present creed will not satisfy them long. I am persuaded they will see, if they look closely, the divine impress upon what has been done for God and good in the world; and so we shall win them, and so meetings like this shall have a blessed reward, for we shall have encouraged our willing soldiers to fight the better under the banner of our divine Master, Leader, and King.

The BISHOP OF OXFORD advocated unity and charity among members of the Church, of all classes, and used the following words:—"The one thing I desire to see coming out of such a conclave as this to-night, and out of all the gatherings held in this room, is the admission of this, that we are one in Christ Jesus; that our differences are infinitesimal to every man who has learned to love the Lord Jesus with all his heart, and to see that

the one object of living is to have His life pervading our life, by the Spirit of God."

The BISHOP OF SODOR AND MAN gave some very interesting details of his experience among the Working Men of Lancashire, during the period when he was Rector of Warrington. He explained the relation of the Creed to the Scriptures, and added that Protestants had the best title to the term Catholic.

The DEAN OF ELY said that a College for Working Men, over which he had presided at Cambridge, failed, merely because the class for whom it was intended were too much occupied to attend it; and he showed at some length the mutual relations between science and revealed religion.

The Rev. Dr. TAYLOR spoke of the importance of personal responsibility to Almighty God, and of trying the spirits, "whether they be of God." But co-operation for good purposes is also necessary, and this was strongly urged. He announced that the grand motto should be, "The Protestant religion, and the liberties of England, we will maintain"; and he concluded by earnestly advising, "Watch ye, stand fast in the faith; quit you like men, and be strong."

Archdeacon DENISON made special reference to the subject of Education, and said he believed that if there was one thing to which the men of this time required to give more careful thought, it was the education of their children. There was no doubt that the parental authority of the time was very loose; and yet the foundation of all parental authority is the Holy Scriptures.

R. A. CROSS, Esq., M.P., after showing that every grade in society contained its working men and its idlers, advised the Working Men before him (1) to be true to themselves and their class, (2) to be true to their wives and children, and (3) to be true to their neighbours.

S. R. GRAVES, Esq., M.P., who was called upon by acclamation, after a few expressions of confidence in the sound principles of many Working Men, moved a vote of thanks to the President, which was enthusiastically received.

The LORD BISHOP OF CHESTER expressed his acknowledgments; and, the benediction having been pronounced, the Meeting closed soon after ten.

## II. — MEETING OF SEAMEN.

THIS meeting was held in the Concert Hall, Lord Nelson Street, on the Evening of Friday, the 8th. Admission to it was obtained by special ticket.

Earl NELSON, who presided, made some interesting allusions to his distinguished ancestor, from whom the street had been named; and added, that the first Lord Nelson's principles were two in number, viz., (1) to perform his work for God, as well as for his



country; and (2) that there was no use in doing things *for* the people, or *for* sailors, but *with* the people, and *with* sailors.

The Bishop of COLOMBO, who had made many voyages, and had shared in the perils of the sea, felt a great interest in seamen; and believed that they were specially called upon to lead godly lives.

Captain TOYNBEE had no hesitation in saying that the "crimp" is not the worst enemy of the sailor; but that the law, as it now stands, is his worst enemy. He believed that seamen should not be detained at the port of arrival for several days, but should pass at once to their homes and their families. In case the men spent their money foolishly or improvidently, the support of their families was thrown upon the poor rates.

Bishop RYAN (*late of Mauritius*), after expressing his deep gratitude to seamen for kindnesses received on his many voyages, adduced various examples of deep spiritual effects produced on individuals. After expressing his pleasure at finding the interest which had lately been awakened for the sailor, he added, "it was his earnest desire, when they, as sailors, came to the close of life, that they would not find themselves on a lee shore, with breakers ahead; but that they would have a sight of the fair haven before them, and have a prospect of entering the land of everlasting rest, and that they would experience, through the mercy of the Redeemer, that they were just reaching the harbour of peace, and that their last feelings, as their voyage was ended, were that they were casting anchor in the Bay of Glory."

S. R. GRAVES, Esq., M.P., claimed the right to address them as "brother seamen;" for when he sought recreation he went to sea, and there he passed at least a month annually. Much had been done to improve the condition of the seamen, but much yet remained to be done. One cause of deterioration of our mercantile marine was the introduction of a large foreign element; and another was the facility with which almost any man could become A. B. The hope of the future rested greatly in the increased use of Training-ships.

The Rev. Canon TREVOR urged upon seamen the importance of practical religion, and that each should lead a pure and virtuous life.

The Rev. G. V. MACDONA was glad to see such a representative meeting. They had two bishops present, a member of the House of Lords, one of the House of Commons, the mercantile marine, and himself as a chaplain in the Royal Navy.

After the singing of the Hundredth Psalm, a vote of thanks to the Chairman was moved by CLARKE ASPINALL, Esq., seconded by Captain PATON, and passed unanimously.

### III.—THE NEXT PLACE OF MEETING.

On Friday, the 8th, at One p.m., the Executive Committee assembled in the Reception Room, together with several of the Vice-Presidents, and other prominent members of the Congress; Earl Nelson in the chair.

The Secretaries announced that no formal applications had been received, but that individual Clergy in three or four large towns were desirous that the Congress should visit their respective localities.

The Archdeacon of Ely moved that Southampton Nottingham and Leicester be selected as the places to negotiate with; and dwelt particularly on the expediency of selecting Nottingham. Mr. Beresford Hope seconded the motion, on the understanding that either Cardiff or Swansea be added.

A suggestion was made by Archdeacon Denison, that the Congress should meet only in alternate years; but it met with no support.

An amendment was moved by Canon Trevor, and seconded by Archdeacon Denison, that Southampton alone be the place to negotiate with. The votes for and against the amendment being equal, the Chairman gave his casting vote in its favour. It was then resolved unanimously that Southampton be recommended as the place of meeting in 1870.

It was further moved by the Dean of Ely, seconded by Mr. Beresford Hope, and resolved, that a book of minutes of the meetings of the Church Congress be kept, and passed on from Congress to Congress.

It was resolved unanimously, that the Archdeacon of Ely be requested to act as permanent secretary of the Church Congress Central Committee. The Archdeacon of Ely consented.

### IV.—CONCLUDING SOIRÉE.

On Friday, the 8th, the Great Hall was occupied till One p.m. by the Congress; but in the course of a few hours it underwent a remarkable transformation. At Eight o'clock, it was thrown open to all the Members of Congress, the Afternoon and Evening Meetings having been held in the small Concert Room. A great variety of objects of interest were arranged at different parts of it,—and *vivâ voce* explanations, of the most interesting kind, were given throughout the evening.

A large number of choice Plants, from the Botanic Garden, was lent by the Corporation of the town. They were under the superintendence of Mr. Tyerman, the Curator, who had arranged several in the form of floral trophies.

The Museum of the Palestine Exploration Society had been lent for the occasion, consisting of four large cases. In these were

comprised—mosaics, lamps, jars, pottery, ancient water pipes, carved stone work, catapult balls, ancient implements of various kinds procured from excavations, and modern dress ornaments and utensils, illustrative of Scriptural allusions. Also, nearly three hundred and fifty photographs, representing the operations and discoveries of the Society, were ranged round the walls on screens.

John Macgregor, Esq., exhibited his “Rob Roy” Collection, consisting of curiosities from Palestine, Syria, and Egypt, together with the gear and equipments of the canoe with which he had made his explorations in the East.

Some photographs, drawings, and engravings, illustrative of the history and restoration of Chester Cathedral, were exhibited by Dean Howson and Canon Blomfield.

Mr. E. Grindley lent a fine collection of modern engravings and chromo-lithographs.—Mr. Norbury exhibited his two well-known oil paintings—“St. John and the Mother of Jesus returning from the Crucifixion,” and “Caractacus a Prisoner.”—Drawings and designs for Churches and Schools were lent by Gilbert Scott, Esq., A.R.A.; G. E. Street, Esq., A.R.A.; Messrs. W. & G. Audsley, John Douglas, Charles France, David Walker, E. Heffer, &c.—Messrs. Audsley also lent an interesting model of a Greek Church, with drawings illustrative of it, and notes shewing the ritual exemplified by the building and ornaments.—Mr. W. Litherland exhibited some pieces of statuary, illustrative of Scripture subjects.

Several specimens of Natural History, including marine plants and other objects in aquaria, were lent by T. J. Moore, Esq., Curator of the Derby Museum.—Dr. Hume exhibited and explained a selection of objects, illustrative ethnologically; chiefly from China, New Zealand, Peru, and Chile.—Mr. J. R. Isaac exhibited a collection of illuminations, photographs, and articles of *vertu*.—Other Members of the Congress lent Anglican Missals and antiquarian objects.

In the Sheriff's Court, W. Chadburn, Esq., exhibited life-size portraits of some of the most distinguished Members of the Congress, by means of the opaque lantern and lime light; also, other portraits and objects illustrative of Astronomy and Mechanics. In the Nisi Prius Court, Dr. Rickard exhibited dissolving views of the English Cathedrals, and certain well-known Churches, by means of the magnesian light. The Microscopical Society gave their services, throughout the evening, in the Library.

During the course of the evening, the following Programme of Music was performed, on the Grand Organ, by W. T. Best, Esq. :

Allegro Brillante (D flat Major) from the Etudes Symphoniques..Schumann.  
Grand Fantasia for the Organ—*Adagio—Allegro—Adagio*.....Mozart.  
Air—“O Ruddier than the Cherry” .....Handel.  
Organ Fugue .....Bach.  
Schiller-March .....Meyerbeer.

## VALEDICTORY RESOLUTIONS.

At Ten o'clock, the Chair was taken in the Organ Gallery of the Hall, by F. S. Hull, Esq., when the following resolutions were submitted to the audience, and all carried by acclamation :—

A. J. B. BERESFORD HOPE, Esq., M.P., said he rose to propose that the cordial thanks of the Congress be given to their venerable and Right Reverend President, the honoured Bishop of the Diocese. He had always felt sure that, when the Congress came to Liverpool, it would receive such a welcome as Liverpool alone could give.

The DEAN OF CASHEL, in seconding the motion, said he felt that the selection of him for the purpose, was meant as a compliment to the sister Church in Ireland, which was one in heart and feeling with the Church in England; and he trusted they would remain for ever, one in doctrine and worship.

CHARLES HIGGINS, Esq., of Turvey Abbey, Bedfordshire, proposed a vote of thanks to the Dean of Chester for his excellent opening Sermon, and to the selected Readers and Speakers. He remarked that the key-note throughout had been pitched too low, and that a depressing view had sometimes been taken, when we were entitled to thank God, and take courage.

This was seconded by Archdeacon FFOULKES, and briefly acknowledged by the DEAN OF CHESTER.

HENRY CECIL RAIKES, Esq., M.P., moved that the best thanks of the Congress be given to the Corporation of Liverpool for the use of St. George's Hall, and to the Mayor and townsmen, generally, for the noble hospitality which they had shown.

The ARCHDEACON OF ELY seconded the proposal.

Earl NELSON moved, and Archdeacon POLLOCK seconded, a vote of thanks to the Executive Committee.

This was acknowledged briefly by Dr. HUME; and the audience retired.

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# **THE SERMON**

**PREACHED IN CHESTER CATHEDRAL,**

**SATURDAY, OCTOBER, 9TH, 1869,**

**By HIS GRACE THE ARCHBISHOP OF YORK.**

**In accordance with an announcement on the Programme of the Congress, the following Sermon was preached in the Cathedral, Chester, on Saturday, October 9th, at the Morning Service. The Collection made on the occasion was devoted to the Sinai and Palestine Exploration Fund.**



## S E R M O N .

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1 PET. iii. 15.

*"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you."*

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THE past week has given us all much to think of as to the position and duties of our National Church in the presence of the nation. It has been said now, as it has often been said before, that the Church has not done her best to keep pace with, and to guide, the movement of modern thought, and the science which is our most popular study. Seeing the frontiers unguarded, science has been tempted to step out of her proper limits, and to discourse of creation, of moral freedom, of immortality, and of God; and the utterances which she has made on all these subjects, unfavourable to Christianity, have been received, it is said, in sullen silence by those to whose domain they belong, or dismissed when they have been spoken of, as the imagination of the wicked, with an almost papal scorn. The charge is a grave one, if it be true: and there are few amongst us who would venture to pronounce it wholly groundless. And as the aspiration of our great meeting has been that we might better understand and be understood by the generation in which our lot is cast, perhaps I shall do well if, under God's good guidance, I endeavour to examine this reproach, and to see how far it is true, and how far it is removable.

There are those who deny that it is the duty of the ministers of Christ to deal with the conclusions of science at all. He who said, "I, if I be lifted up, will draw all men unto me," has pointed out the way to vanquish error. Christ, the Redeemer, must be held up before the people's eyes constantly, faithfully; the love that He shewed for us in His life and death will of themselves draw men over. Arguments of reason are useless, unless the cross shall draw men, and they are needless for those who are so drawn. To argue about this or that objection is to spend our strength in the outworks when we are wanted in the citadel. The Gospel is its own evidence. Let a man be touched by a sense of sin, and all the scheme of God for healing sin will come into his mind, and justify itself as true and very good. So think many of the best men of different schools; and there is a measure of truth in it. Moreover, the very difficulty of the task of the apologist disposes men to an opinion that it lies outside the path of duty. Science was once small and feeble; the points at which she touched revelation were but few; a theologian of moderate powers could recount them all. When we of the present generation were born, geology was not; historical criticism had not erected itself into a

science ; chemistry presaged the defeat of many of her own conclusions, and the presage was right ; round physiology there still hung so many mysteries that it lay beyond the reach of rigid method. Religion offered a complete scheme ; and the doubts were only fragmentary, and were to be easily satisfied with answers, so long as doubts would have bound men to give up a system that promised so much, for a philosophy so stammering and incomplete that it could not satisfy the mind, any more than it nourished the heart. To appreciate the enormous change that half a century has brought on us, almost requires a special study. One uniform method of observation of facts has been applied to all sciences alike. Immense wealth of facts has been amassed. A taste for science has become developed—a taste which does not desire to overthrow religion or civil society, but which accepts all the observed facts of science as persistently as it refuses to accept as facts the hopes held out by revelation. Of man's origin and of his final hope ; of the Father in heaven, on whom this world rests ; of holiness, as distinct from prudent conduct ; of Christ, and heaven, and hell, it prefers to say no more than this—that these are doctrines, not facts, and that, be they true or not, the mind should not waste itself on anything but facts which can be observed. Side by side with the great Church in which we worship, with its broken lights, its receding aisles, its lofty arches pointing heavenward, its vaulted roof, that reverberates the strains of prayer and praise till the echoes seem to soar away from us up to heaven ; side by side with the place within whose finite walls we feel that we are in the presence of the infinite God, a million hands have been building day and night a temple of a different kind, where all is squareness and symmetry ; where all the ornaments are visible at one glance ; where the mind is not tempted off into any thoughts of what is dark and distant, nor could ever say more than that the room is for earthly use and is beautiful. Crowds are thronging its steps, and though no psalm of praise rises therein, though no promise is held out for eternity, nor any word spoken of those moral sanctions by which men have been stirred up to deeds of loving self-sacrifice far beyond what any mere maxims of prudence could have inculcated, still this temple, with all its wants, draws in its crowds, and they accept for their minds and spirits such teaching as it has. A system has grown up suddenly which attracts, and will attract them ; and though it professes no hostility to religion, it is without religion ; and we confront the momentous question, whether it is our duty to descend to them, and to endeavour to remove their errors, and supply what seems grievously lacking, or sit down in mute despair, to gaze again, after all these centuries of Christian endeavours, on a world lying in wickedness, and on a large and learned class deliberately dispensing with all knowledge of God. There ought not to be a doubt of the answer. We are bound to be ready always to give an answer to him that asketh us a reason

of the hope that is in us. We are cast upon a period, not so much of flippant, wanton scepticism, as of a pressing intellectual struggle and distress. We are asked for guidance, for a reasonable account of the faith that is in us; and eyes, hungry for the truth, watch us, waiting to be fed with our reply. Let not the enquirer turn away with the thought that we know nothing of the arguments that have shaken him; that our faith is only an unthinking prejudice; that it is something so weak that you dare not trust it where the rains descend and the winds blow, because it is shaking, and its fall would be great.

And surely at this moment the opportunity is a great one, for religion to resume that region which science had usurped. Science has much to tell us; and yet of some chapters of her book she has reached the last word, and has implicitly confessed that there is much of which she can give no account. It is so in the realm of nature; it is so with man's constitution and hopes; it is so with the belief in God. Bear with me if I endeavour to deal in a few words with subjects so great. Some of those who hear me need but a hint or two, to enable their greater knowledge to supply the rest.

First as to the realm of nature. "The world is governed by fixed laws. Science alone can take cognizance of these; and she, sobered by the aberrations of the past, must simply sum up what she sees before her."

We grant it. Always! "Those natural laws have always been the same." How do we realize this great stride? Was science then awake and watching in those far off centuries, where we seek the date of creation, and can she assure us that she heard her God say, Let there be light? That cannot be; for science, positive and exact, is not a generation old. Whereabouts then, upon the present record, is written that word "always," which guarantees the world against a limit, in the past and in the future? Nowhere. Science is not so self-restraining as she claimed to be. Her old ambition, which Bacon rebuked, clings to her still. She should have stooped to the little plot of earth before her, and should have said, "These things are so." But she has jumped to a far nobler formula, that better fills the mouth that utters it—"These things have been so from everlasting." In fact, all that science has told us of the progress of life from lower forms to higher, points to a beginning of all this progress; as the tide in yonder river, rising inch by inch, enables one to calculate that there was a lowest point. But if there was a beginning then was it supernatural, so far at least that it is not accounted for by observation of the present state of things. Who made this beginning? Science is silent. It is out of her scope. If you say, "God made it," she is silent still; she has no *data* for a contradiction. If science is silent, faith may speak. "Speak to the earth, and it shall teach thee; the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this."

(Job xii. 8, 9.) But if the supernatural, or that which science cannot account for, be admitted at the beginning, it must belong also to the present and the future. Provided science be left to group her facts into law and order, she has no right to deny that behind the curtain of those facts the glory of God shines. The facts themselves are full of purpose, of fitness; science shows more and more precisely these marks of design, of an eternal purpose running through the ages. To admit the Creator, without whom we have no account at all of the beginning of things, and yet to assume that the bright earth which the hand of God touched on creation's day is now but a dead machine, set spinning in the spaces, to be thenceforth uncared for, is so artificial and pedantic that no man could keep his mind, no not for one day, in such a posture. I, for my part, thank science for defining her own limits so exactly; it is so plain now what she can do for us, and on what side we must look for no utterance from her. Step by step she conducts us downward and backward to some great beginning; she has measured and made practicable each step of the broad stair. At the foot lies the mystery of creation. Into that, science comes not down. "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding." Science was not there; she does not bid me say there was no God there. I will not say it. And He that was at the beginning compasseth the world all about; He is before and after it, in it and above it. There is room for the study of laws, be it as strict as you will, as well as for devout belief in Providence, and the practice of prayer, and grateful love to a heavenly Father, of whose constant purpose and loving care and goodness, science digs up, unwillingly, fresh evidence every day. Cannot science and faith find room to dwell together; and if science claims too much, and bids us silence prayer and praise as empty sounds, should we not do well to be able to show that she takes too much upon her, and to reduce her pretensions to proper bounds?

Now look for one moment at the place which science would assign to man. Man is the crowning wonder of a marvellous world. There are in him two lives. Above, as in a palace, sits the mind, that can think thoughts of order and beauty; nay that can travel on wings of thought beyond the world, and think of God and of eternity. It is severed from all the rest of creation, being a separate person calling itself "I" and "me." It has a regal power, in that it says, "I will do this," or "I will resist it." So far it is little lower than the angels. But another life, that of the body, links it to the earth, and the food is assimilated, and the heart beats, and the breath comes and goes, and instincts and cravings, blind and dull, form themselves, and all these are in a sense unconscious and involuntary. The palace is above, but underneath grinds evermore the slow mill of an animal existence, and the royal guest is much perturbed by dull sounds, and subtle dust, and odours that rise from those lower chambers to the room of state. You

have a picture of a kingly soul ruling under difficult conditions, and often unable to control his own household, with its rebellious retinue of instincts and appetites. But we shall not understand this wonderful being, save by taking count of both his lives. There are two facts about him more wonderful than the rest, and therefore of primary importance to his scientific history.

First, he can think of God. He has not seen Him; he has not perhaps been taught from revelation. Let it be the negro with his fetish, and no higher type of man or worship; he is most wonderful, for he is able to think of something above and beyond this life, that has over this life a certain power. And if you turn to the Christian mode of thinking, the wonder is the greater. God is a spirit; to be loved for all His goodness, to be obeyed for His wisdom and authority; to be seen one day face to face; to be worshipped in the meantime with a daily and complete sacrifice of the will to His will. Tell us, men of science, through what chink in the cloudy creation of this finite life this strange light streams in. This world and its pleasures can, as you painfully assure us, afford no ground for thought such as this.

Then there is a second fact, hardly less wonderful, that man chooses or wills, and can choose right and wrong.

Always anxious to classify and to group, science in modern times has tried to thrust into the background these and such like distinctions. The thought of God forsooth is barren, can lead to no real knowledge, is mixed up with much fanaticism, and superstition. As to the will, to quote the language of Hobbs, you have liberty to act if you will, but have you the liberty to will? The will is a delusion, and the soul, while it thinks it chooses, is led blindfold by all the circumstances and conditions of life from which it cannot escape. A science that thus suppresses what it cannot classify, will not long command respect. The power of man to worship, the will of man, are marks that separate him from the rest, as the tooth, and claw, and spots of the ravening leopard separate it from the stag. Neglect them, and you will be reasoning, not about man, but about the shadow and phantom of a man. If you are afraid to treat them, or unable, let us endeavour to give them a scientific interpretation. They are a great door of hope thrown open before man, by which he sees that his twofold being is allied to another world, the world of spirits. You treat them as delusive. But they have made man's life oftentimes an anthem of praise to the Most High; and the consciousness of a will, regenerate and set free by God's spirit, has raised many a man to sublime heights of love and self-sacrifice. What can we trust if these be delusive? They are not delusions: they are given us to note and to reflect on, like other facts. Without them man's true history never can be written. You say they do not harmonize with other facts of animal life. No: but they fit wonderfully well into a history called the Gospel; and when the heavenly messenger, with healing on his wings, comes to us, bearing news of spiritua'

light, and life, and peace, these are the windows of the soul by which he should fly in. Christ has opened them ; none can shut them. To the end, whatever science may say, fervent prayer shall rise up, and men shall adore the Son of Man who died for them, and, subdued by that divine example, and fashioned into his likeness, they shall deny themselves and take up their cross and follow him.

Brethren, it is not long since a foreign bishop, claiming infallible power as head of the Christian world, lamented that much of the thought of the world had escaped from the influence of religion, and in a voice of authority commanded it to return. Pray we for our Church, that there may be given us power to wrestle with error, and reconcile truths of science and of revelation that now seem discrepant. I would not that our Church should trust most to polemical power. Christ has been lifted up, and He does draw all men unto Him. The Bible convinces, not because of our arguments, but because Christ is seen therein. Men and women, sanctified through Christ, and working his works, are more powerful arguments for drawing souls, than any that can be put into words. But we are like the soldier workmen of Nehemiah, when they built the temple. "Every one with one of his hands wrought in the work, and with the other hand held a weapon." (Neh. iv. 17.) Build up with the working hand ; and smite with the armed hand ; yet the strokes of our weapon need not wound. The Church has always had this double duty ; she has been built up, surrounded by perils. And thus Augustine strove to find a place among the systems of this world for the polity of God ; and thus Aquinas strove to conciliate the new ardour for philosophy with the truths of the Scripture. And thus our own Butler and Paley delivered from the captivity of doubt many souls that desired still to believe. The task may be great, but far greater would be the reward, of drawing together again the two bands arrayed under the ensigns of science and of revelation. I know not that it can be accomplished. God blesses the Church of England greatly ; she is the means under him of sanctifying many a home, of feeding the lambs of the flock ; there rises up from her the incense of much prayer. For one other excellent gift out of the treasure house of God we will pray, that we may always be able to give a reason for the hope that is in us, to all that ask it as seekers of the truth ; and that we may be able to leaven the manly thought of the nation, as we have fed its little ones and cared for its homes. He who, lifted up upon the cross of Calvary, draws all men with such power and love, He who when the questioner came to Him with humility never refused a loving answer and explanation, can give us this gift. Pray we for it earnestly.



## APPENDIX.

(\*.\* See Note in Table of Contents, p. x.)

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THE Hon. C. L. WOOD (*President of the English Church Union*):—I am not going to advert to what has fallen from two of the previous speakers, though I cannot help dissenting from many of the facts they have alleged, and differing still more from many of their conclusions. The time allotted to me is too short for that. I would rather draw your attention to the fact that among the dangers which threaten the Church of England, none can be more serious than the alienation from her fold of great masses of her population; for, while the loss of all worldly goods under such circumstances can only be a question of time, the fact of such alienation seems to proclaim her own spiritual weakness, and to forebode the day when the salt, having lost its savour, shall be trodden under foot of men. And yet, though we cannot shut our eyes to this alienation; though of the people of this country perhaps half ignore the claims which the Church of England, if she be the Church of God in this land, must have over them, and of those that remain, but a small proportion can be credited with any sincere or intelligent attachment to her doctrines, we content ourselves with an admission that our services are better adapted to the rich and to the educated than to the poor and unlearned; and then, with some word of congratulation upon our freedom from superstition, and our excellent moderation, we suggest an additional hymn, or some abridgment of the prayers, or, possibly, some more stirring preaching, as the only remedies that are required. For myself I cannot admit, speaking to you to-day on what alterations in our services are needed to bring men to Church, that such evils can be cured by such remedies. To me it appears that the root of the mischief lies far deeper; and, with your permission, I will endeavour to point out why, as it seems to me, the Church of England has lost her hold upon the population of this country, and the one change in her services above all others which, if she is eventually to regain her hold upon that population, she is bound to make. There is an old proverb which says, "Those who try to sit upon two stools fall to the ground;" and I think its truth has never been more forcibly exemplified than in the history of the Church of England since the schism of the sixteenth century. It is true that then, as now, her formal appeal has ever been to the practice and teaching of the undivided Church; but it is no less true that her practice has, in too many respects, been far removed from any thing which that undivided Church would have recognised as her own. Fearful of Rome, on the one hand, she has in practice neglected to bring home to the minds and consciences of her children that sacramental system, which is the life and strength of the Church of Christ; too Catholic, on the other, to throw herself exclusively into those means for propagating her doctrines which belong to all religious societies alike, whether human or divine, she has, in her fear of identifying herself with Protestantism, intrenched herself in a position, to whose stiffness and want of elasticity is mainly owing the separation of the Wesleyans in the past, and the existence of much of the dissent and indifference that we see around us in the present. In a word, professing to be Catholic, she has neglected those means which the Catholic Church—and the Catholic Church alone—possesses of drawing souls to Christ. Her trumpet has given no certain sound, and the result has been—failure.

Allow me to apply what I have said to the question of this morning. What changes are required in our existing services to enable the Church of England to recover her hold upon the masses of our population, which she has well-nigh lost? You will have already anticipated my answer, when I say that the one change which, above all others, is imperatively demanded—the change which, more than anything else, would make the Church of England a joy and praise in the earth—is that she should be true to herself, and to her own principles; and restore in all her Churches the Eucharistic Sacrifice as the worship of the Sunday. When I say restoration, I do not mean restoration in such sense as if it did not exist. Thank God, we have the sacrifice, for we have our Lord's presence in the Eucharist; but I mean a restored sense of its meaning and value. All other alterations of the Prayer Book are as nothing compared with this. The omission of the Sentences and the Exhortation at the beginning of Morning and Evening Prayer; the relegation of the State Prayers after the third Collect to occasional, instead of daily use; and some well-considered scheme for the abbreviation of the Lessons, with freedom to use Hymns and Metrical Litanies as distinct services, would be improvements that would be thankfully accepted by all. But the one great change that is really needed is in the Communion Service; not in its structure or doctrine, but in its use—that it should never be omitted as the chief and central act of Christian worship on Sundays, and the chief holy days, at least. I will not, in support of this position, remind you that, for fifteen hundred years, such a thing was unknown over the whole of Christendom, as that Christians should assemble for public worship on the Lord's Day, without that memorial of the death of Christ, which our Lord Himself ordained. I will not remind you that at the time of the Church's greatest triumphs—the time when, not great saints only, but young men and maidens, old men and children, with one accord, testified to the sincerity of their faith, by the constancy with which they endured the cruel mockings and scourgings, the fire and steel, which sent so many martyrs to Paradise—all Christians were expected to be present every Sunday, even though they might not always communicate, at this characteristic act of Christian worship, and to assist at its celebration with their prayers and praises, at least. I will not dwell upon what they would say, could they rise from their graves and revisit this earth; what they surely do say in heaven, as they witness the desolate altars of the houses of God in this land. I will not attempt to gauge their feelings at the recurrence of Sundays and Saints' Days, and the Holy Mysteries uncelebrated; or, if celebrated at all, celebrated before an empty Church, after the crowds, who but a moment before had thronged to hear the voice of the preacher, have turned their backs on the presence of God at the altar. I will say nothing of the intention of the Church of England herself, as to what service she intends her priest should offer to Almighty God, on each Sunday and festival, for the proper Collects proclaim her intention, and the absurdity of a Communion Service with no Communion speaks for itself. I will not remind you that our ordinary Morning Service is confessedly, on the testimony of the Archbishop of Canterbury, a failure—as far as the poor and uneducated are concerned—though I know not what severer sentence could be passed on it. I will draw no contrast between the majority of our Churches, where you see only the rich and the well-to-do, and the Churches of France or Belgium, or even the Churches of the Roman obedience in Ireland, crowded with those poor, to whose presence our Lord Himself appealed, as one proof of the truth of His mission. I will not inquire why Cornwall and Wales are so unlike, in their devotion, to Brittany and the Tyrol; but I will ask you to consider with me, for one moment, how this Eucharistic service answers to the requirements which are acknowledged to be

wanting in our existing ordinary service. Consider, first, its applicability—to all ranks and all classes. Our existing service, we are told, appeals only to the cultivated intelligence of the upper classes. But this service appeals to rich and to poor, to the educated and to the unlearned, alike. High and low, rich and poor, one with another, as they kneel before the altar of God, are transported at once to the foot of that Cross, where all gradations of intellectual acquirements, all differences of rank and position, are at once forgotten in the presence of the Eternal Victim, and His abiding sacrifice. The highest intellect, the most cultivated refinement, as it contemplates, in the Holy Eucharist, the manifestation of those mysteries into which the angels desire to look, can never be satisfied. The humblest, the most uninstructed of Christians can never be perplexed, as he remembers that it is the same Lord who had compassion upon the poor and the ignorant, before whom he is kneeling to-day. Consider, next, the elasticity of this service, how it embodies (the idea is, I think, Lacordaire's), in the highest degree, the principle of order with that of freedom and elasticity; of order, inasmuch as the offering is one and invariable; of flexibility, as each individual worshipper, while assisting in the common offering, can apply it to his own individual needs. It is not so much in prayers read to the people, as Tennyson has described in the "Northern Farmer," who used to hear the parson "a bummin' away, like a buzzard clock, over his head," and who came away, and never knew what was said; but in prayers offered by the people themselves, that we shall find a spirit of sympathy with the natural instincts of devotion. Our Morning Service, excellent as it is in its proper place, as a preparation for the service of the day, taken by itself, takes too little account of the private and personal wants of individuals. What man wants in his hour of need is not merely to hear sermons, or to sing Psalms, or to hear chapters of the Bible; but, like David, to go up to the House of God, and there to put up, each one for himself, his special prayer, for wife or husband, for child or parent, for grace against particular temptation, or strength in particular trials, that is nearest to the heart of each,—a worship which shall enable him to turn aside out of the busy street, and kneel down unnoticed to pour out into the ear of God the secret thoughts and desires of his heart, which are known to none but himself. A worship which shall enable him to offer to God something better than himself, and shall unite his private prayers with the presentation before God of the Lamb once slain upon Calvary, giving thus to those prayers a weight and a value and a pledge of acceptance, which nothing else can give. A worship which, if it be indeed possible here below, shall re-open the gates of Paradise and admit him to that Tree of Life; which shall restore to him, even here, that communion with God, in which alone is rest here and hereafter. All this, and more than this, is contained in the Holy Eucharist; and yet, this is the treasure which we have hidden in a napkin. This is the service which we have feared to use, lest it should be abused. This is the service for which we have substituted one of man's invention. This is the worship which we fear to restore to its proper place, lest men should think too highly of God's highest gift to man. Surely, if all this is true, we have not far to look why our Churches are empty, and the mass of our population care so little for the religion of their fathers. They asked long for bread, but we have given them a stone; and now, fainting in the wilderness, and with none to help them, they have lost all appetite for this divine food, and are deaf to our entreaties to come back to the place from whence they have gone out. Do not think I say this without pain. It is painful to have to confess any failure on the part of the Church, to whom we owe everything, and for whom we would willingly spend and be spent. But, if it is true, it is best to look the truth in the face, and not, because it may be disagreeable, to cry "Peace," where there is no peace. The

Church of England has undergone great changes before this — some for the better, some for the worse. Do not let us hesitate to confess our error, and to retrace our steps, if experience should have proved that, with respect to our public services, the Reformers, in their zeal against certain popular errors, may have overlooked the dangers of an opposite excess; and, in their care to guard against the abuse of the Eucharistic Sacrifice, have opened the door to its almost total neglect. Why should we hesitate to acknowledge, in the words of Mr. Stuart, to whom allusion has been already made to-day, that since the day when the Eucharistic Sacrifice was virtually set aside, and our Common Prayer divorced from the chief and central act of Christian worship, we have lost much that we can ill afford to lose? We have lost, first, that definite rule of worship which taught every Christian everywhere that he ought to be present every Lord's Day at the memorial of the Lord's death. We have lost, secondly, that abundant supply of Church accommodation which was effected, not so much by building new Churches as by the multiplication of services, and by using to the utmost those already built; and we have lost, thirdly, that daily use of our Churches, as houses of prayer for all classes, which we still see preserved on the Continent. We do not want cheap iron Churches for the poor, apart from the rich; but we want our Parish Churches themselves thrown open to the poor, as well as to the rich, for it is only their right and their due. We do not want our Parish Churches and Prayer Book services set aside, on the disloyal plea that they are impracticable for the common every-day religion of the people. Parish Churches and Eucharistic Services are not impracticable in other lands, and they need not be so in our own. Look round our overgrown cities; think of our closed Churches, in the midst of our crowded populations; then go to some foreign town, and see how its Churches are open every day, offering a welcome to all classes alike." Contrast the spirit of devotion that seems to prevail in the great Church at Brussels with the coldness and gloom of our own St. Paul's. Compare the kneeling crowds in the one with the throng of idle sightseers in the other, and realise that these words are as true now as the day they were spoken — "I, if I be lifted up, will draw all men unto me."

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## LIST OF MEMBERS.

(Those whose names are printed in Italics were Readers or Speakers.)

A

Abbott, Thomas D.  
 Abraham, Rev. T.  
 Acheson, Rev. J.  
 Adams, Rev. D. O. O.  
 Agnew, Mr.  
       Mrs.  
 Aikin, Mr.  
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       " Rev. J.  
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       " Mrs.  
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       " Miss Annie  
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       " Mrs.  
 Atkinson, J. A.  
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       " H. S.  
       " Honble Mrs.  
       " Mrs.  
       " Miss  
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 Avison, Thos.  
       " Mrs.

Ayre, Rev. L. B.  
 Ayrton, Mrs.

B

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       " Miss  
 Bailey, F. J.  
 Baily, L.  
 Baird, A. F.  
 Baker, Miss  
 Baker, J. S.  
 Balfour, A.  
       " Mrs.  
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 Banks, Rev. R.  
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 Banister, F. W.  
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       " Mrs.  
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 Barker, Rev. M.  
       " Mrs. H. O.  
       " Miss H.  
 Barlow, Rev. C. H.  
 Barnes, Mrs.  
       " Miss  
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       " Mrs.  
 Barrow, Miss  
       " Robt. R.  
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 Beard, Dr.  
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 Beaufort, Rev. D. A.  
 Beazley, James  
 Beckett, Rev. John  
 Bedell, J.  
 Belcombe, Rev. F. E.  
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     " W.  
 Beloe, H. C.  
     " Mrs.  
 Benn, Miss  
 Benison, Rev. W. B.  
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 Cory, Rev. E. W.  
 Cowan, Rev. T.  
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 Oox, Henry  
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     " Rev. C. W.  
     " J.  
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 Creswell, Rev. James F.  
 Orichton, Rev. W.  
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 Croft, J. N.  
 Crondson, Miss  
 Crone, John

Cronshaw, Rev. O.  
 Crook, Mr.  
 Cropper, James  
     " Miss M. W.  
     " Miss  
     " John  
     " E. W.  
     " J. W.  
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     " Miss  
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     " Mrs. T.  
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 Crossle, Rev. Charles  
 Crossman, Rev. T.  
 Cunliffe, T.  
 Curlis, Miss  
     " Rev. G.  
 Cust, Gen. the Hon. Sir Edward

D

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 Davidson, Rev. Edw.  
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     " Rev. John  
     " Rev. J. A.  
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     " Rev. T. Z.  
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     " Ely (Very Rev. H. Goodwin)  
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Dean of S. Asaph (Very Rev. Maurice Bonnor)  
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 Dirom, Robert  
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     " Thos.  
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 Doran, Rev. J. W.  
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Haigh, Mr.

Haines, Rev. Philip

Hakes, Dr.

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Hall, Rev. Henry

" Miss

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" Rev. Joseph

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" Bernard	" Sir Percival
" Mr.	" Lady
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" Miss	Hickson, Miss
" Mrs. C. E.	Higgs, Charles
" Robert	Higgins, Charles L.
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Hargreaves, Henry	Hills, Graham H.
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" Herbert	Hobson, Rev. R.
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Hayes, Rev. W.	Hodgins, Mrs.
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Hazlewood, Rev. Boulby	" Miss
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" Mrs.	Hoette, Mrs.
" Miss	Hogan, Rev. A. B.
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" Miss	" Miss
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Helme, Rev. Robt.	" Dr.
Henry, Rev. J.	Holden, Adam
Hephner, Rev. C.	" Miss G. E.
Hepton, Mr.	" T. P.
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Herrman, H. Z.	" Miss
" Miss	Holding, Miss D.
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" Mrs.	" Mrs.
Hewett, Rev. W. H.	Holloway, Rev. Geo.
" Dr.	Holmes, Peter
Heyliger, Rev. R.	" Miss
Heywood, Rev. H. R.	Hoole, Rev. W. S.
" Mrs.	" Mrs.
" Miss	Holt, John G.



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 Hooper, Rev. Samuel  
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 Hopwood, Rev. F. G.  
 Hordern, Rev. G. C.  
 Hore, Rev. E. T.  
 Hornby, Admiral  
     " Rev. Canon  
     " H. F.  
     " Mrs.  
     " Miss  
     " H.  
     " Rev. E. J.  
     " T. D.  
     " Henry  
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     " Rev. T.  
     " Miss E.  
     " Miss M. L.  
     " Miss E. A.  
     " Miss F. M.  
 Horsfall, C. E.  
     " Geo. H.  
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     " H. D.  
     " Robert  
     " Thos. Barry  
 Houghton, W. M.  
 How, Rev. Waltham W.  
     " Mrs.  
 Howarth, Rev. J. G.  
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     " J. H.  
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 Hubbard, J. G.  
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     " Geo. E.  
     " Rev. Jos.  
     " Miss  
 Hughes, Rev. R.  
     " Rev. Authur H.  
     " B. H.  
     " C.  
     " G.  
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     " Rev. T. J.  
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     " Miss  
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     " Miss M.  
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 Hull, Rev. Canon  
     " Frederick S.  
     " Rev. Robt. B.

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 Humphreys, Mrs.  
 Huntington, Rev. W.  
     " Mrs.  
 Husson, H. E.  
     " A. M.  
 Hutton, R. H.  
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 Hyde, Rev. Dr.  
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 Hynd, Henry  
 Hynde, Rev. W.  
 Hyslop, Miss  
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## I

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     " Mrs.  
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 Irving, Rev. R.  
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 Isborn, G. R.  
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     " Rev. Jonathan  
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 Jacobson, Miss  
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 James, Rev. J.  
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 Jeffcock, Rev. J. T.  
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     " John  
 Jcnoure, Alfred  
 Jepson, E. G.  
 Jevons, W. A.  
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 Johnston, C. E.  
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 " Rev. H. W.  
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 " J. R.  
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 " Rev. T. Simpson  
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 Jubb, Rev. H.  
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 Kelk, Rev. A. H.  
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 Kelly, Rev. J.  
 Kemp, E. O.  
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 Kendall, Rev. Walter W.  
 Kent, W. C.  
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Kennedy, H. L. B.  
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 Kerr, Rev. G. P.  
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 Kyle, Miss  
 " Miss Ellen

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 " Rev. W. W.  
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     Robert  
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     " Rev. Richard  
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     " Mrs.  
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